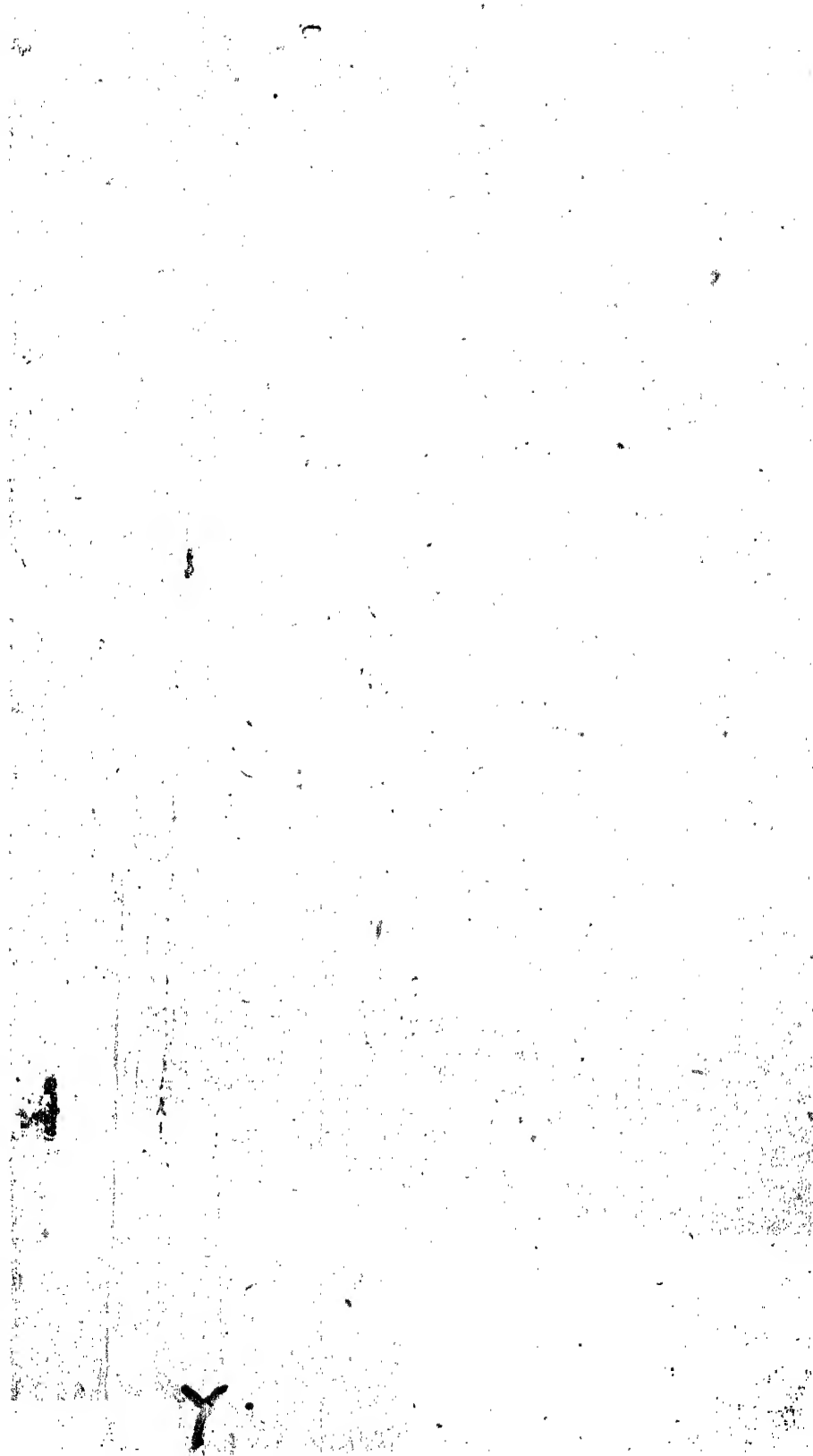


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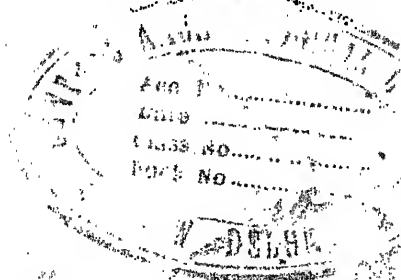
Das  
**Aitareya Brāhmaṇa.**

Mit Auszügen aus dem Commentare von Sāyanācārya  
und anderen Beilagen

herausgegeben

von

**Theodor Aufrecht.**



Bonn,  
bei Adolph Marcus.

1879.

5 Rs.

Das

# Aitareya Brāhmaṇa.

Mit Auszügen aus dem Commentare von Sāyaṇācārya  
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*edit.*

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Ueber den Verfasser des Aitareyabrāhmaṇa theilt Sāyana in der Einleitung zu seinem Commentare folgende Ueberlieferung mit:

Prakṛitasya tu brāhmaṇasyaitareyakatve sampradāya-  
vida etām ākhyāyikām ācakshate | kasyacit khalu maha-  
rsher bahvyaḥ patnyo vidyante | tāsām madhye kasyāṣcid  
Itareti nāmadheyam | tasyā Itarāyāḥ putro Mahidāsākhyah  
kumāraḥ | etac cāraṇyakāṇḍe samāmnāyate | etad dha sma  
vai tad vidvān Mahidāsa Aitareya iti | tadīyasya tu pitur  
bhāryāntaraputreshv eva snehātisayo, na tu Mahidāse | tataḥ  
kasyāṁcid yajñasabhāyām tam Mahidāsam avajñāyānyān  
putrān svotsaṅge sthāpayām āsa | tadānīm khinnavadanam  
Mahidāsam avagatyetarākhyā tanmātā svakīyakuladevatām  
bhūmim anusasmāra | sā ca bhūmir devatā divyamūrtidharā  
satī yajñasabhāyām samāgatya Mahidāsāya divyam sinhā-  
sanam dattvā tatrainam upaveṣya sarveshv api kumāreshu  
pāṇḍityādhiḥyam avagamayyaitadbrāhmaṇapratibhāsanarū-  
paṁ varam dadau | tadanugrahāt tasya Mahidāsasya ma-  
nasā: Agnir vai devānām avama ityādikaṁ strīṇute strīṇuta  
ityantam catvāriṇṣadhyāyopetaṁ brāhmaṇam prādur abhūt |  
tata ūrdhvam: Atha mahāvratam ityādikaṁ ācāryā ācāryā  
ityantam āraṇyakavratarūpaṁ ca brāhmaṇam āvir abhūd  
iti | tasyaitareyasya prādurbhūte catvāriṇṣadadhyāyopeta-  
brāhmaṇe catuḥsamsthō jyotiṣṭomaḥ prathamam vidhīyate,

tato gavām ayanam, tata Ādityānām ayanam, tato 'ṅgirasām ayanam, tato dvādaśāhas, tato 'nyat sarvam prāsāṅgikam iti drashtavyam |

Entkleiden wir diese Angabe aller phantastischen Ausschmückung, so bleibt der Name Mahidāsa Aitareya stehen, und diesen Mann dürfen wir immerhin als den Ordner oder Herausgeber des uns vorliegenden Brāhmaṇa ansehen. Als ein Philosoph begegnet er uns im Aitareyāranyaka 2, 1, 8, 2. 3, 7, 1. Chāndogyopanishad 3, 16, 7. Es ist ein einzelner Name, der aus der Schule der anderweitig erwähnten Aitareyin heraustritt.

Zu dem Kaushītakibrāhmaṇa steht das Aitareya in einem verwandtschaftlichen Verhältniss. Die Adhyāya 7—30 des ersteren entsprechen den ersten dreissig des letzteren dergestalt, dass derselbe Stoff durchaus in ähnlicher Art, aber oft in abweichender Form und Anordnung behandelt wird. Die Sagen, welche beiden gemeinsam sind, werden meist in denselben Ausdrücken vorgetragen. Man fühlt, dass beide Schriften aus einer Schule hervorgegangen sind, nur dass die gemeinsame Lehre verschieden gefasst ist. Ein bedeutsamer Zug im Kaushītaka ist der, dass rituelle Streitfragen an die Namen Kaushītaki und Paiṅgya geknüpft sind. Auch ist die Form der Darstellung im Kaushītaka viel knapper gemessen als im Aitareya, das sich in einer gewissen Breite zu ergehen liebt.

Der Stoff der letzten zehn Adhyāya\* im Aitareya ist im Kaushītaka in keiner Weise vertreten, es sei denn, dass die Sage von Śunahṣepa in wenig veränderter Gestalt im Kaushītakisūtra erscheint. Kapitel 7, 1 handelt von der Vertheilung der Stücke des Opferthiers und ist vielleicht aus Āśvalāyana 12, 9 hinübergenommen. Wenigstens ist es ungewöhnlich, dass grössere Stücke des Brāhmaṇa im

Sūtra wörtlich wiederholt werden. Es folgen neun Kapitel über Sühne von widerwärtigen Zufällen beim Opfer (Āsv. 3, 10. 11). Kapitel 13—18 enthalten die Erzählung von Śunahṣepa, deren Einschaltung dadurch gerechtfertigt wird, dass sie vom Hotṛi dem gesalbten König vorzutragen sei. Kapitel 19—34 besprechen das untergeordnete Verhältniss des Kshatriya im Verhältniss zu der Priesterklasse, die dem ersteren zukommende Speise und die Vorbereitung für die Salbung. Kapitel 8, 1—4 haben die bei der Salbung anzuwendenden Stotra und Śastra zum Gegenstand, Kapitel 5—23 behandeln die Wiederholung des Salbungsactes, Kapitel 24—27 die Wahl des Purohita. Das Buch schliesst mit einem im Styl der Upanishad gehaltenen Abschnitt über den Kreislauf des Vergehens und Wiederauferstehens von Blitz, Regen, Mond, Sonne, Feuer. Alle diese Materien stehen mit dem Vorwurf des Buches, den Funktionen des Hotṛi beim Jyotiṣṭoma, entweder in keinem oder dem losesten Zusammenhang, und man kann sich kaum der Vermuthung enthalten, dass ursprünglich das Aitareya gerade so wie das Kaushītaka in dreissig Adhyāya zum Abschluss gekommen sei. Dem steht nicht entgegen, dass die Regel Pāṇinis V, 1, 62 nach welcher trainṣa, cātvarīṣa ein Brāhmaṇa mit je dreissig, vierzig Abschnitten bezeichnet, wahrscheinlich auf das Kaushītaka und Aitareya zu beziehen ist. Diese Angabe würde die relative Zeit des Grammatikers betreffen, ohne die oben ausgesprochene Ansicht zu widerlegen.

In den Gṛihyasūtra von Śāṅkhāyana 4, 10. 6, 1 und Āśvalāyana III, 4, 4 werden unter anderen Namen Kaushītaka — Mahākaushītaka, Aitareya — Mahaitareya als Lehrer angerufen. Auf dergleichen Benennungen ist in den Gṛihyasūtra kein besonderes Gewicht zu legen. Folgt man anderweitigen Analogien, so würde Mahākaushītaka,

Mahaitareya ein durch allerlei spätere Zusätze erweitertes Brähmaṇa bezeichnen.

Das Verhältniss zum Gopatha ist bereits in den Anmerkungen angedeutet. Vergleicht man die bezeichneten Stellen, so kann kein Zweifel obwalten, dass Entlehnungen der grössten Art vorliegen. Das würde bei einem elenden Machwerke, wie es das Gopatha ist<sup>1</sup>, von wenig Belang sein, wenn nicht wahrscheinlich wäre, dass es bereits Yāska bekannt war.

Von viel grösserer Bedeutung ist, dass allem Anschein nach bereits die Taittirīyasamhitā das Aitareya benutzt hat. Die Uebereinstimmung von einer Reihe von Stellen, namentlich im sechsten Buche der Ts., beruht zwar minder auf dem Wortlaut als dem Inhalte, dennoch wird eine unbefangene Prüfung beider Brähmaṇa die hier ausgesprochene Ansicht bestätigen und weiter begründen helfen.

Fragen wir nach der Gottheit, die in unserem Brähmaṇa nicht bloss wie die verschiedenen Gestalten des vedischen Pantheons aus alterthümlicher Gewohnheit ohne Blut und Leben an uns vorschwebt, sondern in Wahrheit und Wirklichkeit gescheut und gefürchtet wird: so tritt uns als solche, ebenso wie im Kaushītaka und Śatapatha, jener Rudra entgegen, der in den späteren Śiva übergeht. Als der Herr der Geschöpfe seiner eigenen Tochter nachstellt, suchen die Götter vergebens nach einem Rächer dieser Unbill. Sie thuen ihre grauenvollsten Gestalten zusammen und aus dieser Verbindung entsteht der Gott, der den Namen Bhūtapati führt. Er verwundet Prajāpati und erhält zum Lohne die Herrschaft über die Thiere und heisst hinfür

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1) Der Unwerth des Inhaltes wird nur von der schlechten Ausgabe, die es in der Bibliotheca Indica erfahren hat, überboten.

Paṣupati (3, 33). Um die gefürchtete Erwähnung seines Namens zu meiden, muss der Wortlaut eines vedischen Verses geändert werden (3, 34). In 6, 14 tritt er in schwarzen Gewändern auf und nimmt bei einem Opfer die Opferthiere für sich in Anspruch. Auch hier wird in ängstlicher Scheu sein Name mit Stillschweigen übergangen. So wurde denn unser Brāhmaṇa zu einer Zeit abgefasst, wo der alte Polytheismus in Verfall gerathen war, und ein neuer Glaube sich Bahn gebrochen hatte.

Die Person, welche ein Opfer darbrachte, war mit Leib und Seele in die Hände des Opferers gegeben, und dieser konnte durch eine Störung der herkömmlichen Gebräuche nach Belieben ihm Schaden zufügen. Solche Mittel sind in 2, 33. 3, 3. 7. Zauber, die zur Vernichtung von Feinden dienen, in 3, 22 und 8, 28 angegeben. Von diesen Auswüchsen des Aberglaubens hält das Kaushītaka sich frei.

Man wird von mir ein Urtheil über die Leistung meines Vorgängers erwarten. Der neunte Band der Indischen Studien überhebt mich der unangenehmen Verpflichtung das Fehlerhafte zu rügen und rechtfertigt die gegenwärtige Ausgabe. Die Uebersetzung von Haug verdient als der erste Versuch, ein ganzes Brāhmaṇa in ein Europäisches Gewand zu bringen, alle Anerkennung, und die Anmerkungen haben unsere Kenntniss des vedischen Rituals bedeutend gefördert. Der Hauptfehler von Haug war, dass er den Commentar nicht verstand, oder die Mühe scheute ihn zu verstehen. Der Text ist nachlässig behandelt. Um mich gegen Vorwürfe zu schützen, lasse ich einige Beweisstellen folgen. 1, 14 hat Haug: *esha vai somo rājā yo yajate*, und übersetzt: "he who brings the sacrifice is the king Soma." Alle Hss. lesen: *somarājā* und der Satz bedeutet: "derjenige welcher opfert, hat Soma zum Könige". — 1, 15 liest

## VIII

Haug: tad yathaivādo manushyarājany āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ kshadanta evāsmā. Die Hss. lesen: tad yathaivādo manushyarāja āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ vā kshadanta evam evāsmā. — 2, 14. Haug: te 'bhitāḥ praticaranta aitya, die Hss. te 'bhitāḥ paricaranta ait. — 2, 17. eshām eva deva lokānām, die Hss. eshām eva lokānām. — 2, 31. taṃ yathā grīhāṇi taṃ, die Hss. taṃ yathā grīhāṇ itaṃ. — 3, 19. pāṣāṇ iva, die Hss. pāṣād iva. — 3, 23. yad u virājan daṣinīm abhi sam padyetām, die Hss. yad u virājam daṣinīm abhisama-padyetām. — 4, 3. tad atichandasah, die Hss. tad yad atichandasah. — 4, 15. te ete jyotishī. ubhayataḥ saṃ loke te. "they are the two Jyotish (lights) on both sides facing (one another) in the world". Das steht für: te ete jyotishī ubhayataḥ saṃlokete "diese beiden Jyotis-Tage blicken von beiden Enden einander an". 5, 3. āpyante chandāṃsi tritīye 'hany eva tad eva, die Hss. āpyante chandāṃsi tritīye 'hany etad eva. — 5, 18. mahaṣ cit tvam indra yata etāni sūktāni, die Hss. mahaṣ cit tvam indra yata etān iti sūktam u. s. w. Wen die Mühe nicht verdriesst beide Ausgaben zu vergleichen, wird Abweichungen mannigfacher Art entdecken. Für den von mir gegebenen Text übernehme ich die Verantwortung in jeder Beziehung.

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## AITAREYA BRAHMAṆA.

1 Agnir vai devānām avamo Viṣṇuḥ paramas, tadantarena sarvā anyā devatā 2 āgnāvaishṇavam puroḷāṣam nirvapanti dikṣhaṇīyam ekādaśakapālam 3 sarvābhiya evainam tad devatābhyo 'nantarāyam nirvapanty 4 Agnir vai sarvā devatā, Viṣṇuḥ sarvā devatā 5 ete vai yajñasyāntye tanvau yad Agniḥ ca Viṣṇuḥ ca. tad yad āgnāvaishṇavam puroḷāṣam nirvapanty, antata eva tad devān ṛidhnuvanti 6 tad āhur: yad ekādaśakapālaḥ puroḷāṣo dvāv Agnāvishṇū, kainayos tatra kṛiptiḥ kā vibhaktir ity 7 ashtākapāla āgneyo, 'shṭāksharā vai gāyatrī, gāyatram Agneḥ chandas; trikapālo vaishṇavas, trir hīdam Viṣṇur vyakramata: sainayos tatra kṛiptiḥ sā vibhaktir 8 ghṛite caruṁ nirvapeta yo 'pratiśṭhito manyetā 9 syām vāva sa na pratitishṭhati yo na pratitishṭhati 10 tad yad ghṛitam tat striyai payo, ye taṇḍulās te puṣas, tan mithunam: mithunenaivainam tat prajāyā paśubhiḥ prajanayati prajātyai 11 prajāyate prajāyā paśubhir ya evaṁ vedā 12 rabdhayajño vā esha ārabdhadevato yo darṣapūrṇamāsābhyām-yajata. āmāvāsyena vā haviṣheśṭvā paurṇamāseṇa vā tasminn eva haviṣhi tasmin barhiṣhi dikṣhetaisho ekā dikṣhā 13 saptadaśa sāmīdhenīr anubrūyāt 14 saptadaśo vai Prajāpatir: dvādaśa māsāḥ pañcārtavo hemantaśisīrayoḥ samāseṇa. tāvān samvatsaraḥ, samvatsaraḥ Prajāpatiḥ 15 prajāpatyāyatanābhir evābhī rādhnoti ya evaṁ veda || 1 || 1 ||

1 Yajño vai devebhya udakrāmat, tam ishtibhiḥ prai-  
sham aichan. yad ishtibhiḥ praisham aichaṁs, tad ishtinām  
ishtitvam. tam anuvavindann 2 anuvittayajño rādhnōti ya  
evam vedā 3 hūṭayo vai nāmaitā yad āhūtaya, etābhir vai  
devān yajamāno hvayati, tad āhutinām āhutipvam 4 ūta-  
yaḥ khalu vai tā nāma yābhir devā yajamānasya havam  
āyanti. ye vai panthāno yāḥ srutayas tā vā ūtayas; ta  
u evaitat svargayānā yajamānasya bhavanti 5 tad āhur:  
yad anyo juhoty, atha yo 'nu cāha yajati ca kasmāt tam  
hotety ācakshata iti 6 yad vāva sa tatra yathābhājanam  
devatā amum āvalāmum āvahety āvāhayati, tad eva hotur  
hotritvam 7 hotā bhavati, hotety enam ācakshate ya evam  
veda || 2 || 2 ||

1 Punar vā etam ṛitviḥ garbham kurvanti yaṁ dīksha-  
yanty 2 adbhir abhishiñcanti 3 reto vā āpah, saretasam evai-  
nam tat kṛtvā dīkshayanti 4 navaṇītenābhyañjanty 5 ājyam  
vai devānām, sūrabhi ghṛitam manushyānām, āyutam pitṛi-  
ṇām, navaṇītam garbhānām. tad yan navaṇītenābhyañjanti,  
svenaivainam tad bhāgadheyena samardhayanty 6 āñjanty  
enam 7 tejo vā etad akshyor yad āñjanam, satejasam evai-  
nam tat kṛtvā dīkshayanty 8 ekaviṁśatyā darbhapīñjūlaiḥ  
pāvayanti 9 śuddham evainam tat pūtam dīkshayanti 10 dī-  
kshitavimitam prapādayanti 11 yonir vā eshā dīkshitasya  
yad dīkshitavimitam, yonim evainam tat svām prapādayanti  
12 tasmād dhruvād yoner āste ca carati ca 13 tasmād dhru-  
vād yoner garbhā dhīyante ca pra ca jāyante 14 tasmād  
dīkshitam nānyatra dīkshitavimitād ādityo 'bhyudiyād vā-  
bhyastamiyād vāpi vābhyāśrāvayeyur 15 vāsasā proruṇvanti  
16 ulbam vā etad dīkshitasya yad vāsa, ulbenaivainam tat  
proruṇvanti 17 kṛṣṇājinam uttaram bhavaty 18 uttaram vā  
ulbāj jarāyu, jarāyunaivainam tat proruṇvanti 19 muṣṭī ku-  
rute 20 muṣṭī vai kṛtvā garbho 'ntaḥ ṣete, muṣṭī kṛtvā

kumāro jāyate. tad yan mushṭī kurute, yajñam caiva tat sarvāṣ ca devatā muṣṭyoḥ kurute 21 tad āhur: na pūrvadīkṣiṇaḥ samsavo 'sti, parigrīhīto vā etasya yajñāḥ, parigrīhītā devatā, naitasyārtir asty aparadīkṣiṇa eva yathā tathety 22 unmucya kṛiṣṇājīnam avabhṛitham abhyavaiti, tasmān muktā garbhā jarāyor jāyante 23 sahaiva vāsasābhyavaiti, tasmāt sahaivobhena kumāro jāyate || 3 || 3 ||

1 Tvam agne saprathā asi, soma yās te mayobhuva ity ājyabhāgayoḥ puronuvākye anubrūyād, yaḥ pūrvam anījānaḥ syāt tasmai 2 tvayā yajñam vi tanvata iti, yajñam evāsmā etad vitanoty 3 agniḥ pratnena manmanā, soma gīrbhish tṛvā vayam iti, yaḥ pūrvam ījānaḥ syāt tasmai 4 pratnam iti pūrvam karmābhivadati 5 tat-tan nādrityam 6 agnir vṛitrāṇi jāūghanat, tvam somāsi satpatir iti vārtraghnāv eva kuryād 7 vṛitram vā esha hanti yam yajña upanamati, tasmād vārtraghnāv eva kartavyāv 7 agnir mukham prathamō devatānām, agniṣ ca vishṇo tapa uttamam maha ity āgnāvaishṇavasya havisho yājyānuvākye bhavata 9 āgnāvaishṇavyau rūpasamṛiddhe. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadaty 10 Agniṣ ca ha vai Vishṇuṣ ca devānām dīkshāpālau, tau dīkshāyā īṣāte. tad yad āgnāvaishṇavaṃ havir bhavati yau dīkshāyā īṣāte tau prītau dīkshām prayachatām, yau dīkshayitārau tau dīkshayetām iti 11 trishṭubhau bhavataḥ sendriyatvāya || 4 || 4 ||

1 Gāyatriyau svisṭakṛitaḥ samyājye kurvīta tejaskāmo brahmavarcasakāmas 2 tejo vai brahmavarcasam gāyatrī 3 tejasvī brahmavarcasī bhavati ya evam vidvān gāyatriyau kuruta 4 ushṇihāv āyushkāmaḥ kurvītā 5 yur vā ushṇik 6 sarvam āyur eti ya evam vidvān ushṇihau kurute 7 'nushṭubhau svargakāmaḥ kurvīta 8 dvayor vā anusṭubhoṣ catuṣṣhashṭir

aksharāṇi, traya ima ūrdhvā ekaviṃśā lokā; ekaviṃśatyaika-  
viṃśatyaivemāṇi lokān rohati, svarga eva loke catuḥshashṭi-  
tamena pratitishṭhati 9 pratitishṭhati ya evaṃ vidvān anu-  
shṭubhau kurute 10 bṛihatyaу sṛikāmo yaṣaskāmaḥ kurvīta  
11 sṛīr vai yaṣaṣ chandasām bṛihatī 12 sṛiyam eva yaṣa ātman  
dhatte ya evaṃ vidvā n bṛihatyaу kurute 13 pañktī yajñakā-  
maḥ kurvīta 14 pāñkto vai yajña 15 upainam yajño namati  
ya evaṃ vidvān pañktī kurute 16 trishṭubhau vīryakāmaḥ  
kurvītau 17 jo vā indriyaṃ vīryaṃ trishṭub 18 ojasvīndriyavān  
vīryavān bhavati ya evaṃ vidvāns trishṭubhau kurute 19 ja-  
gatyau paṣukāmaḥ kurvīta 20 jāgatā vai paṣavaḥ 21 paṣumān  
bhavati ya evaṃ vidvāñ jagatyau kurute 22 virājāv annādya-  
kāmaḥ kurvītā 23 nnaṃ vai virāt 24 tasmād yasyaiveha bhūyi-  
shṭham annam bhavati sa eva bhūyishṭham loke virājati,  
tad virājo virāttvaṃ 25 vi sveshu rājati, sreshṭhaḥ svānām  
bhavati ya evaṃ veda || 5 || ॥

1 Atho pañcavīryaṃ vā etac chando yad virād 2 yat  
tripadā tenoshṇihāgāyatriyaу, yad asyā ekādaśāksharāṇi  
padāni tena trishṭub, yat trayastrīṇśadaksharā tenānushṭum.  
na vā ekenākshareṇa chandāṇsi viyanti na dvābhyām. yad  
virāt tat pañcamam 3 sarveshām chandasām vīryam avaru-  
nddhe, sarveshām chandasām vīryam aṣnute, sarveshām cha-  
ndasām sāyujyaṃ sarūpatām salokatām aṣnute, 'nnādo 'nna-  
patir bhavaty, aṣnute prajayānnādyam ya evaṃ vidvān virā-  
jau kurute 4 tasmād virājāv eva kartavye 5 preddho agna,  
imo agna ity ete 6 ṛitam vāva dīkshā satyaṃ dīkshā, ta-  
smād dīkshītena satyaṃ eva vaditavyam 7 atho khalv āhuh:  
ko 'rhati manushyaḥ sarvaṃ satyaṃ vaditum; satyasam-  
hitā vai devā, anṛitasamhitā manushyā iti 8 vicakshana-  
vatīm vācam vadece 9 cakshur vai vicakshaṇam, vi hy enena  
paṣyatīty 10 etad dha vai manushyeshu satyaṃ nihitam yac  
cakshus 11 tasmād ācakshāṇam āhur: adrāg iti. sa yady ada-

rṣam ity āhāthāsyā ṣrad dadhāti. yady u vai svayam paśyati,  
na bahūnām canānyeshām ṣrad dadhāti 12 tasmād vicaksha-  
navatīm eva vācam vadet, satyottarā haivāsya vāg uditā  
bhavati bhavati || 6 || ॥

Iti prathamapañcīkāyām prathamo 'dhyāyaḥ.

Iti prathamādhyāye shashṭhaḥ khaṇḍaḥ.

1 Svargam vā etena lokam upa prayanti yat prāyaṇīyas,  
tat prāyaṇīyasya prāyaṇīyatvam 2 prāṇo vai prāyaṇīya,  
udāna udayanīyaḥ, samāno hotā bhavati, samānau hi prā-  
ṇodānau, prāṇānām kliptyai prāṇānām pratiprajñātyai 3 ya-  
jño vai devebhya udakrāmat, te devā na kiṃ canāśaknuvan  
kartum na prājānaḥ. te 'bruvann Aditiṃ: tvayemaṃ ya-  
jñam prajānāmeti. sā tathety abravīt, sā vai vo varam vṛiṇā  
iti. vṛiṇīshveti. saitam eva varam avṛiṇīta: matprāyaṇā  
yajñāḥ santu madudayanā iti. tatheti. tasmād ādityaḥ ea-  
ruḥ prāyaṇīyo bhavaty āditya udayanīyo, varavṛito hy asyā  
4 atho etaṃ varam avṛiṇīta: mayaiva prācīm diśam prajā-  
nāthāgninā dakṣiṇām, Somena pratīcīm, Savitrodīcīm iti  
5 Pathyām yajati 6 yat Pathyām yajati, tasmād asau pura  
udetī, paścāstam eti; Pathyām hy esho 'nusamecaraty 7 Agniṃ  
yajati 8 yad Agniṃ yajati, tasmād dakṣiṇato 'gra osha-  
dhayaḥ pacyamānā āyanty, āgneyyo hy oshadhayaḥ 9 So-  
mam yajati 10 yat Somam yajati, tasmāt pratīcīyo 'py āpo  
bahvyaḥ syandante, saumyā hy āpāḥ 11 Savitāram yajati  
12 yat Savitāram yajati, tasmād uttarataḥ paścād ayam bhū-  
yishṭham pavamānaḥ pavate, savitṛiprasūto hy esha etat  
pavata 13 uttamām Aditiṃ yajati 14 yad uttamām Aditiṃ  
yajati, tasmād asāv imām vṛiṣṭyābhyunatty abhijighrati  
15 pañca devatā yajati, pāṇkto yajñāḥ. sarvā diśaḥ kalpante,  
kalpate yajño 'pi 16 tasyai janatāyai kalpate yatraivam  
vidvān hotā bhavati || 7 || ॥

1 Yas tejo brahmavarcaṣam icchet prayājāhutibhiḥ prāṇ

sa iyāt, tejo vai brahmavarcasam prācī dik 2 tejasvī brahmavarcasī bhavati ya evaṃ vidvān prān eti 3 yo 'nnādyam ichet prayājāhutibhir dakṣiṇā sa iyād, annādo vā esho 'nnapatir yad Agnir 4 annādo 'nnapatir bhavaty, aṣnute prajāyānnādyam ya evaṃ vidvān dakṣiṇaiti 5 yaḥ paṣūn ichet prayājāhutibhiḥ pratyān sa iyāt, paṣavo vā ete yad āpaḥ 6 paṣumān bhavati ya evaṃ vidvān pratyānñ eti 7 yaḥ somapītham ichet prayājāhutibhir udañ sa iyād, uttarā ha vai somo rājā 8 pra somapītham āpnoti ya evaṃ vidvān udaññ eti 9 svargyaivordhvā dik, sarvāsu dikṣhu rādhnōti 10 samyāñco vā ime lokāḥ, samyāñco 'smā ime lokāḥ śriyai dīdyati ya evaṃ veda 11 Pathyām yajati. yat Pathyām yajati, vācam eva tad yajñamukhe sambharati 12 prāṇāpānāv Agnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 13 Pathyām eva yajati. yat Pathyām eva yajati, vācaiva tad yajñam panthām apinayati 14 cakshushī evāgnīshomau, prasavāya Savitā, pratishṭhityā Aditiḥ 15 cakshushā vai devā yajñam prājānaṣ, cakshushā vā etat prajñāyate yad aprajñeyam; tasmād api mugdhaṣ caritvā yadaivānushṭhyā cakshushā prajānāty atha prajānāti 16 yad vai tad devā yajñam prajānann asyām vāva tat prajānann, asyām sambharann; asyai vai yajñas tāyate, 'syai kriyate, 'syai sambhriyata, iyaṃ hy Aditis. tad uttamām Aditiṃ yajati. yad uttamām Aditiṃ yajati, yajñasya prajñātyai svargasya lokasyānukhyātyai || 8 || 2 ||

1 Devaviṣaḥ kalpayitavyā ity āhus, tāḥ kalpamānā anu manushyaviṣaḥ kalpanta iti; sarvā viṣaḥ kalpante, kalpate yajño 'pi 2 tasyai janatāyāi kalpate yatraivaṃ vidvān hotā bhavati 3 svasti naḥ pathyāsu dhanvasv ity anvāha 4 svasty apsu vṛijane svarvati | svasti naḥ putra-kṛitheshu yonishu svasti rāye maruto dadhātāneti 5 Maruto vai devānām viṣas, tā evaitad yajñamukhe

'eiklipat 6 sarvaiṣ chandobhir yajed ity āhuh. sarvair vai chandobhir iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamānaḥ sarvaiṣ chandobhir iṣṭvā svargam lokam jayati 7 svasti naḥ pathyāsu dhanvasu, svastir id dhi prapathe śreshṭheti pathyāyāḥ svastes trisṭubhāv. agne naya supathā rāye asmān, ā devānām api panthām aganmety Agnes trisṭubhau. tvam soma pra cikito manishā, yā te dhāmāni divi yā pṛithivyām iti Somasya trisṭubhāv. ā viṣvadevaṁ satpatim, ya imā viṣvā jātānīti Savitur gāyatriyau. sutrāmānam pṛithivīm dyām anhasam, mahīm ū shu mātaram suvratānām ity Aditer jagatyāv 8 etāni vāva sarvāṇi chandāṁsi: gāyatram traishṭubham jāgatam, anv anyāny; etāni hi yajñe pratamām iva kriyanta 9 etair ha vā asya chandobhir yajataḥ sarvaiṣ chandobhir iṣṭam bhavati ya evaṁ veda || 9 || ॥

Tā vā etāḥ pravatyō netrīmatyaḥ pathimatyaḥ svastimatya etasya havisho yājyānuvākya. etābhir vā iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamāna etābhir iṣṭvā svargam lokam jayati 2 tāsu padam asti: svasti rāye maruto dadhātāneti. Maruto ha vai devaviṣo 'ntarikshabhājanās. tebhyo ha yo 'nivedya svargam lokam etiṣvarā hainam ni vā roddhor vi vā mathitoḥ. sa yad āha: svasti rāye maruto dadhātāneti, tam Marudbhyo devavidbhyo yajamānam nivedayati; na ha vā enam Maruto devaviṣaḥ svargam lokam yantam nirundhate, na vimathnate 3 svasti hainam atyarjanti svargam lokam abhi ya evaṁ veda 4 virājāv etasya havishaḥ sviṣṭakṛitāḥ samyājye syātām ye trayastrīṁśadakshare 5 sed agnir agnīūr aty astv anyān, sed agnir yo vanushyato nīpātīty etc 6 virāḍbhyām vā iṣṭvā devāḥ svargam lokam ajayaṁs, tathaivaitad yajamāno virāḍbhyām iṣṭvā svargam

lokaṃ jayati 7 te trayastriṃśadakshare bhavatas. trayastri-  
ṃśad vai devā : ashtau Vasava, ekādaśa Rudrā, dvādaśādityāḥ,  
Prajāpatiḥ ca Vashaṭkāraḥ ca. tat prathame yajñamukhe devatā  
aksharabhājaḥ karoty, aksharenākshareṇaiva tad devatām  
prīṇāti, devapātreṇaiva tad devatās tarpayati || 10 || 4 ||

1 Prayājavad ananuyājam kartavyam prāyaṇīyam ity  
āhur, hīnam iva vā etad īkṣitam iva yat prāyaṇīyasyānu-  
yājā iti 2 tat-tan nādrityam 3 prayājavad evānuyājavat ka-  
rtavyam. prāṇā vai prayājāḥ prajānuyājā; yat prayājān  
antariyāt prāṇāns tad yajamānasyāntariyād, yad anuyājān  
antariyāt prajāṃ tad yajamānasyāntariyāt 4 tasmāt prayā-  
javad evānuyājavat kartavyam 5 patnīr na saṃyājayet, saṃ-  
sthitayajur na juhuyāt 6 tāvataiva yajño 'saṃsthitāḥ 7 prā-  
yaṇīyasya nishkāsaṃ nidadhyāt, tam udayaṇīyenābhinirva-  
ped, yajñasya saṃtatyai yajñasyāvyavachedāyā 8 tho khalu  
yasyām eva sthālyām prāyaṇīyam nirvapet tasyām udaya-  
nīyam nirvapet, tāvataiva yajñāḥ saṃtato 'vyavachinno bha-  
vaty 9 amushmin vā etena loke rādhnuvanti nāsminn, ity  
āhur, yat prāyaṇīyam iti. prāyaṇīyam iti nirvapanti prāya-  
nīyam iti caranti, prayanty evāsmāl lokād yajamānā ity  
10 avidyayaiva tad āhur. vyatishajed yājyānuvākyā 11 yāḥ  
prāyaṇīyasya puronuvākyās tā udayaṇīyasya yājyāḥ ku-  
ryād, yā udayaṇīyasya puronuvākyās tāḥ prāyaṇīyasya  
yājyāḥ kuryāt. tad vyatishajaty ubhayor lokayor ṛiddhyā,  
ubhayor lokayoḥ pratishṭhityā. ubhayor lokayor ṛidhnoty,  
ubhayor lokayoḥ pratishṭhathi 12 pratishṭhathi ya evaṃ  
vedā 13 dityaḥ caruḥ prāyaṇīyo bhavaty āditya udayaṇīyo  
yajñasya dhṛityai, yajñasya barsanaddhyai, yajñasyāpra-  
sraṇsāya 14 tad yathaivāda, iti ha smāha, tejanyā ubhayato  
'ntayor aprasraṇsāya barsau nahyaty, evaṃ evaitad yajña-  
syobhayato 'ntayor aprasraṇsāya barsau nahyati yad ādi-  
tyaḥ caruḥ prāyaṇīyo bhavaty āditya udayaṇīyaḥ 15 pathya-

yaivetaḥ svastyā prayanti, pathyām svastim abhy udyanti;  
svasty evetaḥ prayanti, svasty udyanti svasty udyanti  
|| 11 || ८ ||

Iti prathamapañcikāyām dvitīyo 'dhyāyaḥ.

Iti dvitīyādhyāye pañcamah khaṇḍah.

1 Prācyām vai diṣi devāḥ somam rājānam akrīṇais,  
tasmāt prācyām diṣi krīyate 2 tam trayodaśān māsād akrī-  
ṇais, tasmāt trayodaśo māso nānuvidyate; na vai somavi-  
krayy anuvidyate, pāpo hi somavikrayī 3 tasya kṛitasya  
manushyān abhy upāvartamānasya diṣo vīryāṇīndriyāṇi  
vyudasīdais, tāny ekayarcāvārurutsanta, tāni nāśaknuvais.  
tāni dvābhyām tāni tisṛibhis tāni catasṛibhis tāni pañcabhis  
tāni śaḍbhis tāni saptabhir naivāvārundhata, tāny aśtā-  
bhir avārundhatāśtābhir āṣṇuvata. yad aśtābhir avāru-  
ndhatāśtābhir āṣṇuvata, tad aśtānām aśtātvaṁ 4 āṣṇute  
yad-yat kāmāyate ya evaṁ veda 5 tasmād eteṣu karmasv  
aśtāv-aśtāv anūcyanta, indriyāṇām vīryāṇām avaruddhyai  
|| 12 || १ ||

1 Somāya kṛitāya prohyamāṇāyānubrūhīty āhādīvāryur  
2 bhadṛād abhi śreyāḥ prehīty anvāhā 3 yaṁ vāva loko  
bhadras. tasmād asāv eva lokaḥ śreyān, svargam eva tal  
lokaṁ yajamānaṁ gamayati 4 bṛihaspatiḥ puraetā te  
astv iti. brahma vai Bṛihaspatir, brāhmaivāsmā etat puro-  
gavam akar, na vai brahmaṇvad rishyaty 5 athem ava  
sya vara ā pṛithivyā iti. devayajanaṁ vai varam pṛi-  
thivyai, devayajana evainaṁ tad avasāyayaty. āre śatrūn  
kṛiṇuhi sarvavīra iti. dvishantam evāsmā tat pāpmā-  
nam bhrātṛivyaṁ apabādhate 'dharam pādayati 6 soma  
yās te mayobhuva iti tṛicaṁ saumyaṁ gāyatram anvāha  
some rājāni prohyamāṇe, svayaivainaṁ tad devatayā svena  
chandasā samardhayati 7 sarve nandanti yaśasāgate-  
nety anvāha 8 yaśo vai somo rājā, sarvo ha vā etena krī-

yamāṇena nandati yaṣ ca yajñe lapsyamāno bhavati yaṣ  
 ca na 9 sabhāsāhena sakhyā sakhyā ity. esha vai  
 brāhmaṇānām sabhāsāhaḥ sakhyā yat somo rājā 10 kilbisha-  
 sprid ity. esha u eva kilbishasprid 11 yo vai bhavati, yaḥ  
 śreshṭhatām aṣnute sa kilbisham bhavati 12 tasmād āhur:  
 mānuvoco mā pracārīḥ, kilbishaṃ nu mā yātayann iti  
 13 pitushaṇir ity. annaṃ vai pitu, dakṣhiṇā vai pitu;  
 tām enena sanoty, annasanam evainam tat karoty 14 araṃ  
 hito bhavati vājināyetīndriyaṃ vai vīryaṃ vāji-  
 nam 15 ājaraṣaṃ hāsmāi vājinaṃ nāpachidyate ya evaṃ  
 vedā 16 gan 'deva ity anvāhā 17 gato hi sa tarhi bhavaty  
 18 ṛitubhir vardhatu kshayam ity. ṛitavo vai soma-  
 sya rājño rājabhrātaro yathā manushyasya, tair evainam  
 tat sahāgamayati 19 dadhātu naḥ savitā suprajām  
 isham ity āśisham āśāste 20 sa naḥ kshapābhir aha-  
 bhiḥ ca jinvatv ity. ahāni vā ahāni rātrayaḥ kshapā, aho-  
 rātrair evāsmā etām āśisham āśāste. prajāvantam rayim  
 asme sam invatv ity āśisham evāśāste 21 yā te dhā-  
 māni havishā yajantīty anvāha 22 tā te viṣvā pari-  
 bhūr astu yajñam | 23 gayasphānaḥ prataraṇaḥ su-  
 vīra iti, gavām naḥ sphāvayitā pratārayitaidhīty eva tad  
 āhā 24 vīrahā pra carā soma duryān iti. gṛihā vai du-  
 ryā. bibhyati vai somād rājña āyato yajamānasya gṛihāḥ.  
 sa yad etām anvāha śāntyaivainam tac chamayati, so 'sya  
 śānto na prajāṃ na paśūn hinastī 25 mām dhiyaṃ śiksha-  
 mānasya deveti vārūṇyā paridadhāti 26 varuṇadevatyo  
 vā esha tāvad yāvad upanaddho, yāvat pariṣritāni prapa-  
 dyate; svayaivainam tad devatayā svena chandasā sama-  
 rdhayati 27 śikshamānasya deveti. śikshate vā esha yo  
 yajate 28 kratuṃ dakṣhaṃ varuṇa sam śiṣādhīti, vī-  
 ryaṃ prajñānaṃ Varuṇa sam śiṣādhīty eva tad āha 29 ya-  
 yāti viṣvā duritā tarema sutarmāṇam adhi nāvam

ruhemeti. yajño vai sutarmā nauḥ, kṛishṇājinaṃ vai sutarmā naur, vāg vai sutarmā naur; vācam eva tad āruhya tayā svargam lokam abhi samtarati 30 tā etā ashtāv anvāha rūpasamṛiddhā 31 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 32 tāsām triḥ prathamām anvāha trir uttamām 33 tā dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsarah, samvatsarah Prajāpatiḥ 34 prajāpatyāyatanābhir evābhi rādhnōti ya evam veda 35 triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nabyati sthemne balāyāvisraṇsāya || 13 || 2 ||

1 Anyataro 'nadvān yuktaḥ syād anyataro vimukto 'tha rājānam upāvahareyur 2 yad ubhayor vimuktayor upāvahareyur, pitṛidevatyaṃ rājānam kuryur 3 yad yuktayor, ayogakshemaḥ prajā vindet, tāḥ prajāḥ pariplaveran 4 yo 'nadvān vimuktas tac chālāsadām prajānām rūpaṃ, yo yuktaḥ tac cakriyāṇām. te ye yukte 'nye vimukte 'nya upāvaharanty, ubhāv eva te kshemayogau kalpayanti 5 devāsura vā eshu lokeshu samayatanta. ta etasyām prācyām diśy āyatanta, tāṃs tato 'surā ajayaṃs. te dakṣiṇasyām diśy āyatanta, tāṃs tato 'surā ajayaṃs. te pratīcyām diśy āyatanta, tāṃs tato 'surā ajayaṃs. ta udīcyām diśy āyatanta, tāṃs tato 'surā ajayaṃs. ta udīcyām prācyām diśy āyatanta, te tato na parājayanta. saishā dig' aparājītā, tasmād etasyām diśi yateta vā yātayed veśvaro hānṛiṇākartos 6 te devā abruvann: arājatayā vai no jayanti, rājānam karavāmahā iti. tatheti. te somam rājānam akurvaṃs, te somena rājñā sarvā diśo 'jayann. esha vai somarājā yo yajate. prāci tishṭhaty ādadhati, tena prācīm diśam jayati. tam dakṣiṇā parivahanti, tena dakṣiṇām diśam jayati. tam pratyāñcam āvartayanti, tena pratīcīm diśam jayati. tam udīcas tishṭhata upāvaharanti, tenodīcīm diśam jayati 7 somena rājñā sarvā diśo jayati ya evam veda || 14 || 3 ||

1 Havir ātithyaṃ nirupyate some rājany āgate 2 somo vai rājā yajamānasya grihān āgachati, tasmā etad dhavir ātithyaṃ nirupyate, tad ātithyasyātithyatvaṃ 3 navakapālo bhavati. nava vai prāṇāḥ, prāṇānāṃ kliptyai prāṇānāṃ pratiprajñātyai 4 Vaishṇavo bhavati. Viṣṇur vai yajñāḥ, svayaivainaṃ tad devatayā svena chandasā samardhayati 5 sarvāṇi vāva chandānsi ca priṣṭhāni ca somaṃ rājānaṃ krītaṃ anv āyanti, yāvantaḥ khalu vai rājānaṃ anuyanti tebhyaḥ sarvebhya ātithyaṃ kriyate 6 'gnim manthanti some rājany āgate. tad yathaivādo manushyarāja āgate 'nyasmin vārhaty ukshāṇaṃ vā vehataṃ vā kshadanta, evaṃ evāsmiṇ etat kshadante yad agnim manthanty; agnir hi devānāṃ paśuḥ || 15 || 4 ||

1 Agnaye mathyamānāyānubrūhīty āhādhvaryur 2 abhi tvā devā savitar iti sāvitrīm anvāha 3 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmāt sāvitrīm anvāheti 4 Savitā vai prasavānām iṣe, savitṛiprasūtā evainaṃ tan manthanti. tasmāt sāvitrīm anvāha 5 mahi dyauḥ pṛithivī ca na iti dyāvāpṛithivīyām anvāha 6 tad āhur: yad agnaye mathyamānāyānu vācāhātha kasmād dyāvāpṛithivīyām anvāheti. dyāvāpṛithivībhyām vā etaṃ jātaṃ devāḥ paryagriḥṇāns, tābhyām evādyāpi parigrihītas. tasmād dyāvāpṛithivīyām anvāha 7 tvām agne pushkarād adhīti tṛicam āgneyaṃ gāyatram anvāhāgnau mathyamāne, svayaivainaṃ tad devatayā svena chandasā samardhayaty 8 atharvā nir amanthateti rūpasamṛiddham. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇaṃ riḡ abhivadati 9 sa yadi na jāyeta yadi ciraṃ jāyeta, rākshoghnyo gāyatryo 'nūcyā 10 agne haṃsi ny atrinaṃ ity etā 11 rakshasām apahatyai 12 rakshānsi vā enaṃ tarḥy ālabhante, yarhi na jāyate yarhi ciraṃ jāyate 13 sa yady ekasyām evānūktāyām jāyeta yadi

dvayor, atho ta bruvantu jantava iti jātāya jātavatīm abhi-  
 rūpām anubrūyād 14 yad yajñe 'bhirūpaṃ tat samṛiddham  
 15 ā yaṃ haste na khādinam iti 16 hastābhyām hy enam  
 manthanti 17 ṣiṣuṃ jātam iti. ṣiṣur iva vā esha prathamajāto  
 yad agnir 18 na bibhrati | viṣām agniṃ svadhvaram  
 iti 19 yad vai devānām neti tad eshām oṣm iti 20 pra  
 devaṃ devavītaye bharatā vasuvittamam iti prahri-  
 yamāṇyābhirūpā 21 yad yajñe 'bhirūpaṃ tat samṛiddham  
 22 ā sve yonau ni shīdatv ity 23 esha ha vā asya svo yonir  
 yad agnir agner 24 ā jātam jātavedasīti 25 jāta itaro,  
 jātavedā itaraḥ 26 priyaṃ ṣiṣītātithim ity. esha ha vā  
 asya priyo 'tithir yad agnir agneḥ 27 syona ā grīhapa-  
 tim iti, śāntyaṃ evainam tad dadhāty 28 agnināgniḥ sam  
 idhyate kavir grīhapatir yuvā | havyaṃ vā juhvā-  
 sya ity abhirūpā 29 yad yajñe 'bhirūpaṃ tat samṛiddham  
 30 tvam hy agne agninā vipro vipreṇa san sateti  
 31 vipra itaro vipra itaraḥ, sann itaraḥ sann itaraḥ 32 sa-  
 khā sakhyā samidhyasa ity. esha ha vā asya svaḥ  
 sakhā yad agnir agnes 33 tam marjayanta sukratum  
 puroyāvānam ājishu | sveshu kshayeshu vājinam  
 iti 34 esha ha vā asya svaḥ kshayo yad agnir agner 35 ya-  
 jñena yajñam ayajanta devā ity uttamayā paridadhāti  
 36 yajñena vai tad devā yajñam ayajanta yad agnināgniṃ  
 ayajanta, te svargam lokam āyaṃs 37 tāni dharmāni pra-  
 thamaṇy āsan | te ha nākam mahimānaḥ sacanta  
 yatra pūrve sādhyāḥ santi devā iti 38 chandānsi vai  
 Sādhyā devās, te 'gre 'gnināgniṃ ayajanta, te svargam lo-  
 kam āyann 39 Ādityaḥ caivehāsan Aṅgirasas ca, te 'gre  
 'gnināgniṃ ayajanta, te svargam lokam āyan 40 saishā  
 svargyāhutir yad agnyāhutir. yadi ha vā apy abrahma-  
 ṇokto yadi duruktokto yajate 'tha haishāhutir gachaty eva  
 devān, na pāpmanā samsriyate 41 gachaty asyāhutir devān

nāsyāhutih pāpmanā saṁsṛijyate ya evaṁ veda 42 tā etās trayodaṣānvāha rūpasamṛiddhā 43 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 44 tāsāṁ triḥ prathamām anvāha trir uttamām, tāḥ saptadaṣa sampadyante. saptadaṣo vai Prajāpatir: dvādaṣa māsāḥ pañcartavas. tāvān saṁvatsaraḥ, saṁvatsaraḥ Prajāpatih 45 prajāpatyāyatanābhir evābhī rādhnōti ya evaṁ veda 46 triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṁsāya || 16 || 5 ||

1 Samidhāgniṁ duvasyat, ā pyāyasva sam etu ta ity ājyabhāgayoḥ puronuvākye bhavata ātithyavatyaū rūpasamṛiddhe 2 etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 3 saishāgneyy atithimatī, na saumyātithimaty asti. yat saumyātithimatī syāc, chaṣvat sā syād 4 etat tv evaishātithimatī yad āpīnavatī 5 yadā vā atithim parivevishaty āpīna iva vai sa tarhi bhavati 6 tayoṛ jushāṇenaiva yajati 7 daṁ viṣṇuṛ vi cakrame, tad asya priyam abhi pātho aṣyām iti vaishṇavyau 8 tripadām anūcya catuspadayā yajati 9 sapta padāni bhavanti. śiro vā etad yajñasya yad ātithyam, sapta vai śīrshan prāṇāḥ, śīrshann eva tat prāṇān dadhāti 10 hotāraṁ citraratham adhvarasya, pra-prāyam agnir bharatasya śīṇva iti svishṭakṛitaḥ samyājye bhavata ātithyavatyaū rūpasamṛiddhe. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati 11 trisṭubhau bhavataḥ sendriyatvāye 12 lāntam bhavati lāntena vā etena devā arādhnuvan yad ātithyam, tasmād ilāntam eva kartavyam 13 prayājān evātra yajanti nānuyājān 14 prāṇā vai prayājānuyājās, te ya ime śīrshan prāṇās te prayājā, ye 'vāñcas te 'nuyājāḥ. sa yo 'trānuyājān yajed, yathemān prāṇān ālupya śīrshan dhitset tādṛik tad 15 atiriktam tat, sam u vā ime prāṇā vi-

dre ye ceme ye ceme 16 tad yad evātra prayājān yajanti  
nānuyājāns, tatra sa kāma upāpto yo 'nuyājeshu yo 'nuyā-  
jeshu || 17 || ८ ||

Iti prathamapañcikāyām tṛtīyo 'dhyāyaḥ.

Iti tṛtīyādhyāye shasṭhaḥ khaṇḍaḥ.

1 Yajño vai devebhya udakrāman: na vo 'ham annam  
bhavishyāmīti. neti devā abruvann, annam eva no bhavi-  
shyasīti. taṃ devā vimethire, sa haibhyo viḥṛito na pra-  
babhūva. te hocur devā: na vai na itthaṃ viḥṛito 'lam  
bhavishyati, hantemaṃ yajñam sambharāmeti. tatheti. taṃ  
saṃjabhṛus 2 taṃ sambhṛityocur Aṣvināv: imam bhishajya-  
tam ity. Aṣvinau vai devānām bhishajāv, Aṣvināv adhvaryū.  
tasmād adhvaryū gharmam sambharatas 3 taṃ sambhṛityā-  
hatur: brahman pravargyeṇa pracarishyāmo hotar abhi-  
shṭubhīti || 18 || १ ||

1 Brahma jajñānam prathamam purastād iti  
pratipadyate. brahma vai Bṛhaspatir, brahmaṇaivainam  
tad bhishajyati 2 yaṃ vai pitre rāshṭry ety agra iti.  
vāg vai rāshṭrī, vācam evāsmins tad dadhāti 3 mahān mahī  
astabhāyad vi jāta iti brāhmaṇaspatyā. brahma vai  
Bṛhaspatir, brahmaṇaivainam tad bhishajyaty 4 abhi tyam  
devam savitāram oṇyor iti sāvitrī. prāṇo vai Savitā,  
prāṇam evasmins tad dadhāti 5 saṃ sīdasva mahān asīty  
evainam samasādayann 6 añjanti yam prathayanto na  
viprā ity aṃyamanāyābhirūpā. yad yajñe 'bhirūpaṃ tat  
samṛiddham 7 patamgam aktam asurasya māyayā, yo  
naḥ sanutyō abhidāsad agne, bhavā no agne su-  
manā upetāv iti dve-dve abhirūpe. yad yajñe 'bhirūpaṃ  
tat samṛiddham 8 kṛiṇushva pājāḥ prasitim na pṛi-  
thvīm iti pañca rākshoghnyo, rakshasām apahatyai 9 pari  
tvā girvaṇo giro, 'dhi dvayor adadhā ukthyaṃ va-  
caḥ, śukraṃ te anyad yajatam te anyad, apaśyām

gopām anipadyamānam iti catasra ekapātīnyas 10 tā ekaviṁṣatir bhavanty 11 ekaviṁṣo 'yam puruṣo: daṣa ha-styā aṅgulo daṣa pādya ātmaikaviṁṣas. tam imam ātmānam ekaviṁṣam saṃskurute || 19 || 2 ||

1 Śrakve drapsasya dhamataḥ sam asvarann iti nava pāvamānyo. nava vai prāṇāḥ, prāṇān evāsmins tad dadhāty 2 ayam venaṣ codayat priṣṇigarbhā ity 3 ayam vai veno. 'smād vā ūrdhvā anye prāṇā venanty avāñco 'nye, tasmād venāḥ. prāṇo vā ayam san nābher iti, tasmān nābhis, tan nābher nābhitvam. prāṇam evāsmins tad dadhāti 4 pavitraṃ te vitatam brahmaṇas pate, taposh pavitraṃ vitatam divas pade, vi yat pavitraṃ dhishanā atanvateti pūtavantaḥ prāṇās. ta ime 'vāñco retasyo mūtryaḥ purīshya ity, etān evāsmins tad dadhāti || 20 || 3 ||

1 Gaṇānām tvā gaṇapatiṃ havāmaha iti brāhmaṇaspatyam. brahma vai Bṛhaspatir, brahmaṇaivainam tad bhishajyati 2 prathaṣ ca yasya saprathaṣ ca nāmeti gharmatanvaḥ. satanum evainam tat sarūpaṃ karoti 3 rathamtaram ā jabhārā vasishṭhaḥ || bharadvājo bṛihad ā cakre agner iti. bṛihadrathamtaravantam evainam tat karoty 4 apaśyam tvā manasā cakitānam iti Prajāvān Prājāpatyaḥ. prajāṃ evāsmins tad dadhāti 5 kārādhad dhotraśvinā vām iti nava vichandasas. tad etad yajñasyāntastyam. vikshudram iva vā antastyam, anīya iva ca sthaviya iva ca. tasmād etā vichandaso bhavanty 6 etābhir hāṣvinoḥ Kakshīvān priyaṃ dhāmopāgachat, sa paramaṃ lokam ajayad 7 upāśvinoḥ priyaṃ dhāma gachati, jayati paramaṃ lokam ya evaṃ vedā 8 bhāty agnir ushasām anīkam iti sūktam 9 pīpivāṇsam aśvinā gharmam achety abhirūpaṃ. yad yajñe 'bhirūpaṃ tat samṛiddham 10 tad u traishṭubham. vīryam vai

trishṭub, vīryam evāsmins tad dadhāti 11 grāvāṇeva tad id arthaṃ jarethe iti sūktam. akshī iva karnāv iva nāsevety aṅgasamākhyāyam evāsmins tad indriyāṇi dadhāti 12 tad u trishṭubham. vīryam vai trishṭub, vīryam evāsmins tad dadhāti 13 le dyāvāprithivī pūrvacittaya iti sūktam 14 agniṃ gharmam surucam yāman ishṭaya ity abhirūpaṃ. yad yajñe 'bhirūpaṃ tat samṛiddham 15 tad u jāgataṃ. jāgatā vai paśavaḥ, paśūn evāsmins tad dadhāti 16 yābhir amum āvataṃ yābhir amum āvataṃ ity. etāvato hātrāṣvinau kāmān dadṛṣatus, tān evāsmins tad dadhāti, tair evainaṃ tat samardhayaty 17 arūrucad ushasaḥ priṣṇir agriya iti rucitavati, rucam evāsmins tad dadhāti 18 dyubhir aktubhiḥ paripātam asmān ity uttamayā paridadhāty 19 arishṭebhir aṣvinā saubhagebhiḥ | tan no mitro varuṇo māmāhantām aditiḥ sindhuḥ prithivī uta dyaus ity etair evainaṃ tat kāmāḥ samardhayati 20 ti nu pūrvam paṭalam || 21 || 4 ||

1 Athottaram 2 upa hvaye sudughām dhenum etām, hīṅkṛiṇvatī vasupatnī vasūnām, abhi tvā'deva savitaḥ, sam ī vatsaṃ na mātṛibhiḥ, saṃ vatsa iva mātṛibhir, yas te stanaḥ śaśayo yo mayobhūr, gaur amīmed anu vatsaṃ mishantaṃ, namased upa sīdata, samjānānā upa sīdanu abhijñv, ā daśabhir vivasvato, duhanti saptaikām, samiddho agnir aṣvinā, samiddho agnir vṛishaṇārātir divas, tad u prayakshatamam asya karmā, tmanvan nabho duhyate ghṛitam paya, uttishṭha brahmaṇas pate, 'dhukshat pipyushīm ishama, upa drava payasā godhug osham, ā sute siñcata śriyam, ā nūnam aṣvinor ṛishiḥ, sam u tye mahatīr apa ity ekaviṃṣatir abhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham 3 ud

u shya devaḥ savitā hiraṇyayety anūttishṭhati, praitu brahmaṇas patir ity anupraiti, gandharva itthā padam asya rakshatīti kharam avekshate, nāke suparnam upa yat patantam ity upavisati, tapto vām gharmo nakshati svahoto, bhā pibatam aśvineti pūrvāhne yajaty 4 agne vīhīty anuvashaṭkaroti, svisṭakṛidbhājanam 5 yad usriyāsv āhutam ghṛitam payo, 'sya pibatam aśvinety aparāhne yajaty, agne vīhīty anuvashaṭkaroti, svisṭakṛidbhājanam 6 trayāṇām ha vai havishām svisṭakṛite na samavadyanti: somasya gharmasya vājinasyeti. sa yad anuvashaṭkaroty, agner eva svisṭakṛito 'nantarityai 7 viṣvā āṣā dakṣhiṇasād iti brahmā japati 8 svāhākṛitaḥ śucir deveshu gharmah, samudrād ūrmim ud iyarti veno, drapsaḥ samudram abhi yaj jigāti, sakhe sakhāyam abhy ā vavṛitsvo, rdhva ū shu na ūtaya, ūrdhvo naḥ pāhy anhasas, tam ghem itthā namasvina ity abhirūpā. yad yajñe 'bhirūpaṃ tat samriddham 9 pāvakaṣoce tava hi kshayam parīti bhaksham ākāṅkshate 10 hutam havir madhu 'havir indratame 'gnāv aśyāma te deva gharmā | madhumataḥ pitumato vājavato 'ṅgirasvato namas te astu mā mā hiṁsīr iti gharmasya bhakshayati 11 ṣyeno na yonim sadanam dhiyā kṛitam, ā yasmin sapta vāsavā iti samsādyamānāyānvāha 12 havir havishmo mahi sadma daivyaṃ ity yad ahar utsādayishyanto bhavanti 13 sūyavasād bhagavatī hi bhūyā ity uttamayā paridadhāti 14 tad etad devamithunaṃ yad gharmah. sa yo gharmas tac chiṣṇam, yau ṣaphau tau ṣaphau, yopayamanī te ṣṇīkapāle, yat payas tad retas. tad idam agnau devayonyām prajanane retaḥ sicyate. 'gnir vai devayoniḥ. so 'gner devayonyā āhutibhyaḥ sambhavaty 15 riṇmayo yajurmayah sāmamayo vedamayo brahmamayo

'mṛitamayaḥ sambhūya devatā apyeti ya evaṃ veda yaś  
caivam vidvān etena yajñakratunā yajate || 22 || ॥ ॥

1 Devāsura vā eshu lokeshu samayatanta. te vā asurā  
imān eva lokān puro 'kurvata, yathaujīyāṅso baliyāṅsa  
evaṃ. te vā ayasmayīm evemām akurvata rajatām anta-  
rikshaṃ harinīm divaṃ, te tathemāñl lokān puro 'kurvata.  
te devā abruvan: puro vā ime 'surā imāñl lokān akrata,  
pura imāñl lokān pratikaravāmahā iti. tatheti. te sada evā-  
syāḥ pratyakurvataḥgnidhram antarikshād dhavirdhāne di-  
vas. te tathemāñl lokān puraḥ pratyakurvata 2 te devā  
abruvann: upasada upāyāmopasadā vai mahāpuraṃ jayantīti.  
tatheti. te yām eva prathamām upasadam upāyañs tayai-  
vainān asmāl lokād anudanta, yām dvitīyām tayāntarikshād,  
yām tṛitīyām tayā divas. tāñs tathaiḥbhyo lokebhyo 'nudanta  
3 te vā ebhyo lokebhyo nuttā asurā ṛitūn aśrayanta. te  
devā abruvann: upasada evopāyāmeti. tatheti. ta imās ti-  
sraḥ satīr upasado dvir-dvir ekaikām upāyañs, tāḥ shaṭ  
samapadyanta. shaḍ vā ṛitavas. tān vā ṛitubhyo 'nudanta  
4 te vā ṛitubhyo nuttā asurā māsān aśrayanta. te devā  
abruvann: upasada evopāyāmeti. tatheti. ta imāḥ shaṭ satīr  
upasado dvir-dvir ekaikām upāyañs, tā dvādaśa samapa-  
dyanta. dvādaśa vai māsās. tān vai māsebhyo 'nudanta  
5 te vai māsebhyo nuttā asurā ardhamāsān aśrayanta. te  
devā abruvann: upasada evopāyāmeti. tatheti. ta imā dvā-  
daśa satīr upasado dvir-dvir ekaikām upāyañs, tāḥ ca-  
turviñṣatīḥ samapadyanta. caturviñṣatīr vā ardhamāsās.  
tān vā ardhamāsebhyo 'nudanta 6 te vā ardhamāse-  
bhyo nuttā asurā ahorātre aśrayanta. te devā abruvann:  
upasadāv evopāyāmeti. tatheti. te yām eva pūrvāḥṇa  
upasadam upāyañs tayaivainān abno 'nudanta, yām apa-  
rāḥṇe tayā rātres; tāñs tathobhābhyām antarāyañs 7 tasmāt  
supūrvāḥṇa eva pūrvayopasadā pracaritavyaṃ svaparāḥṇe

'parayā; tāvantam eva tad dvishate lokam pariṣinasṭi  
|| 23 || ८ ||

1 Jitayo vai nāmaitā yad upasado, 'sapatnām vā etā-  
bhir devā vijitīm vyajayantā 2 sapatnām vijitīm vijayate ya  
evam veda 3 yām devā eshu lokeshu yām ṛitushu yām mā-  
seshu yām ardhamāseshu yām ahorātrayor vijitīm vyaja-  
yanta, tām vijitīm vijayate ya evam veda 4 te devā abi-  
bhayur: asmākaṁ vipremāṇam anv idam asurā ābhavi-  
shyanti. te vyutkramyāmantrayantāgnir Vasubhir udakrā-  
mad, Indro Rudrair, Varuṇa Ādityair, Bṛhaspatir Viṣvair  
devais 5 te tathā vyutkramyāmantrayanta. te 'bruvan:  
hanta yā eva na imāḥ priyatamās tanvas tā asya Varuṇa-  
sya rājño gṛihe samnidadhāmahai; tābhir eva naḥ sa na  
saṁgachātai yo na etad atikrāmād, ya ālulobhayishād iti.  
tatheti. te Varuṇasya rājño gṛihe tanūḥ samnyadadhata 6 te  
yad Varuṇasya rājño gṛihe tanūḥ samnyadadhata tat tātū-  
naptram abhavat, tat tātūnaptrasya tātūnaptratvam 7 ta-  
smād āhur: na satātūnaptrīṇe drogdhavyam iti 8 tasmād v  
idam asurā nānvābhavanti || 24 || ७ ||

1 Śiro vā etad yajñasya yad ātithyam, grīvā upasadaḥ.  
samānabarhishī bhavataḥ, samānaṁ hi śirogrīvam 2 ishūṁ  
vā etām devāḥ samaskurvata yad upasadas. tasyā Agnir  
anikaṁ āsit, Somaḥ śalyo, Viṣṇus tejanam, Varuṇaḥ par-  
nāni. tām ājyadhanvāno vyasrijaṁs, tayā puro bhindanta  
āyaṁs 3 tasmād etā ājyahavisho bhavanti 4 caturō 'gre sta-  
nān vratam upaity upasatsu, catuḥsamdhir hīshur: anikaṁ  
śalyas tejanam parnāni 5 trīṇ stanān vratam upaity upa-  
satsu, trishamdhir hīshur: anikaṁ śalyas tejanam. dvau  
stanau vratam upaity upasatsu, dvishamdhir hīshuḥ: śalyaḥ  
ca hy eva tejanam caikaṁ stanam vratam upaity upasatsv,  
ekā hy eveshur ity ākhyāyata, ekayā vīryam kriyate 6 paro  
variyaṁso vā ime lokā arvāg anhiyāṁsaḥ, parastād arvācīr

upasada upaity eshām eva lokānām abhijityā 7 upasadyāya mīlhusa, imām me agne samidham imām upasadam vaner iti tistras-tisraḥ sāmidenyo rūpasamriddhā. etad vai yajñasya samriddham yad rūpasamriddham, yat karma kriyamānam ṛig abhivadati 8 jaghnivatīr yājyānuvākyāḥ kuryād 9 agnir vṛitrāṇi jañghanad, ya ugra iva śaryahā, tvam somāsi satpatir, gayasphāno amīvahe, dam viśṇur vi cakrame, trīṇi padā vi cakrama ity etā 10 viparyastābhir aparāḥṇe yajati 11 ghnanto vā etābhir devāḥ puro bhindanta āyan yad upasadaḥ 12 sachandasah kartavyā na vichandaso 13 yad vichandasah kuryād, grīvāsu tad gaṇdam dadhyād, īśvaro glāvo janitos 14 tasmāt sachandasa eva kartavyā na vichandadasas 15 tad u ha smāhopāvir Jānaśruteya, upasadam kila vai tad brāhmaṇe: yasmād apy aśīlasya śrotriyasya mukham vy eva jñāyate triptam iva rebhativety. ājyahaviṣho hy upasado, grīvāsu mukham adhyāhitam; tasmād dha sma tad āha || 25 || 8 ||

1 Devavarma vā etad yat prayājāḥ cānuyājāḥ cāprayājam ananuyājam bhavatiśhvai saṁsityā apratiśarāya 2 sakṛd atikramyāśrāvayati, yajñasyābhikrāntyā anapakramāya 3 tad āhuḥ: krūram iva vā etat somasya rājño 'nte caranti yad asya ghṛitenānte caranti; ghṛitena hi vajreṇendro vṛitram ahaṁ 4 tad yad: aṁsur-aṁsush te deva somāpyāyatām indrāyaikadhanavida ā tubhyam indraḥ pyāyatām ā tvam indrāya pyāyasvā pyāyayāsmān sakhīn | sanyā medhayā svasti te deva soma sutyām udṛicam aśīyety rājānam āpyāyayanti, yad evāsyat tat krūram ivānte caranti tad evāsyaitenāpyāyayanty, atho enam vardhayanty eva 5 dyāvāprithivyor vā esha garbho yat somo rājā. tad yad: eshtā rāya eshtā vāmāni preṣhe bhagāya | ṛitam ṛitavādibhyo namo dive na-

maḥ pṛithivyā iti prastare nihnavate, dyāvāpṛithivībhyām  
eva tan namaskurvanty, atho ene vardhayanty eva vardha-  
yanty eva || 26 || १ ||

Iti prathamapañcikāyām caturtho 'dhyāyaḥ.

Iti caturthādhyāye navamaḥ khaṇḍaḥ.

1 Somo vai rājā Gandharveshṇv āsīt, taṃ devāṣ ca ṛi-  
shayaṣ cābhyadhyāyan: katham ayam asmān somo rājā  
gached iti. sā vāg abravīt: strīkāmā vai Gandharvā, ma-  
yaiva striyā bhūtayā paṇadhvam iti. neti devā abruvan,  
katham vayam tvad rite syāmeti. sābravīt: krīṇītaiva, yarhi  
vāva vo mayārtho bhavitā tarhy eva vo 'ham punar āgan-  
tāsmīti. tatheti. tayā mahānagnyā bhūtayā somam rājānam  
akrīṇaṃs 2 tām anukṛitīm askannām vatsatarīm ājanti soma-  
krayanīm, tayā somam rājānam krīṇanti 3 tām punar ni-  
shkrīṇīyāt, punar hi sā tām āgachat 4 tasmād upāṇṣu vācā  
caritavyam. some rājani krīte Gandharveshu hi tarhi vāg  
bhavati, sāgnāv eva praṇīyamāne punar āgachati || 27 || 1 ||

1 Agnaye praṇīyamānāyānubrūhīty āhādhyāvryuh 2 pra-  
devam devyā dhiyā bharatā jātavedasam | havyā  
no vakshad ānushag iti gāyatrīm brāhmaṇasyānubrūyād  
3 gāyatro vai brāhmaṇas, tejo vai brahmavarcasam gāyatrī;  
tejasaivainam tad brahmavarcasena samardhayati 4 mam  
mahe vidathyāya śūsham iti trishṭubham rājanyasyānu-  
brūyāt 5 trishṭubho vai rājanya, ojo vā indriyam vīryam  
trishṭub; ojasivainam tad indriyena vīryena samardhayati  
6 śaśvat kṛitva idyāya pra jabhrūr iti 7 svānām evai-  
nam tac chraishṭhyam gamayati 8 ṣṛiṇotu no damye-  
bhir anikaih ṣṛiṇotv agnir divyair ajasra ity  
9 ājarasam hāsminn ajasro didāya ya evam vedā 10 yam  
iha prathamam dhāyī dhātrībhir iti jagatīm vaiśya-  
syānubrūyāj 11 jāgato vai vaiśyo, jāgatāḥ paśavaḥ; paśu-  
bhir evainam tat samardhayati 12 vaneṣhu citram vi-

bhvaṃ viṣe-viṣa ity abhirūpā. yad yajñe 'bhirūpaṃ tat  
 samriddham 13 ayam u shya pra devayur ity 14 anu-  
 shṭubhi vācam viṣrijate 15 vāg vā anusṭub, vācy eva tad  
 vācam viṣrijate 16 'yam u shya iti yad āhāyam u syā-  
 gamam yā purā Gandharveshv avāksam ity eva tad vāk  
 prabrūte 17 'yam agnir urushyatīty 18 ayam vā Agnir  
 urushyaty 19 amṛitād iva janmana ity, amṛitatvam  
 evāsmiṃs tad dadhāti 20 sahasaṣ cit sahiyān devo jī-  
 vātave kṛita iti 21 devo hy esha etaj jīvātave kṛito yad  
 Agnir 22 ilāyās tvā pade vayam nābhā pṛithivyā  
 adhīty 23 etad vā ilāyās padaṃ yad uttaravedīnābhir  
 24 jātavedo ni dhīmahīti, nidhāsyanto hy enam bha-  
 vanty 25 agne havyāya volhava iti, havyaṃ hi va-  
 kshyan bhavaty 26 agne viṣvebhiḥ svanika devair  
 ūrṇāvantam prathamah sīda yonim iti 27 viṣvair evai-  
 nam tad devaiḥ sahasādayati 28 kulāyinaṃ ghṛitava-  
 ntam savitra iti, kulāyam iva hy etad yajñe kriyate yat  
 paitudāravāḥ paridhaya gulgulūrṇāstukāḥ sugandhitejanā-  
 nīti. yajñam naya yajamānāya sādhy iti, yajñam eva  
 tad ṛjudhā pratishṭhāpayati 29 sīda hotaḥ sva u loka  
 cikitvān ity; Agnir vai devānām hotā, tasyaisha svo loka  
 yad uttaravedīnābhiḥ 30 sādāyā yajñam sukṛitasya  
 yonāv iti; yajamāno vai yajño, yajamānāyaivaitam āṣi-  
 sham āṣāste 31 devāvīr devān havishā yajāsy agne  
 bṛihad yajamāne vayo dhā iti; prāṇo vai vayah, prā-  
 ṇam eva tad yajamāne dadhāti 32 ni hotā hotṛishadane  
 vidāna ity; Agnir vai devānām hotā, tasyaitad dhotṛisha-  
 danam yad uttaravedīnābhis 33 tvesho didivān asadat  
 sudaksha ity, āsanno hi sa tarhi bhavaty 34 adabdhā-  
 vratapramatir vasishṭha ity, Agnir vai devānām vasi-  
 shṭhaḥ 35 sahasrambharah ṣucijihvo agnir ity, eshā  
 ha vā asya sahasrambharatā yad enam ekaṃ santam ba-

hurdhā viharanti 36 pra ha vai sāhasram posham āpnoti ya  
 evaṃ veda 37 tvam dūtas tvam u naḥ paraspā ity  
 uttamayā paridadhāti 38 tvam vasya ā vṛishabha pra-  
 netā | agne tokasya nas tane tanūnām aprayuchan  
 dīdyad bodhi gopā ity 39 Agnir vai devānām gopā;  
 Agnim eva tat sarvato goptāram paridatta ātmane ca yaja-  
 mānāya ca yatraivaṃ vidvān etayā paridadhāty, atho sam-  
 vatsarīnām evaitām svastiṃ kurute 40 tā etā ashtāv anvāha  
 rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpa-  
 samṛiddham, yat karma kriyamāṇam ṛig abhivadati 41 tā-  
 sām triḥ prathamām anvāha trir uttamām, tā dvādaśa sam-  
 padyante: dvādaśa vai māsāḥ samvatsarah, samvatsarah  
 Prajāpatiḥ. prajāpatyāyatanābhir evābhi rādhnōti ya evaṃ  
 veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva  
 tad barsau nahyati sthemne balāyāvisraṇsāya || 28 || 2 ||

1 Havirdhānābhyām prohyamānābhyām anubrūhīty āhā-  
 dhvaryur 2 yuje vām brahma pūrvyaṃ namobhir ity  
 anvāha. brahmaṇā vā ete devā ayuñjata yad dhavirdhāne,  
 brahmaṇaivaine etad yuñkte; na vai brahmaṇvad rishyati  
 3 pretām yajñasya sambhuveti triḥ dyāvāprithi-  
 vīyam anvāha 4 tad āhur: yad dhavirdhānābhyām prohya-  
 mānābhyām anu vācāhātha kasmāt triḥ dyāvāprithivīyam  
 anvāheti. dyāvāprithivī vai devānām havirdhāne āstām, te  
 u evādyāpi havirdhāne; te hīdam antareṇa sarvaṃ havir  
 yad idam kiṃca. tasmāt triḥ dyāvāprithivīyam anvāha  
 5 yame iva yatamāne yad aitam iti, yame iva hy  
 ete yatamāne prabāhug itaḥ 6 pra vām bharau mānu-  
 shā devayanta iti, devayanto hy ene mānushāḥ prabha-  
 ranty 7 ā sīdatam svam u lokam vidāne svāsasthe  
 bhavatam indave na iti, somo vai rājenduh, somāyai-  
 vaine etad rājña āsade 'ciklīpad 8 adhi dvayor adadhā  
 ukthyaṃ vaca iti 9 dvayor hy etat tritīyaṃ chadir adhi-

nidhīyata 10 ukthyaṃ vaca iti yad āha, yajñiyaṃ vai karmokthyaṃ vaco, yajñam evaitena samardhayati 11 yatasrucā mithunā yā saparyataḥ | asaṃyatto vrate te ksheti pushyatīti 12 yad evādaḥ pūrvam yattavat padam āha tad evaitena śāntyā śamayati 13 bhadrā śaktir yajamānāya sunvata ity āśisham āśāste 14 viśvā rūpāṇi prati muñcate kavir iti viśvarūpām anvāha 15 sa rarāṭyām ikshamāṇo 'nubrūyād 16 viśvam iva hi rūpam rarāṭyāḥ śuklam iva ca kṛṣṇam iva ca 17 viśvam rūpam avarunddha ātmane ca yajamānāya ca yatraivam vidvān etām rarāṭyām ikshamāṇo 'nvāha 18 pari tvā girvaṇo gira ity. uttamayā paridadhāti 19 sa yadaiva havir-dhāne sampariṣrite manyetātha paridadhyād 20 anagnam-bhāvukā ha hotuṣ ca yajamānasya ca bhāryā bhavanti yatraivam vidvān etayā havirdhānayoḥ sampariṣritayoḥ paridadhāti 21 yajushā vā ete pariṣriyete yad dhavirdhāne, yajushaivaine etat pariṣrayanti 22 tau yadaivādhvaryuṣ ca pratiprasthātā cobhayato methyau nihanyātām atha paridadhyād 23 atra hi te sampariṣrite bhavatas 24 tā etā ashtāv anvāha rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati. tāsām triḥ prathamām anvāha trir uttamām, tā dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Prajāpatiḥ. prajāpatyāyatanābhir evābhī rādhnoti ya evam veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṇsāya || 29 || ३ ||

1 Agnīshomābhyām praṇīyamānābhyām anubrūhīty āhādhvaryuḥ 2 sāvīr hi deva prathamāya pitra iti sāvitrīm anvāha 3 tad āhur: yad Agnīshomābhyām praṇīyamānābhyām anu vācābātha kasmāt sāvitrīm anvāheti. Savitā vai prasavānām īṣe, savitṛiprasūtā evainau tat pranayanti.

tasmāt sāvitṛīm anvāha 4 praitu brahmaṇas patir iti  
 brāhmaṇaspatyām anvāha 5 tad āhur: yad Agnīshomābhyām  
 praṇīyamānābhyām anu vācāhātha kasmād brāhmaṇaspa-  
 tyām anvāheti. brahṇa vai Bṛihaspatir, brahmaivābhyām etat  
 purogavam akar, na vai brahmaṇvad rishyati 6 pra devy  
 etu sūnṛiteti. sasūnṛitam eva tad yajñam karoti. tasmād  
 brāhmaṇaspatyām anvāha 7 hotā devo amartya iti tṛi-  
 cam āgneyam gāyatram anvāha some rājāṇi praṇīyamāne  
 8 somam vai rājāṇam praṇīyamānam antareṇaiva sadoha-  
 virdhānāny asurā rakshāṅsy ajighāṅsaṅs, tam Agnir māya-  
 yātyanayat 9 purastād eti māyayeti. māyayā hi sa  
 tam atyanayat, tasmād v asyāgnim purastād dharanty  
 10 upa tvāgne dive-diva, upa priyam panipnatam  
 iti tisraṣ caikām cānvāhe 11 śvarau ha vā etau saṃyantau  
 yajamānam hiṅsitor yaṣ cāsau pūrva uddhṛito bhavati, yam  
 u cainam aparam praṇayanti. tad yat tisraṣ caikām cā-  
 nvāha saṃjāuānāv evainau tat saṃgamayati, pratishṭhāyām  
 evainau tat pratishṭhāpayaty, ātmanaṣ ca yajamānasya cā-  
 hiṅsāyā 12 agne jushasva prati harya tad vaca ity  
 āhutyām hūyamānāyām anvāhā 13 gnaya eva taj jushtim  
 āhutim gamayati 14 somo jigāti gātuvid iti tṛicam sau-  
 myam gāyatram anvāha some rājāṇi praṇīyamāne, svayai-  
 vainam tad devatayā sveṇa chandasā samardhayati 15 so-  
 mah sadhastham āsada ity. āsatsyan hi sa tarhi bha-  
 vati 16 tad atikramyaivānubrūyāt priṣṭhata ivāgnīdhram  
 kṛtvā 17 tam asya rājā varuṇas tam aśvineti vai-  
 shṇavīm anvāha 18 kratum sacanta mārutasya vedha-  
 saḥ | dādadhāra daksham uttamam aharvidam vra-  
 jam ca vishṇuḥ sakhivāñ aporṇuta iti 19 Vishṇur vai  
 devānām dvārapaḥ, sa evāsmā etaḍ dvāram vivṛiṇoty  
 20 antaṣ ca prāgā aditir bhavāsīti prapādyamāne  
 'nvāha 21 syeno na yoniṃ sadanam dhiyā kṛitam

ity āsanne 22 hiranyayam āsadam deva eshatīti  
 23 hiraṇmayam iva ha vā esha etad devebhyaḥ chadāyati  
 yat kṛishṇājinaṃ 24 tasmād etām anvāha 25 stabhnād  
 dyām asuro viṣvavedā iti vāruṇyā paridadhāti 26 varu-  
 ṇadevatyo vā esha tāvad yāvad upanaddho, yāvat pariśri-  
 tāni prapadyate; svayaivainaṃ tad devatayā svena chan-  
 dasā samardhayati 27 taṃ yady upa vā dhāveyur abhayam  
 vecherann evā vandasva varuṇam bṛihantam ity etayā  
 paridadhyād 28 yāvadbhyo hābhayam ichati yāvadbhyo hā-  
 bhayam dhyāyati, tāvadbhyo hābhayam bhavati yatraivaṃ  
 vidvān etayā paridadhāti. tasmād evaṃ vidvān etayaiva  
 paridadhyāt 29 tā etāḥ sapṭadaśānvāha rūpasamṛiddhā. etad  
 vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma  
 kriyamāṇam ṛig abhivadati. tāsāṃ triḥ prathamām anvāha  
 trir uttamām, tā ekaviṃśatiḥ sampadyanta. ekaviṃśo vai  
 Prajāpatir: dvādaśa māsāḥ pañcartavas traya ime lokā,  
 asāv Āditya ekaviṃśa uttamā pratishṭhā 30 tad daivam  
 kshatram, sā śrīs, tad ādhipatyam, tad bradhnasya viṣṭa-  
 pam, tat Prajāpater āyatanam, tat svārājyam 31 ṛidhnoty  
 etam evaitābhir ekaviṃśatyaiḥ ekaviṃśatyā || 30 || 4 ||

Iti prathamapañcīkāyām pañcamo 'dhyāyaḥ.

Iti pañcamādhyāye caturthaḥ khaṇḍaḥ.

1 Yajñena vai devā ūrdhvāḥ svargam lokam āyaṁs. te 'bibhayur: imam no dṛiṣṭvā manushyāḥ ca ṛishayaḥ cānu-prajñāsyantīti. taṁ vai yūpenaivāyopayaṁs, taṁ yad yūpenaivāyopayaṁs tad yūpasya yūpatvaṁ. tam avācīnāgram nimityordhvā udāyaṁs. tato vai manushyāḥ ca ṛishayaḥ ca devānām yajñavāstv abhyāyan: yajñasya kimcid eshishyāmaḥ prajñātyā iti. te vai yūpam evāvindann avācīnāgram nimitaṁ. te 'vidur: anena vai devā yajñam ayūyupann iti. tam utkhāyordhvaṁ nyaminvaṁs, tato vai te pra yajñam ajānan pra svargam lokam 2 tad yad yūpa ūrdhvo nimīyate, yajñasya prajñātyai svargasya lokasyānukhyātyai 3 vajro vā esha yad yūpaḥ, so 'śtāsrīḥ kartavyo. 'śtāsrir vai vajras. taṁ-tam praharati dvishate bhrātrivyaḥ vadhāṁ, yo 'sya śṛityas tasmai startavai 4 vajro vai yūpaḥ, sa esha dvishato vadha udyatas tiṣṭhati. tasmād dhāpy etarhi yo dveshṭi tasyāpriyam bhavaty amushyāyaṁ yūpo 'mushyāyaṁ yūpa iti dṛiṣṭvā 5 khādiraṁ yūpaṁ kurvīta svargakāmaḥ. khādireṇa vai yūpena devāḥ svargam lokam ajayaṁs, tathaivaitad yajamānaḥ khādireṇa yūpena svargam lokam jayati 6 bailvaṁ yūpaṁ kurvītānnādyakāmaḥ puṣṭīkāmaḥ. samāṁ-samāṁ vai bilvo gṛibhītas, tad annādyasya rūpaṁ; ā mūlāc chākḥābhīr anucitas, tat puṣṭeḥ 7 puṣhyati prajāṁ ca paṣūṁs ca ya evaṁ vidvān bailvaṁ yūpaṁ kurute 8 yad eva bailvāḥ | bilvaṁ jyotir iti vā ācakṣate 9 jyotiḥ sveshu bhavati, śṛeṣṭhaḥ svānām bhavati ya evaṁ veda 10 pālāṣaṁ yūpaṁ kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasam vanaspatīnām

palāṣas 11 tejasvī brahmavarcaśī bhavati ya evaṃ vidvān  
pālāṣaṃ yūpaṃ kurute 12 yad eva pālāṣā3m | sarveshāṃ  
vā esha vanaspatīnāṃ yonir yat palāṣas. tasmāt palāṣa-  
syaiva palāṣenācakshate, 'mushya palāṣaṃ amushya palā-  
ṣaṃ iti 13 sarveshāṃ hāsyā vanaspatīnāṃ kāma upāpto  
bhavati ya evaṃ veda || 1 || 1 ||

1 Añjmo yūpaṃ, anubrūhīty āhādhvaryur 2 añjanti  
tvāṃ adhvare devayanta ity anvāhā3dhvare hy enam  
devayanto 'ñjanti 4 vanaspate madhunā daivyenety.  
etat vai madhu daivyaṃ yad ājyaṃ 5 yad ūrdhvas ti-  
shṭhā draviṇeha dhattād yad vā kshayo mātur  
asyā upastha iti. yadi ca tishṭhāsi yadi ca ṣayāsai dra-  
viṇaṃ evāsmāsu dhattād ity eva tad āho6c chraya-  
sva vanaspata ity uechriyamāṇāyābhirūpā. yad yajñe  
'bhirūpaṃ tat samṛiddhaṃ 7 varshman prithivyā adhīty.  
etat vai varshma prithivyai yatra yūpaṃ unminvanti 8 su-  
mitī miyamāno varco dhā yajñavāhasa ity āṣisham  
āṣāste 9 samiddhasya śrayamāṇaḥ purastād iti 10 sa-  
middhasya hy esha etat purastāc chrayate 11 brahma  
vanvāno ajaraṃ suvīraṃ ity āṣisham evāṣāsta 12 āre  
as mad amatim bādhamāna ity. aṣanāyā vai pāpmāmatis,  
tām eva tad ārān nudate yajñāc ca yajamānāc co 13c chra-  
yasva mahate saubhagāyety āṣisham evāṣāsta 14 ūr-  
dhva ū shu na ūtaye tishṭhā devo na savitēti 15 yad  
vai devānāṃ neti tad eshān o3m iti. tishṭha deva iva Sa-  
vitēty eva tad āho 16rdhvo vājasya sanitēti. vājasanim  
evainam tad dhanasāṃ sanoti 17 yad añjibhir vāgha-  
dbhir vihvayāmaha iti. chandānsi vā añjāyo vāghatas,  
tair etad devān yajamānā vihvayante: mama yajñam āga-  
chata mama yajñam iti 18 yadi ha vā api bahava iva ya-  
jante, 'tha hāsyā devā yajñam aiva gachanti yatraivaṃ vi-  
dvān etām anvāho 19rdhvo naḥ pāhy aṇhaso ni ke-

tunā viṣvaṃ sam atrinaṃ daheti 20 rakshāṃsi vai pāpmātrīno, rakshāṃsi pāpmānaṃ dahety eva tad āha 21 kṛidhī na ūrdhvāñ carathāya jīvasa iti yad āha, kṛidhī na ūrdhvāñ caranāya jīvasa ity eva tad āha 22 yadi ha vā api nīta iva yajamāno bhavati, pari haivainaṃ tat samvatsarāya dadāti 23 vidā deveshu no duva ity āśisham evāśāste 24 jāto jāyate sudinatte aḥnām iti 25 jāto hy esha etaj jāyate 26 samarya ā vidathe vardhamāna iti. vardhayanty evainaṃ tat 27 punanti dhīrā apaso manīsheti. punanty evainaṃ tat 28 devayā vipra ud iyarti vāeam iti. devebhya evainaṃ tan nivedayati 29 yuvā suvāsāḥ parivīta āgād ity uttamayā paridadhāti 30 prāṇo vai yuvā suvāsāḥ, so 'yaṃ śarīraiḥ parivṛitāḥ 31 sa u śreyān bhavati jāyamāna iti. śreyāñchreyān hy esha etad bhavati jāyamānas 32 taṃ dhīrāsāḥ kavaya un nayanti svādhyo manasā devayanta iti. ye vā anūcānās te kavayas, ta evainaṃ tad unnayanti 33 tā etāḥ saptānvāha rūpasamṛiddhā. etad vai yajñasya samṛiddham yad rūpasamṛiddham, yat karma kriyamāṇam ṛig abhivadati. tāsāṃ triḥ prathamām anvāha trir uttamām, tā ekādaśa sampadyanta. ekādaśāksharā vai trishṭup, trishṭub Indrasya vajra. indrāyatanābhīr evābhī rādhnōti ya evaṃ veda. triḥ prathamām trir uttamām anvāha, yajñasyaiva tad barsau nahyati sthemne balāyāvisraṇsāya || 2 || 2 ||

1 Tishṭhet yūpāḥ | anuprahareṣt ity āhus 2 tishṭhet paṣukāmasya 3 devebhyo vai paṣavo 'nnādyāyālbhāya nātishṭhanta. te 'pakranya prativāvadato 'tishṭhan: nāsmān ālapsyadhve nāsmān iti. tato vai devā etaṃ yūpaṃ vajram apaśyaṇs, tam ebhya udaśrayaṇs; tasmād bibhyata upāvar-tanta, tam evādyāpy upāvṛittās. tato vai devebhyāḥ paṣavo 'nnādyāyālbhāyatishṭhanta 4 tishṭhante 'smai paṣavo 'nnādyāyālbhāya ya evaṃ veda yasya caivaṃ vidusho yū-

pas tishthaty 5 anupraharet svargakāmasya 6 tam u ha smaitam pūrve 'nv eva praharanti 7 yajamāno vai yūpo yajamānaḥ prastaro, 'gnir vai devayoniḥ; so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyasaṁrā ūrdhvaḥ svargam lokam eshyatīty 8 atha ye tebhyo 'vara āsaṁs ta etam svarum apaśyan yūpaśakalam. tam tasmin kāle 'nupraharet. tatra sa kāma upāpto yo 'nupraharane, tatra sa kāma upāpto yaḥ sthāne 9 sarvābhyo vā esha devatābhya ātmānam ālabhate yo dikshate. 'gniḥ sarvā devatāḥ, Somaḥ sarvā devatāḥ. sa yad agnīshomīyam paśum ālabhate, sarvābhya eva tad devatābhyo yajamāna ātmānam nishkrīṇīte 10 tad āhur: dvirūpo 'gnīshomīyaḥ kartavyo, dvidevatyo hīti. tat-tan nādrītyam. pīva iva kartavyaḥ. pīvorūpā vai paśavaḥ, kṛṣita iva khalu vai yajamāno bhavati. tad yat pīvā paśur bhavati, yajamānam eva tat svena medhena samardhayati 11 tad āhur: nāgnīshomīyasya paśor aśnīyāt, purushasya vā esho 'śnāti yo 'gnīshomīyasya paśor aśnāti; yajamāno hy etenātmānam nishkrīṇīta iti 12 tat-tan nādrītyam. vārtraghnam vā etad dhavir yad agnīshomīyo. 'gnīshomābhyām vā Indro vṛitram ahaṁs, tāv enaṁ abrūtām: āvābhyām vai vṛitram avadhīr, varam te vṛiṇāvahā iti. vṛiṇāthām iti. tāv etam eva varam avṛiṇātām: śvaḥsutyāyām paśum. sa enayor esho 'cyuto, varavṛito hy enayos. tasmāt tasyāṣitavyam caiva līpsitavyam ca || 3 || 3 ||

1 Āpriḥhir aprīṇāti 2 tejo vai brahmavarcasam āpriyas, tejasaivainam tad brahmavarcasena samardhayati 3 samidho yajati 4 prāṇā vai samidhaḥ, prāṇā hīdam sarvam samindhate yad idam kimca; prāṇān eva tat prīṇāti, prāṇān yajamāne dadhāti 5 Tanūnapātam yajati. prāṇo vai Tanūnapāt, sa hi tanvaḥ pāti; prāṇam eva tat prīṇāti, prāṇam yajamāne dadhāti 6 Narāsaṁsam yajati. prajā vai naro, vāk saṁsah; prajāṁ caiva tad vācam ca prīṇāti, prajāṁ ca vā-

cam ea yajamāne dadhāti 7 lo yajaty. annam vā ilo; 'nnam eva tat prīṇāty, annam yajamāne dadhāti 8 barhir yajati. paṣavo vai barhiḥ; paṣūn eva tat prīṇāti, paṣūn yajamāne dadhāti 9 duro yajati. vṛishtir vai duro; vṛishtim eva tat prīṇāti, vṛishtim annādyam yajamāne dadhāty 10 ushāsānaktā yajaty. ahorātre vā ushāsānaktāhorātre eva tat prīṇāty, ahorātrayor yajamānam dadhāti 11 daivyā hotārā yajati. prāṇāpānau vai daivyā hotārā; prāṇāpānāv eva tat prīṇāti, prāṇāpānau yajamāne dadhāti 12 tisro devīr yajati. prāṇo vā apāno vyānas tisro devyas; tā eva tat prīṇāti, tā yajamāne dadhāti 13 Tvashtāram yajati. vāg vai Tvashtā, vāg ghīdam sarvaṃ tāshtīva; vācam eva tat prīṇāti, vācam yajamāne dadhāti 14 vanaspatim yajati. prāṇo vai vana-spatiḥ; prāṇam eva tat prīṇāti, prāṇam yajamāne dadhāti 15 svāhākṛitir yajati. pratishṭhā vai svāhākṛitayaḥ, prati-shṭhāyām eva tad yajñam antataḥ pratishṭhāpayati 16 tābhīr yatharishy aprīṇiyād. yad yatharishy aprīṇāti, yajamānam eva tad bandhutāyā notsrijati || 4 || 4 ||

1 Paryagnaye kriyamāṇyānubrūhīty āhādhvaryur 2 agnir hotā no adhvara iti tricam āgneyam gāyatram anvāha paryagni kriyamāṇe, svayaivainam tad devatayā svena chandasā samardhayati 3 vājī san pari ṇiyata iti. vājinam iva hy enam santam pariṇayanti 4 pari trivishṭy adhvaram yāty agnī rathīr ivēty. esha hi rathīr ivādhvaram pariyāti 5 pari vājapatiḥ kavir ity. esha hi vājanam patir 6 ata upapreshya hotar havyā devebhya ity āhādhvaryur 7 ajaid agnir asanad vājam iti maitrāvaruṇa upapraisham pratipadyate 8 tad āhur: yad adhvaryur hotāram upapreshyaty, atha kasmān maitrāvaruṇa upapraisham pratipadyata iti 9 mano vai yajñasya maitrāvaruṇo, vāg yajñasya hotā. manasā vā ishītā vāg vadati. yām hy anyamanā vācam vadaty, asuryā vai sā vāg adeva-

jushtā. tad yan maitrāvaruṇa upapraisham pratipadyate manasaiva tad vācam īrayati, tan manaseritayā vācā devebhyo havyam sampādayati || 5 || 5 ||

1 Dāivyāḥ ṣamitāra ārabhadhvam uta manushyā ity āha 2 ye caiva devānām ṣamitāro ye ca manushyānām tām eva tat samṣṣṭy 3 upanayata medhyā dura āśāsānā medhapatibhyām medham iti 4 paṣur vai medho, yajamāno medhapatir; yajamānam eva tat svena medhena samardhayaty 5 atho khaly āhur: yasyai vāva kasyai ca devatāyai paṣur ālabhyate saiva medhapatir iti 6 sa yady ekadevatyaḥ paṣuḥ syān medhapataya iti brūyād, yadi dvidevatyo medhapatibhyām iti, yadi bahudevatyo medhapatibhya ity. etad eva sthitam 7 prāsmā agnim bharateti 8 paṣur vai nīyamānaḥ sa mṛityum prāpaṣyat, sa devān nānvakāmayataitum. tam devā abruvann: ehi, svargam vai tvā lokam gamayishyāma iti. sa tathety abravīt, tasya vai me yushmākam ekaḥ purastād aity iti. tatheti. tasyāgniḥ purastād ait, so 'gnim anuprācyavata 9 tasmād āhur: āgneyo vāva sarvaḥ paṣur, Agnim hi so 'nuprācyavateti 10 tasmād v asyāgnim purastād dharanti 11 strīnīta barhir ity. oshadhyātmā vai paṣuḥ, paṣum eva tat sarvātmānam karoty 12 anv enam mātā manyatām anu pitānu bhrātā sagarbhyo 'nu sakhā sayūthya iti. janitrair evainam tat samanumatam ālabhanta 13 udīcīnāñ asya pado ni dhattāt, sūryam cakshur gamayatād, vātam prāṇam anvavasṛijātād, antariksham asum, diṣaḥ śrotram, prithivīm śarīram ity. eshv evainam tal lokeshv ādadhāty 14 ekadhāsyā tvacam āchayatāt, purā nābhyā apiṣaso vapām utkhidatād, antar evoshmānam vārayadhvād iti. paṣushv eva tat prāṇān dadhāti 15 śyenam asya vakshaḥ kṛiṇutāt, praśasā bāhū, śalā doshañī, kaṣyapevāṁsāchidre

ṣronī, kavashorū, srekaparnāshthīvantā. shadvi-  
ṅṣatir asya vaṅkrayas, tā anushthyoocyāvayatād,  
gātram-gatram asyānūnam kṛiṇutād ity aṅgāny  
evāsya tad gātrāṇi prīṇaty 16 ūvadyagoham pārthi-  
vam khanatād ity āhaushadham vā ūvadyam, iyaṃ vā  
oshadhīnām pratishthā, tad enat svāyām eva pratishthāyām  
antataḥ pratishthāpayati || 6 || ८ ||

1 Asnā rakshaḥ samsṛijātād ity āha. tushair vai  
phalīkaraṇair devā haviryajñebhyo rakshāṅsi nirabhajann,  
asnā mahāyajñāt. sa yad asnā rakshaḥ samsṛijātād  
ity āha, rakshāṅsy eva tat svena bhāgadheyena yajñān  
niravadayate 2 tad āhur: na yajñe rakshasām kīrtayet, kāni  
rakshāṅsy, rīterakshā vai yajña iti 3 tad u vā āhuh: kīrtā-  
yed eva 4 yo vai bhāginam bhāgān nudate, cayate vainam,  
sa yadi vainam na cayate 'tha putram atha pautram, ca-  
yate tv evainam iti 5 sa yadi kīrtayed, upāṅsu kīrtayet.  
tira iva vā etad vāco yad upāṅsu, tira iva itad yad rakshā-  
ṅsy 6 atha yad uccaiḥ kīrtayed, īṣvaro hāsya vāco raksho-  
bhāsho janitor 7 yo 'yaṃ rākshasīm vācam vadati sa 8 yām  
vai dṛipto vadati yām unmattaḥ, sā vai rākshasī vān 9 nā-  
tmanā dṛipyati, nāsya prajāyām dṛipta ājāyate ya evaṃ  
veda 10 vanishthum asya mā rāvishtorūkam ma-  
nyamānā, ned vas toke tanaye ravitā ravac cha-  
mitāra iti. ye caiva devānām ṣamitāro ye ca manushyā-  
nām, tebhya evainam tat paridadāty 11 adhrigo ṣamī-  
dhvam, suṣami ṣamīdhvam, ṣamīdhvam adhrigāḥ 3u  
iti trir brūyād apāpeti cādhrigur vai devānām ṣamitāpāpo  
nigrabhītā, ṣamitribhyaḥ caivainam tan nigrabhītibhyaḥ ca  
samprayachati 12 ṣamitāro yad atra sukṛitam kṛiṇa-  
vathāsmāsu tad, yad dushkṛitam anyatra tad ity  
āhāgnir vai devānām hotāsīt, sa enaṃ vācā vyaśād; vācā  
vā enaṃ hotā viśāsti. tad yad arvāg yat parāḥ kṛintanti

yad ulbaṇaṃ yad vithuraṃ kriyate, śamitṛibhyas caivainat  
tan nigrabhīṛibhyaḥ ca samanudīṣati, svasty eva hotonmu-  
cyate sarvāyuh sarvāyutvāya 13 sarvam āyur eti ya evaṃ  
veda || 7 || 7 ||

1 Puruṣaṃ vai devāḥ paśuṃ ālabhanta. tasmād āla-  
bdhān medha udakrāmat, so 'śvam prāviṣat, tasmād aśvo  
medhyo 'bhavad. athainam utkrāntamedham atyārjanta, sa  
kimpuruṣo 'bhavat 2 te 'śvam ālabhanta. so 'śvād āla-  
bdhād udakrāmat, sa gām prāviṣat, tasmād gaur medhyo  
'bhavad. athainam utkrāntamedham atyārjanta, sa gaura-  
mṛigo 'bhavat 3 te gām ālabhanta. sa gor ālabdhād uda-  
krāmat, so 'vim prāviṣat, tasmād avir medhyo 'bhavad.  
athainam utkrāntamedham atyārjanta, sa gavayo 'bhavat.  
te 'vim ālabhanta. so 'ver ālabdhād udakrāmat, so 'jam  
prāviṣat, tasmād ajo medhyo 'bhavad. athainam utkrānta-  
medham atyārjanta, sa ushthro 'bhavat 4 so 'je jyoktamām  
ivāramata, tasmād esha eteshām paśūnām prayuktatano  
yad ajas 5 te 'jam ālabhanta. so 'jād ālabdhād udakrāmat,  
sa imām prāviṣat, tasmād iyaṃ medhyābhavad. athainam  
utkrāntamedham atyārjanta, sa śarabho 'bhavat 6 ta eta  
utkrāntamedhā amedhyāḥ paśavas, tasmād eteshām nāṣṇī-  
yāt 7 tam asyām anvagachan, so 'nugato vṛihir abhavad.  
tad yat paśau puroḷāṣam anunirvapanti: samedhena naḥ  
paśuneshtam asat, kevalena naḥ paśuneshtam asat iti 8 sa-  
medhena hāsya paśuneshtam bhavati, kevalena hāsya paśu-  
neshtam bhavati ya evaṃ veda || 8 || 8 ||

1 Sa vā esha paśur evālabhyate yat puroḷāṣas 2 tasya  
yāni kiṃṣārūṇi tāni romāṇi, ye tushāḥ sā tvag, ye phalī-  
karaṇās tad aśrig, yat piṣṭam kikasās tan māṃsam, yat  
kimcitkam saram tad asthi 3 sarveshām vā esha paśūnām  
medhena yajate, yaḥ puroḷāṣena yajate 4 tasmād āhuḥ:  
puroḷāṣasatram lokyam iti 5 yuvam etāni divi roca-

nāny agniṣ ca soma sakratū adhattam | yuvam  
sindhūñr abhiṣaster avadyād agnīshomāv amuñca-  
tam gṛibhītān iti vapāyai yajati 6 sarvābhir vā esha de-  
vatābhir ālabdho bhavati, yo dīkshito bhavati. tasmād  
āhur: na dīkshitasyāśnīyād iti. sa yad agnīshomāv  
amuñcatam gṛibhītān iti vapāyai yajati, sarvābhya eva  
tad devatābhyo yajamānam pramuñcati. tasmād āhur: aṣi-  
tavyam vapāyām hutāyām, yajamāno hi sa tarhi bhava-  
tīty 7 ānyam divo mātariṣvā jabhāreti puroḷāśasya  
yajaty 8 amathuād anyam pari ṣyeno adrer itīta iva  
ca hy esha, ita iva ca medhaḥ samāhṛito bhavati 9 svada-  
sva havyā sam isho didīhīti puroḷāśasvishtākṛito ya-  
jati 10 havir evāsmā etat svadayatīṣham ūrjam ātman dha-  
tta 11 ilām upahvayate. paśavo vā ilā, paśūn eva tad upa-  
hvayate, paśūn yajamāne dadhāti || 9 || ° ||

1 Manotāyai havisho 'vadiyamānasyānubrūhīty āhā-  
dhvāyus 2 tvam hy agne prathamō manoteti sūktam  
anvāha 3 tad āhur: yad anyadevatya uta paśur bhavaty,  
atha kasmād āgneyīr eva Manotāyai havisho 'vadiyamāna-  
syānvāheti 4 tisro vai devānām Manotās, tāsu hi teshām  
manānsy otāni. vāg vai devānām Manotā, tasyām hi te-  
shām manānsy otāni; gaur vai devānām Manotā, tasyām  
hi teshām manānsy otāny; Agnir vai devānām Manotā, ta-  
smin hi teshām manānsy otāny. Agniḥ sarvā Manotā,  
Agnau Manotāḥ saṃgachante. tasmād āgneyīr eva Mano-  
tāyai havisho 'vadiyamānasyānvāhā 5 gnīshomā havishah  
prasthitasyeti havisho yajati 6 havisha iti rūpasamṛi-  
ddhā, prasthitasyeti rūpasamṛiddhā 7 sarvābhir hāsya  
samṛiddhibhiḥ samṛiddham havyam devān apyeti ya evam  
veda 8 vanaspatim yajati. prāṇo vai vanaspatir 9 jīvam  
hāsya havyam devān apyeti yatraivam vidvān vanaspatim  
yajati 10 svishtākṛitam yajati. pratishṭhā vai svishtākṛit,

pratishṭhāyām eva tad yajñam antataḥ pratishṭhāpayatīlām  
upahvayate. paṣavo vā ilā, paṣūn eva tad upahvayate, pa-  
ṣūn yajamāne dadhāti dadhāti || 10 || 10 ||

Iti dvitīyapañcikāyām prathamō 'dhyāyaḥ.

Iti shashṭhādhyāye daṣamaḥ khaṇḍaḥ.

1 Devā vai yajñam atanvata. tāns tanvānān asurā  
abhyāyan: yajñaveśasam eshām karishyāma iti; tān āprīte  
paṣau pura iva paryagner yūpam prati purastād upāyaṁs.  
te devāḥ pratibudhyāgnimayīḥ puras tripuram paryāsyanta  
yajñasya cātmanaḥ ca guptyai. tā eshām imā agnimayyah  
puro dīpyamānā bhrājamānā atishṭhaṁs. tā asurā anapa-  
dbrishyaivāpādravaṁs. te 'gninaiva purastād asurarakshāṁsy  
apāghnatāgninā paścāt- 2 tathaivaitad yajamānā yat parya-  
gni kurvanty, agnimayīr eva tat puras tripuram parya-  
syante yajñasya cātmanaḥ ca guptyai. tasmāt paryagni  
kurvanti, tasmāt paryagnaye 'nvāha 3 taṁ vā etam paṣum  
āprītaṁ santam paryagnikṛitaṁ udañcam nayanti 4 tasyo-  
lmukam purastād dharanti 5 yajamāno vā esha nidānena  
yat paṣur, anena jyotishā yajamānaḥ purojyotiḥ svargam  
lokam eshyatīti tena jyotishā yajamānaḥ purojyotiḥ sva-  
rgam lokam eti 6 taṁ yatra nihanishyanto bhavanti, tad  
adhvaryur barhir adhastād upāsyati 7 yad evainam ada  
āprītaṁ santam paryagnikṛitaṁ bahirvedi nayanti, barhi-  
shadam evainam tat kurvanti 8 tasyovadhyagohaṁ khana-  
nty 9 aushadham vā ūvadhyam, iyaṁ vā oshadhīnām pra-  
tishṭhā, tad enat svāyām eva pratishṭhāyām antataḥ pra-  
tishṭhāpayanti 10 tad āhur: yad esha havir eva yat paṣur,  
athāsyā bahv apaiti lomāni tvag asṛik kuṣṭhikāḥ śaphā  
vishāṇe, skandati piṣitaṁ: kenāsyā tad āpūryata iti 11 yad  
evaitat paṣau puroḷāṣam anunirvapanti, tenaivāsyā tad  
āpūryate 12 paṣubhyo vai medhā udakrāmaṁs, tau vrīhiḥ  
caiva yavaḥ ca bhūtāv ajāyetām. tad yat paṣau puroḷāṣam

anunirvapanti: samedhena naḥ paṣuneshtam asat, kevalena naḥ paṣuneshtam asat iti 13 samedhena hāsya paṣuneshtam bhavati, kevalena hāsya paṣuneshtam bhavati ya evaṃ veda || 11 ||<sup>1</sup> ||

1 Tasya vapām utkhidyāharanti. tām adhvaryuḥ sruvenābhighārayann āha: stokebhyo 'nubrūhīti 2 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokā: nen ma ime 'nabhiprītā devān gachān iti 3 jushasva saprathastamam ity anvāha 4 vaco devapsarastamam | havyā juhvāna āsanīty 5 Agner evaināns tad āsye juhōtī 6 maṃ no yajñam amṛiteshu dhehīti sūktam anvāhe 7 mā havyā jātavedo jushasveti havyajushtim āśāste 8 stokānām agne medaso ghṛitasyeti, medasaḥ ca hi ghṛitasya ca bhavanti 9 hotaḥ prāśāna prathamo nishadyety. Agnir vai devānām hotāgne prāśāna prathamo nishadyety eva tad āha 10 ghṛitavantah pāvaka te stokā ṣcotanti medasa iti, medasaḥ ca hy eva hi ghṛitasya ca bhavanti 11 svadharman devavītaye śreshtham no dhehi vāryam ity āśisham āśāste 12 tubhyam stokā ghṛitaṣcuto 'gne viprāya santyety, ghṛitaṣcuto hi bhavanty 13 ṛishiḥ śreshthah sam idhyase yajñasya prāvitā bhaveti yajñasamṛiddhim āśāste 14 tubhyam ṣcotanty adhrigo śacīva stokāso agne medaso ghṛitasyeti, medasaḥ ca hy eva hi ghṛitasya ca bhavanti 15 kaviṣasto bṛihatā bhānunāgā havyā jushasva medhireti havyajushtim evāśāsta 16 ojiṣtham te madhyato meda udbhṛitam pra te vayam dadāmahe | ṣcotanti te vaso stokā adhi tvaci prati tāt devaṣo vihīty 17 abhy evaināns tad vashaṭkaroti, yathā somasyāgne vihīti 18 tad yat stokāḥ ṣcotanti, sarvadevatyā vai stokāḥ, tasmād iyaṃ stokaṣo vṛiṣṭir vibhaktopācarati || 12 ||<sup>2</sup> ||

1 Tad āhuh: kā svāhākṛitīnām puronuvākyāḥ kaḥ  
 praishah kā yājyēti 2 yā evaitā anvāhaitāḥ puronuvākyā,  
 yaḥ praishah sa praisho, yā yājyā sā yājyā 3 tad āhuh:  
 kā devatāḥ svāhākṛitaya iti 4 Viṣve devā iti brūyāt 5 ta-  
 smāt svāhākṛitaṁ havir adantu devā iti yajantīti  
 6 devā vai yajñena śramena tapasāhutibhiḥ svargam lokam  
 ajayaṁs, teshāṁ vapāyām eva hutāyām svargo lokah prā-  
 khyāyata, te vapām eva hutvānādṛityetarāṇi karmāṇy ūr-  
 dhvāḥ svargam lokam āyaṁs. tato vai manushyāḥ ca ṛi-  
 shayaḥ ca devānām yajñavāstv abhyāyan: yajñasya kimcid  
 eshishyāmah prajñātā iti. te 'bhitāḥ paricaranta ait pa-  
 ṣum eva nirāntram śayānam, te vidur: iyān vāva kila pa-  
 ṣur yāvati vapeti 7 sa etāvān eva paṣur yāvati vapā 8 tha  
 yad enaṁ tritīyasavane śrapayitvā juhvati: bhūyasībhir na  
 āhutibhir ishtam asat, kevalena naḥ paṣuneshtam asat iti  
 9 bhūyasībhir hāsyāhutibhir ishtam bhavati, kevalena hāsyā  
 paṣuneshtam bhavati ya evaṁ veda || 13 || \* ||

1 Sā vā eshāmṛitāhutir eva yad vapāhutir, amṛitāhutir  
 agnyāhutir, amṛitāhutir ājyāhutir, amṛitāhutih somāhutir.  
 etā vā aśarīrā āhutayo. yā vai kāṣcāśarīrā āhutayo, 'mṛita-  
 tvam eva tābhir yajamāno jayati 2 sā vā eshā reta eva  
 yad vapā. preva vai reto līyate preva vapā līyate, śuklam  
 vai retah śuklā vapāśarīram vai reto 'śarīrā vapā. yad vai  
 lohitaṁ yan māṁsam, tac charīram. tasmād brūyād: yāvad  
 alohitaṁ tāvat parivāsayeti 3 sā pañcāvattā bhavati. yady  
 api caturavattī yajamānaḥ syād, atha pañcāvattaiva va-  
 pā 4 jyasyopastṛināti, hiranyaśalko, vapā, hiranyaśalka, ājya-  
 syoparishtād abhighārayati 5 tad āhur: yad dhiranyam na  
 vidyeta katham syād iti. dvir ājyasyopastīrya vapām ava-  
 dāya dvir uparishtād abhighārayaty 6 amṛitaṁ vā ājyam,  
 amṛitaṁ hiranyam. tatra sa kāma upāpto ya ājye, tatra  
 sa kāma upāpto yo hiranye. tat pañca sampadyante 7 pā-

ñkto 'yam purushaḥ pañcadhā vihito: lomāni tvaṁ māṁsam  
asthi majjā. sa yāvān eva purushas tāvantam yajamānam  
saṁskṛityāgnau devayonyāṁ juhoty. Agnir vai devayonih.  
so 'gner devayonyā āhutibhyaḥ sambhūya hiraṇyasarīra  
ūrdhvaḥ svargaṁ lokam eti || 14 || 4 ||

1 Devebhyaḥ prātaryāvabhyo hotar anubrūhīty āhā-  
dhvaryur 2 ete vāva devāḥ prātaryāvāṇo yad Agnir Ushā  
Aṣvinau. ta ete saptabhiḥ-saptabhiḥ chandobhir āgachanty  
3 āsya devāḥ prātaryāvāṇo havam gachanti ya evaṁ veda  
4 Prajāpatau vai svayaṁ hotari prātaranuvākam anu-  
vakshyaty ubhaye devāsuraḥ yajñam upāvasann: asmaḥ  
anuvakshyaty asmaḥ ity. sa vai devebhya evānvab-  
ravīt 5 tato vai devā abhavan, parāsura 6 bhavaty ātmanā,  
parāsyā dvishan pāpmā bhrātṛivyo bhavati, ya evaṁ veda  
7 prātar vai sa taṁ devebhyo 'nvabravīt. yat prātar an-  
vabravīt, tat prātaranuvākasya prātaranuvākatvam 8 mahati  
rātryā anūcyāḥ sarvasyai vācaḥ sarvasya brahmaṇaḥ pa-  
ri-  
grihītyai. yo vai bhavati yaḥ śreṣṭhatām aṣṇute, tasya  
vācam proditām anupravadanti. tasmān mahati rātryā anū-  
cyāḥ 9 purā vācaḥ pravāditō anūcyo 10 yad vāci prodi-  
tā-  
yām anubrūyād, anyasyaivainam uditānuvādinam kuryāt  
11 tasmān mahati rātryā anūcyāḥ 12 purā śakunivādād anu-  
brūyān 13 Nirṛiter vā etan mukhaṁ yad vayanīsi yac cha-  
kunayas. tad yat purā śakunivādād anubrūyān: māyajñi-  
yām vācam proditām anupravadiṣmeti. tasmān mahati  
rātryā anūcyo 14 'tho khalu yadāivādhvaryur upākuryād,  
athānubrūyād 15 yadā vā adhvaryur upākaroti, vācaivopā-  
karoti, vācā hotānvāha; vāg ghi brahma. tatra sa kāmā  
upāpto yo vāci ca brahmaṇi ca || 15 || 5 ||

1 Prajāpatau vai svayaṁ hotari prātaranuvākam anu-  
vakshyati sarvā devatā āśaṁsanta: mām abhi pratipatsyati  
mām abhīti. sa Prajāpatir aikshata: yady ekām devatām

ādishtām abhi pratipatsyāmītarā me kena devatā upāptā bhavishyanti. sa etām ṛicam apasyad: āpo revatīr ity. āpo vai sarvā devatā, revatyah sarvā devatāḥ. sa etayarcā prātaranuvākam pratyapadyata. tāḥ sarvā devatāḥ prāmodanta: mām abhi pratyapādi mām abhīti 2 sarvā hāsmīn devatāḥ prātaranuvākam anubruvati pramodante 3 sarvābhir hāsyā devatābhiḥ prātaranuvākāḥ pratipanno bhavati ya evaṃ veda 4 te devā abibhayur: ādātāro vai na imam prātara-yajñam asurā yathaujīyāṁso baliyāṁsa evaṃ iti. tām abravīd Indro: mā bibhīta, trishamṛiddham ebhyaḥ 'ham prātar-va-jram prahartāsmīty, etām vāva tad ṛicam abravīd. vajras tena yad aponapriyā, vajras tena yat trishṭub, vajras tena yad vāk. tam ebhyaḥ prāharat, tenainān ahaṁs. tato vai devā abhavan, parā asurā 5 bhavaty ātmanā, parāsyā divi-shan pāpmā bhrātrivyo bhavati, ya evaṃ veda 6 tad āhuḥ: sa vai hotā syād ya etasyām ṛici sarvāṇi chandāṁsi prajā-nayed ity. eshā vāva trir anūktā sarvāṇi chandāṁsi bhavaty, eshā chandasām prajātiḥ || 16 || ॥

1 Ṣaṭam anūcyam āyushkāmasya. ṣaṭāyur vai puru-shaḥ ṣaṭavīryaḥ ṣaṭendriya, āyushy evainam tad vīrya indriye dadhāti 2 trīni ca ṣaṭāni shasṭiḥ cānūcyāni yajñā-kāmasya. trīni ca vai ṣaṭāni shasṭiḥ ca samvatsarasyā-hāni, tāvān samvatsaraḥ, samvatsaraḥ Prajāpatiḥ, Prajā-patir yajña 3 upainam yajño namati yasyaivam vidvāṁs trīni ca ṣaṭāni shasṭim cānvāha 4 sapta ca ṣaṭāni viṁṣatiḥ cānūcyāni prajāpaśukāmasya. sapta ca vai ṣaṭāni viṁṣatiḥ ca samvatsarasyāhorātrās, tāvān samvatsaraḥ, samvatsaraḥ Prajāpatir yam prajāyamānam viṣvam rūpam idam anu-prajāyate. Prajāpatim eva tat prajāyamānam prajāyā pa-ṣubhir anuprajāyate prajātyai 5 prajāyate prajāyā paṣubhir ya evaṃ vedāḥṣṭau ṣaṭāny anūcyāny abrahmanoktasya, yo vā duroktoktaḥ samalagrihīto yajetāṣṭāksharā vai gā-

yatri, gāyatriyā vai devāḥ pāpmānaṃ śamalam apāghnata. gāyatriyaivāsya tat pāpmānaṃ śamalam apahanty 7 apa pāpmānaṃ hate ya evaṃ veda 8 sahasram anūcyam svar-gakāmasya: sahasrāṣvīne vā itaḥ svargo lokāḥ, svargasya lokasya samashtyai sampattyai saṃgatyā 9 aparimitam anū-cyam. aparimito vai Prajāpatiḥ. Prajāpater vā etad uktham yat prātaranuvākas, tasmin sarve kāmā avarudhyante. sa yad aparimitam anvāha, sarveshām kāmānām avaruddhyai 10 sarvān kāmān avarunddhe ya evaṃ veda 11 tasmād apa-rimitam evānūcyam 12 saptāgneyāni chandānsy anvāha. sapta vai deva-lokāḥ 13 sarveshu deva-lokeshu rādhnoti ya evaṃ veda 14 saptoshasyāni chandānsy anvāha. sapta vai grāmyāḥ paśavo 15 'va grāmyān paśūn runddhe ya evaṃ veda 16 saptāṣvīnāni chandānsy anvāha. saptadhā vai vāg avadat, tāvad vai vāg avadat, sarvasyai vācāḥ sarvasya brahmaṇaḥ parigrīhītyai 17 tisro devatā anvāha. trayo vā ime trivṛito lokā, eśhām eva lokānām abhijityai || 17 || १ ||

1 Tad āhur: katham anūcyāḥ prātaranuvāka iti 2 ya-thāchandasam anūcyāḥ prātaranuvākaḥ. Prajāpater vā etāny aṅgāni yac chandānsy, esha u eva Prajāpatir yo yajate. tad yajamānāya hitam 3 paccho 'nūcyāḥ prātara-nuvākaḥ. chatushpādā vai paśavaḥ, paśūnām avaruddhyā 4 ardharcaṣa evānūcyo, yathaivainam etad anvāha; prati-shthāyā eva. dvipratishtho vai puruṣaḥ catushpādāḥ pa-ṣavo, yajamānam eva tad dvipratishtham catushpātsu pa-sushu pratishthāpayati. tasmād ardharcaṣa evānūcyas 5 tad āhur: yad vyūlhaḥ prātaranuvakaḥ, katham avyūlho bha-vatīti. yad evāsya bṛihatī madhyān naitīti brūyāt tenety 6 āhutibhāgā vā anyā devatā anyāḥ stomabhāgāḥ chando-bhāgāḥ. tā yā agnāv āhutayo hūyante tābhir āhutibhāgāḥ prīṇāty, atha yat stuvanti ca śaṁsanti ca tena stomabhāgāḥ chandobhāgā 7 ubhayo hāsyaitā devatāḥ prītā abhīṣṭā

bhavanti ya evaṃ veda 8 trayastriṅśad vai devāḥ somapās, trayastriṅśad asomapā. aṣṭau Vasava ekādaśa Rudrā dvādaśādityāḥ Prajāpatiḥ ca Vashatkāraḥ caite devā somapā, ekādaśa prayājā ekādaśānuyājā ekādaśopayājā ete 'sompāḥ paśubhājanāḥ. somena somapān prīṇāti, paśunāsompān 9 ubhayyo hāsyaitā devatāḥ prītā abhīṣṭā bhavanti ya evaṃ vedā 10 bhūd ushā ruṣatpaśur ity uttamayā paridadhāti 11 tad āhur: yat trīn kratūn anvāhāgneyam ushāsyam āśvinam, katham asyaikayarcā paridadhataḥ sarve trayāḥ kratavaḥ parihitā bhavanti 12 abhūd ushā ruṣatpaśur ity Ushaso rūpam, āgnir adhāyy ṛitviya ity Agner, ayojī vām vṛishanvasū ratho dasrāv amartyo mādhvī mama śrutam havam ity Aśvinor. evaṃ a hāsyayarcā paridadhataḥ sarve trayāḥ kratavaḥ parihitā bhavanti bhavanti || 18 || s ||

Iti dvitīyapañcīkāyāṃ dvitīyo 'dhyāyāḥ.

Iti saptamādhyāye 'ṣṭamah khaṇḍaḥ.

1 Rīshayo vai Sarasvatyām satram āsata. te Kavasham Ailūsham somād anayan: dāsyāḥ putraḥ kitavo 'brāhmaṇaḥ katham no madhye 'dikshishṭeti. tam bahir dhanvodavahann: atrainam pipāsā hantu, Sarasvatyā udakam mā pād iti. sa bahir dhanvodulhaḥ pipāsayā vitta etad aponaptrīyam apaśyat: pra devatrā brahmaṇe gātur etv iti, tenāpām priyam dhāmopāgachāt. tam āpo 'nūdāyāns, tam Sarasvatī samantam paryadhāvat 2 tasmād dhāpy etarhi Parisārakam ity ācakshate, yad enaṃ Sarasvatī samantam parisasāra 3 te vā rīshayo 'bruvan: vidur vā imaṃ devā, upemaṃ hvayāmahā iti. tatheti. tam upāhvayanta, tam upahūyaitad aponaptrīyam akurvata: pra devatrā brahmaṇe gātur etv iti, tenāpām priyam dhāmopāgachann upa devānām 4 upāpām priyam dhāma gachaty upa devānām, jayati paramaṃ lokam ya evaṃ veda yaś caivam

vidvān etad aponaptriyaṃ kurute 5 tat saṃtatam anubrū-  
yāt 6 saṃtatavarshī ha prajābhyah parjanyo bhavati yatrai-  
vam vidvān etat saṃtatam anvāha 7 yad avagrāham anu-  
brūyāj, jīmūtavarshī ha prajābhyah parjanyaḥ syāt. tasmāt  
tat saṃtatam evānūcyam 8 tasya triḥ prathamām saṃtatam  
anvāha, tenaiva tat sarvaṃ saṃtatam anūktam bhavati  
|| 19 || 1 ||

1 Tā etā navānāntarāyam anvāha 2 hinotā no adhva-  
raṃ devayajyeti daśamīm 3 āvarvṛitatīr adha nu  
dvidhārā ity avṛittāsv ekadhanāsu 4 prati yad āpo  
adriṣram āyatīr iti pratidriṣyamānāsv 5 ā dhenavaḥ  
payasā tūrṇyarthā ity upāyatīshu 6 sam anyā yanty  
upa yanty anyā iti samāyatīshv 7 āpo vā aspardhanta:  
vayam pūrvam yajñam vakshyāmo vayam iti yāś cemāḥ pū-  
rvedyur vasatīvāryo gṛihyante yāś ca prātar ekadhanās. tā  
Bhṛigur apaśyad: āpo vai spardhanta iti. tā etayarcā sama-  
jūnapayat: sam anyā yanty upa yanty anyā iti. tāḥ  
samajānata 8 samjānānā hāsyāpo yajñam vahanti yā evaṃ  
vedā 9 po na devīr upa yanti hotriyam iti hotricamase  
samavanīyamānāsv anvāha vasatīvarīshv ekadhanāsu cā-  
10 ver apo 'dhvaryā 3 u iti hotādhvaryum prichaty 11 āpo  
vai yajño, 'vido yajnā 3 m ity eva tad āho 12 tem anannamur  
ity adhvaryuḥ pratyāho 13 temāḥ paśyety eva tad āha  
14 tās sv adhvaryo Indrāya somaṃ sotā madhuman-  
tam | vṛishṭivanīm tivrāntam bahuramadhyam  
vasumate rudravata ādityavata ṛibhumate vibhu-  
mate vājavate bṛhaspativate viṣvadevyāvate |  
yasyendraḥ pītvā vṛitrāṇi jāñghanat pra sa jan-  
yāni tārisho 3 m iti pratyuttishṭhati 15 pratyuttheyā vā  
āpah, prati vai śreyāṅsam āyantam uttishṭhanti, tasmāt pra-  
tyuttheyā 16 anuparyāvṛityā 17 anu vai śreyāṅsam paryā-  
vartante, tasmād anuparyāvṛityā. anubruvataivānuprapatta-

vyam 18 īṣvaro ha yady apy anyo yajetātha hotāraṃ yaśo  
 'rtos, tasmād anubruvataivānuprapattavyam 19 ambayo ya-  
 nty adhvabhir ity etām anubruvann anuprapadyeta  
 20 jāmāyo adhvariṇyatām | prīṇcatīr madhunā paya  
 iti 21 yo 'madhavyo yaśo 'rtor bubhūshed 22 amūr yā upa  
 sūrye yābhir vā sūryaḥ saheti tejaskāmo brahmava-  
 reasakāmo 23 'po devīr upa hvaye yatra gāvāḥ pi-  
 banti na iti paṣukāmas 24 tā etāḥ sarvā evānubruvann anu-  
 prapadyetaiteshām kāmānām avaruddhyā 25 etān kāmān  
 avarunddhe ya evaṃ vedaiḥ 26 mā agman revatīr jīva-  
 dhanyā iti sādya mānāsv anvāha vasatīvarīshv ekadhanāsu  
 cā 27 gmann āpa uṣatīr barhir edam iti sannāsu. sa  
 etayā paridadhāti || 20 || 2 ||

1 Śiro vā etad yajñasya yat prātaranuvākāḥ, prāṇā-  
 pānā upāñśvantaryāmau, vajra eva vāñ. nāhutayor upā-  
 ṇśvantaryāmayor hotā vācam visrijeta 2 yad ahutayor upā-  
 ṇśvantaryāmayor hotā vācam visrijeta, vācā vajreṇa yaja-  
 mānasya prāṇān vīyād. ya enam tatra brūyād: vācā va-  
 jreṇa yajamānasya prāṇān vyagāt, prāṇa enam hāsyatīti,  
 śaṣvat tathā syāt. tasmān nāhutayor upāñśvantaryāmayor  
 hotā vācam visrijeta 3 prāṇam yacha svāhā tvā su-  
 hava sūryāyety upāñśum anumantrayeta, tam abhiprā-  
 net: prāṇa prāṇam me yachety. apānam yacha  
 svāhā tvā suhava sūryāyety antaryāmam anumantra-  
 yeta, tam abhyapāned: apānāpānam me yacheti. vyā-  
 nāya tvety upāñśusavanam grāvāṇam abhimṛiṣya vācam  
 visrijata 4 ātmā vā upāñśusavana, ātmany eva tad dhotā  
 prāṇān pratidhāya vācam visrijate sarvāyuh sarvāyutvāya  
 5 sarvam āyur eti ya evaṃ vedā || 21 || 3 ||

1 Tad āhuḥ: sarpeṣt | na sarpeṣt iti | sarped iti haika  
 āhur, ubhayeshām vā esha devamanushyāṇām bhaksho yad  
 bahishpavamānas, tasmād enam abhisamgachanta iti va-

dantas 2 tat-tan nāḍṛityam 3 yat sarped, ṛicam eva tat  
 sāmno 'nuvartmānam kuryād. ya enam tatra brūyād: anu-  
 vartmā nvā ayam hotā sāmagasyābhūd, udgātari yašo  
 'dhād, acyoshṭāyatanāc, cyoshyata āyatanād iti, śasvat ta-  
 thā syāt 4 tasmāt tatraivāsīno 'numantrayeta 5 yo devā-  
 nām iha somapītho yajñe barhishi vedyā 3m | ta-  
 syāpi bhakshayāmasīty 6 evam u hāsyātmā somapī-  
 thād anantarito bhavaty 7 atho brūyān: mukham asi  
 mukham bhūyāsam iti 8 mukham vā etad yajñasya  
 yad bahishpavamāno 9 mukham sveshu bhavati, śre-  
 shṭhah svānām bhavati ya evam vedā 10 surī vai Dī-  
 rghajihvī devānām prātaḥsavanam avāleṭ, tad vyamādyat.  
 te devāḥ prājijñāsanta, te Mitrāvaruṇāv abruvan: yuvam  
 idam nishkurutam iti. tau tathety abrūtām, tau vai vo va-  
 ram vṛiṇāvabā iti. vṛiṇāthām iti. tāv etam eva varam  
 avṛiṇātām: prātaḥsavane payasyām. sainayor eshācyutā,  
 varavṛitā hy enayos. tad yad asyai vimattam iva tad  
 asyai samṛiddham, vimattam iva hi tau tayā nirakurutām  
 || 22 || 4 ||

1 Devānām vai savanāni nādhriyanta. ta etān puroḷā-  
 śān apaśyaṅs, tān anusavanam niravapan savanānām dhṛi-  
 tyai, tato vai tāni teshām adhriyanta 2 tad yad anusava-  
 nam puroḷāśā nirupyante, savanānām eva dhṛityai; tathā  
 hi tāni teshām adhriyanta 3 puro vā etān devā akrata yat  
 puroḷāśās, tat puroḷāśānām puroḷāśatvam 4 tad āhur: anu-  
 savanam puroḷāśān nirvaped, ashtākapaḷam prātaḥsavana,  
 ekādaśakapaḷam mādhyamā dine savane, dvādaśakapaḷam  
 tritīyaśavane; tathā hi savanānām rūpam tathā chandasām  
 iti 5 tat-tan nāḍṛityam. aindrā vā etc sarve nirupyante yad  
 anusavanam puroḷāśās, tasmāt tān ekādaśakapaḷān eva nir-  
 vapet 6 tad āhur: yato ghṛitenānaktam syāt tataḥ puroḷā-  
 śasya prāśnīyāt somapīthasya guptyai, ghṛitena hi vajre-

ṇendro Vṛitram ahaṇṇ iti 7 tat-tan nāḍṛityaṃ. havir vā etad yad utpūtam, somapītho vā esha yad utpūtam. tasmāt tasya yata eva kutaḥ ca prāśnīyāt. sarvato vā etāḥ svadhā yajamānam upakṣharanti yad etāni havīṇshy: ājyam dhānāḥ karambhāḥ parivāpaḥ puroḷāṣaḥ payasyeti 8 sarvata evainam svadhā upakṣharanti ya evaṃ veda || 23 || 5 ||

1 Yo vai yajñam havishpañkṭim veda, havishpañkṭinā yajñena rādhnoti. dhānāḥ karambhāḥ parivāpaḥ puroḷāṣaḥ payasyety esha vai yajño havishpañkṭir, havishpañkṭinā yajñena rādhnoti ya evaṃ veda 2 yo vai yajñam aksharapañkṭim vedāksharapañkṭinā yajñena rādhnoti. su mat pad vag da ity esha vai yajño 'ksharapañkṭir, aksharapañkṭinā yajñena rādhnoti ya evaṃ veda 3 yo vai yajñam narāṣaṇsapañkṭim veda, narāṣaṇsapañkṭinā yajñena rādhnoti. dvinārāṣaṇsam prātaḥsavanam dvinārāṣaṇsam mādhyamadinam savanam sakrinnārāṣaṇsam tritīyasavanam, esha vai yajño narāṣaṇsapañkṭir. narāṣaṇsapañkṭinā yajñena rādhnoti ya evaṃ veda 4 yo vai yajñam savanapañkṭim veda, savanapañkṭinā yajñena rādhnoti. paṣur upavasathe trīṇi savanāni paṣur anūbandhya ity esha vai yajñāḥ savanapañkṭiḥ, savanapañkṭinā yajñena rādhnoti ya evaṃ veda 5 harivāñ Indro dhānā attu, pūṣaṇvān karambham, sarasvatīvān bhāratīvān, parivāpa, Indrasyāpūpa iti havishpañkṭyā yajaty Ṗṛiksāme vā Indrasya harī 7 paṣavaḥ Pūṣāṇnam karambhāḥ 8 sarasvatīvān bhāratīvan iti, vāg eva Sarasvatī prāṇo Bharataḥ 9 parivāpa Indrasyāpūpa ity, annam eva parivāpa, indriyam apūpa 10 etāsām eva tad devatānām yajamānam sāyujyam sarūpatām salokātām gamayati. gachati śreyasaḥ sāyujyam, gachati śreṣṭhatām ya evaṃ veda 11 havir Agne vīhīty anusa-savanam puroḷāṣavishtakṛito yajaty 12 Avatsāro vā etenāgneḥ priyam dhāmopāgachāt, sa paramam lokam ajayād

13 upāgneḥ priyaṁ dhāma gachati, jayati paramaṁ lokam  
ya evaṁ veda yaṣ caivaṁ vidvān etayā havishpañktyā  
yajate yajatīti ca yajatīti ca || 24 || 6 ||

Iti dvitīyapañcīkayāṁ tṛtīyo 'dhyāyaḥ.

Ity ashtamādhyāye shashṭhaḥ khaṇḍaḥ.

1 Devā vai somasya rājño 'grapeye na samapādayann.  
aham prathamah pibeyam aham prathamah pibeyam ity  
evākāmayaṁta. te sampādayanto 'bruvan: hantājim ayāma,  
sa yo na ujjeshyati sa prathamah somasya pāsyatīti. ta-  
theti. ta ājim ayus, teshām ājim yatām abhisṛishṭānām  
Vāyur mukham prathamah pratyapadyatātthendro 'tha Mi-  
trāvaruṇāv athāṣvinau 2 so 'ved Indro Vāyum ud vai jaya-  
tīti, tam anuparāpatat: saha nāv, athojjayāveti. sa nety  
abraviḍ, aham evojjeshyāmīti. tṛtīyam me, 'thojjayāveti.  
neti haivābraviḍ, aham evojjeshyāmīti. turīyam me, 'thojja-  
yāveti. tatheti. tam turīye 'tyārjata, tat turīyabhāg Indro  
'bhavat tribhāg Vāyus 3 tau sahaivendravāyū udajayatām  
saha Mitrāvaruṇau sahāṣvinau, ta eshām ete yathojjitam,  
bhakshā: Indravāyvoḥ prathamō 'tha Mitrāvaruṇayor athā-  
ṣvinoḥ 4 sa esha indratūrīyo graho gṛihyate yad aindravā-  
yavas 5 tad etad ṛishih paśyann abhyanūvāca: niyutvāñ  
indrasārathir iti 6 tasmād dhāpy etarhi bharatāḥ satva-  
nām vittim prayanti, turīye haiva samgrahītāro vadante  
'munaivānūkāṣena, yad ada Indrah sārathir iva bhūtvoda-  
jayat || 25 || 1 ||

1 Te vā ete prāṇā eva yad dvidevatyā 2 vāk ca prā-  
ṇaṣ caindravāyavas, cakshuṣ ca manaṣ ca maitrāvaruṇah,  
śrotram cātma cāṣvinas 3 tasya haitasyaindravāyavasyāpy  
eke 'nushṭubhau puronuvākye kurvanti gāyatryau yājye  
4 vāk ca vā esha prāṇaṣ ca graho yad aindravāyavas, tad  
api chandobhyāṁ yathāyatham klapsyete iti 5 tat-tan nā-  
drītyam. vyṛiddham vā etad yajñe kriyate yatra puronu-

vākyaḥ jyāyasī yājyāyai. yatra vai yājyā jyāyasī, tat sam-  
riddham, atho yatra same. yasyo tat kāmāya tathā ku-  
ryāt prānasya ca vācaḥ cātraiva tad upāptam 6 vāyavyā  
pūrvā puronuvākyaindravāyavya uttaraivam yājyayoh. sā  
yā vāyavyā tayā prāṇam kalpayati, Vāyur hi prāṇo. 'tha  
yaindravāyavi tasyai yad aindram padam tena vācam ka-  
lpayati, vāg ghy aindry. upo tam kāmam āpnoti yaḥ  
prāṇe ca vāci ca, na yajñe vishamam karoti || 26 || 2 ||

1 Prāṇā vai dvidevatyā, eka-pātrā grīhyante tasmāt  
prāṇā ekanāmāno, dvipātrā hūyante tasmāt prāṇā dvan-  
dvam 2 yenaivādhvaryur yajushā prayachati, tena hotā  
pratigrīhṇāty 3 esha vasuḥ purūvasur iha vasuḥ pu-  
rūvasur mayi vasuḥ purūvasur vākpā vācam me  
pāhīty aindravāyavam bhakshayaty 4 upahūtā vāk saha  
prāṇenopa mām vāk saha prāṇena hvayatām; upa-  
hūtā ṛishayo daivyāsas tanūpāvānas tanvas ta-  
poajā, upa mām ṛishayo daivyāso hvayantām tanū-  
pāvānas tanvas tapojā iti 5 prāṇā vā ṛishayo daivyāsas  
tanūpāvānas tanvas tapojās, tām eva tad upahvayata  
6 esha vasur vidadvasur iha vasur vidadvasur  
mayi vasur vidadvasuḥ cakshushpāḥ cakshur me  
pāhīti maitrāvaruṇam bhakshayaty. upahūtam cakshuḥ  
saha manasopa mām cakshuḥ saha manasā hvaya-  
tām; upahūtā ṛishayo daivyāsas tanūpāvānas ta-  
nvas tapojā, upa mām ṛishayo daivyāso hvaya-  
ntām tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo  
daivyāsas tanūpāvānas tanvas tapojās, tām eva tad upa-  
hvayata 7 esha vasuḥ samyadvasur iha vasuḥ sam-  
yadvasur mayi vasuḥ samyadvasuḥ śrotrapāḥ śro-  
tram me pāhīty āśvinam bhakshayaty. upahūtam śro-  
tram sahātmanopa mām śrotram sahātmanā hva-  
yatām; upahūtā ṛishayo daivyāsas tanūpāvānas

tanvas tapojā, upa mām ṛishayo daivyāso hvayan-  
ntām tanūpāvānas tanvas tapojā iti. prāṇā vā ṛishayo  
daivyāsas tanūpāvānas tanvas tapojās, tām eva tad upa-  
hvayate 8 purastāt pratyāñcam aindravāyavam bhakshayati,  
tasmāt purastāt prāṇāpānan. purastāt pratyāñcam maitrā-  
varuṇam bhakshayati, tasmāt purastāc cakshushī. sarvataḥ  
parihāram āṣvinam bhakshayati, tasmān manushyāḥ ca  
paśavaḥ ca sarvato vācam vadanti sṛiṇvanti || 27 || 3 ||

1 Prāṇā vai dvidevatyā, anavānam dvidevatyān yajet prā-  
ṇānam samṭatyai prāṇānam avyavachedāya 2 prāṇā vai dvi-  
devatyā, na dvidevatyānam anuvashaṭkuryād 3 yad dvideva-  
tyānam anuvashaṭkuryād asaṁsthitān prāṇān samsthāpayet,  
saṁsthā vā eshā yad anuvashaṭkāro. ya enam tatra brūyād:  
asaṁsthitān prāṇān samatishṭhipat prāṇa enam hāsyatīti, ṣa-  
ṣvat tathā syāt. tasmān na dvidevatyānam anuvashaṭkuryāt  
4 tad āhur: dvir āgūrya maitrāvaruṇo dvir preshyati, sa-  
kṛid āgūrya hotā dvir vashaṭkaroti: kā hotur āgūr itī  
5 prāṇā vai dvidevatyā, āgūr vajras. tad yad hotāntareṇā-  
guretāgurā vajreṇa yajamānasya prāṇān vīyād. ya enam  
tatra brūyād: āgurā vajreṇa yajamānasya prāṇān vyagāt  
prāṇa enam hāsyatīti, ṣaṣvat tathā syāt. tasmāt tatra ho-  
tāntareṇa nāguretāḥtho mano vai yajñasya maitrāvaruṇo,  
vāg yajñasya hotā. manasā vā ishita vāg vadati; yām hy  
anyamanā vācam vadaty, asuryā vai sā vāg adevajushṭā.  
tad yad evātra maitrāvaruṇo dvir āgurate, saiva hotur  
āgūḥ || 28 || 4 ||

1 Prāṇā vā rituyājās. tad yad rituyājais caranti, prā-  
ṇān eva tad yajamāne dadhati 2 shaḥ rituneti yajanti, prā-  
ṇam eva tad yajamāne dadhati 3 catvāra ritubhir iti yaja-  
nty, apānam eva tad yajamāne dadhati 4 dvir ritunety upa-  
rishṭād, vyānam eva tad yajamāne dadhati 5 sa vā ayam  
prāṇas tredhā vihitaḥ: prāṇo 'pāno vyāna iti. tad yad ṛi-

tuna ṛitubhir ṛituneti yajanti, prāṇānām samṭatyai prāṇānām avyavachedāya 6 prāṇā vā ṛituyājā. nartuyājānām anuvashaṭkuryād, asaṁsthitā vā ṛitava, ekaika eva 7 yad ṛituyājānām anuvashaṭkuryād asaṁsthitān ṛitūn samsthāpayet, samsthā vā eshā yad anuvashaṭkāro. ya enaṁ tatra brūyād: asaṁsthitān ṛitūn samatishṭhipad duṣṭishamam bhaviṣhyatīti, ṣaṣvat tathā syāt. tasmān nartuyājānām anuvashaṭkuryāt || 29 || 5 ||

1 Prāṇā vai dvidevatyāḥ, paṣava ilā. dvidevatyān bhakṣhayitvelām upahvayate. paṣavo vā ilā, paṣūn eva tad upahvayate, paṣūn yajamāne dadhāti 2 tad āhur: avāntareḷām pūrvām prāṣṇīyāṣt | hotṛicamasam bhakṣhayeṣt iti | 3 avāntareḷām eva pūrvām prāṣṇīyād, atha hotṛicamasam bhakṣhayed 4 yad vāva dvidevatyān pūrvān bhakṣhayati, tenāsyā somapīṭhaḥ pūrvo bhakṣhito bhavati. tasmād avāntareḷām eva pūrvām prāṣṇīyād, atha hotṛicamasam bhakṣhayet. tad ubhayato 'unādyam parigrīṇāti somapīṭhābhyām, annādyasya parigrīhītyai 5 prāṇā vai dvidevatyā, ātmā hotṛicamaso. dvidevatyānām saṁsraṇān hotṛicamase samavanayaty, ātmany eva tad dhotā prāṇān samavanayate sarvāyṇḥ sarvāyutvāya 6 sarvaṁ āyur eti ya evaṁ veda || 30 || 6 ||

1 Devā vai yad eva yajñe 'kurvaṇs tad asurā akurvaṇs, te samāvadvirya evāsan na vyāvartanta. tato vai devā etaṁ tūṣṇīṁṣaṇsam apaṣyaṇs, tam eshām asurā nānvavāyaṇs. tūṣṇīṁṣāro vā esha yat tūṣṇīṁṣaṇso 2 devā vai yaṁ-yam eva vajram asurebhya udayachaṇs, taṁ-tam eshām asurāḥ pratyabudhyanta. tato vai devā etaṁ tūṣṇīṁṣaṇsam vajram apaṣyaṇs, tam ebhya udayachaṇs, tam eshām asurā na pratyabudhyanta. tam ebhyaḥ prāharaṇs, tenainān apratibuddhenāghnaṇs. tato vai devā abhavan, parāsurā 3 bhavaty ātmanā, parāsyā dvishan pāpmā bhrātrivyo bhavati, ya evaṁ veda 4 te vai devā viji-

tino manyamānā yajñam atanvata, tam eshām asurā abhyā-  
 yan: yajñaveśasam eshām karishyāma iti. tām samantam  
 evodārān pariyattān udapaśyañs, te 'bruvan: samsthāpayā-  
 memaṃ yajñam, yajñam no 'surā mā vadhishur iti. tatheti.  
 tam tūshnīmśaṁse samsthāpayan: bhūr Agnir jyotir jyoti-  
 r Agnir ity ājyapraūge samsthāpayann: Indro jyotir  
 bhuvo jyotir Indra iti nishkevalyamarutvatiye samsthā-  
 payan: Sūryo jyotir jyotiḥ svaḥ Sūrya iti vaiśva-  
 devāgnimārute samsthāpayañs. tam evaṃ tūshnīmśaṁse  
 samsthāpayañs, tam evaṃ tūshnīmśaṁse samsthāpya tenā-  
 rishtenodricam āśnuvata 5 sa tadā vāva yajñāḥ samti-  
 shthate, yadā hotā tūshnīmśaṁsam śaṁsatī 6 sa ya enaṃ  
 śaste tūshnīmśaṁsa upa vā vaded anu vā vyāharet, tam  
 brūyād: esha evaitām ārtim ārishyati. prātar vāva vayam  
 adyemaṃ śaste tūshnīmśaṁse samsthāpayāmas. tam yathā  
 grīhān itaṃ karmaṇānusamīyād, evaṃ evainam idam anu-  
 samima iti. sa ha vāva tām ārtim ricchatī, ya evaṃ vidvān  
 samśaste tūshnīmśaṁsa upa vā vadaty anu vā vyāharati.  
 tasmād evaṃ vidvān samśaste tūshnīmśaṁse nopavaden,  
 nānuvyāharet || 31 || 7 ||

1 Cakshūnshi vā etāni savanānāṃ yat tūshnīmśaṁso.  
 bhūr Agnir jyotir jyotir Agnir iti prātaḥsavanasya ca-  
 kshushī, Indro jyotir bhuvo jyotir Indra iti mādhyam-  
 dinasya savanasya cakshushī, Sūryo jyotir jyotiḥ svaḥ  
 Sūrya iti tritīyasavanasya cakshushī 2 cakshushmadbhiḥ  
 savanaiḥ rādhnoti, cakshushmadbhiḥ savanaiḥ svargam lo-  
 kam eti ya evaṃ veda 3 cakshur vā etad yajñasya yat  
 tūshnīmśaṁsa. ekā satī vyāhṛitir dvedhocyate, tasmād ekaṃ  
 sac cakshur dvedhā 4 mūlam vā etad yajñasya yat tū-  
 shnīmśaṁso. yaṃ kāmāyētānāyatanavān syād iti, nānya  
 yajñe tūshnīmśaṁsam śaṁsed, unmūlam eva tad yajñam  
 parābhavantam anu parābhavati 5 tad u vā āhuḥ: śaṁsed

evāpi vai tad ṛitviḥ 'hitam, yad dhotā tūshṇīmṣaṁsam na  
ṣaṁsaty. ṛitviḥ hi sarvo yajñah pratishṭhito yajñe yaja-  
mānas, tasmāc chaṁstavyah ṣaṁstavyah || 32 || 8 ||

Iti dvitīyapañcīkāyaṁ caturtho 'dhyāyah.

Iti navamādhyāye 'ṣṭamaḥ khaṇḍah.

1 Brahma vā āhavaḥ, kshatram nivid, viṭ sūktam.  
āhvayate 'tha nividam dadhāti, brahmany eva tat kshatram  
anuniyunakti. nividam ṣastvā sūktam ṣaṁsati. kshatram  
vai nivid viṭ sūktam, kshatra eva tad viṣam anuniyunakti  
2 yam kāmayeta: kshatrenainam vyardhayāniti, madhya  
etasyai nividah sūktam ṣaṁset. kshatram vai nivid viṭ  
sūktam, kshatrenainainam tad vyardhayati 3 yam kāmayeta:  
viṣainam vyardhayāniti, madhya etasya sūktasya nividam  
ṣaṁset. kshatram vai nivid viṭ sūktam, viṣaivainam tad  
vyardhayati 4 yam u kāmayeta: sarvam evāsyā yathāpū-  
rvam ṛiju kṛiptam syād ity, āhvayetātha nividam dadhyād  
atha sūktam ṣaṁset. so sarvasya kṛiptiḥ 5 Prajāpatir vā  
idam eka evāgra āsa. so 'kāmayeta: prajāyeya bhūyān  
syām iti. sa tapo 'tapyata, sa vācam ayachat, sa samva-  
tsarasya parastād vyāharad dvādaṣakṛitvo. dvādaṣapadā  
vā eshā nivid, etām vāva tām nividam vyāharat, tām sa-  
rvāni bhūtāny anvasṛijyanta 6 tad etad ṛishih paṣyann  
abhyānūvāca: sa pūrvayā nividā kavyatāyor imāḥ  
prajā ajanayan manūnām iti 7 tad yad etām parastāt  
sūktasya nividam dadhāti, prajātyai 8 prajāyate prajāyā  
paṣubhir ya evam veda || 33 || 1 ||

1 Agnir deveddha iti ṣaṁsaty. asau vā Agnir deve-  
ddha, etam hi devā indhata. etam eva tad atasmiṇ loka  
āyātayaty 2 Agnir manviddha iti ṣaṁsaty. ayam vā  
Agnir manviddha, imam hi mannshyā indhate. 'gnim eva  
tad asmiṇ loka āyātayaty 3 Agnih sushamid iti ṣaṁsati.  
Vāyur vā Agnih sushamid, Vāyur hi svayam ātmānam

saminddhe svayam idam sarvaṃ yad idam kiṃca. Vāyur eva tad antarikshaloka āyātayati 4 hotā devavṛita iti ṣaṁsaty. asau vai hotā devavṛita, esha hi sarvato devair vṛita, etam eva tad etasmiṇ loka āyātayati 5 hotā manu- vṛita iti ṣaṁsaty. ayaṃ vā Agnir hotā manuvṛito, 'yaṃ hi sarvato manushyair vṛito. 'gnim eva tad asmiṇ loka āyātayati 6 praṇir yajñānām iti ṣaṁsati. Vāyur vai pra- ṇir yajñānām. yadā hi prāṇity, atha yajño 'thāguhihotraṃ. Vāyur eva tad antarikshaloka āyātayati 7 rathir adhva- rāṇām iti ṣaṁsaty. asau vai rathir adhvarāṇām, esha hi yathaitac carati rathir ivaitam eva tad etasmiṇ loka āyā- tayaty 8 atūrto hoteti ṣaṁsaty. ayaṃ vā Agnir atūrto hotemaṃ ha na kaṣ caua tiryāṇcam taraty. Agnim eva tad asmiṇ loka āyātayati 9 tūrṇir havyavāḥ iti ṣaṁsati. Vāyur vai tūrṇir havyavāḥ, Vāyur hīdam sarvaṃ sadyas tarati yad idam kiṃca, Vāyur devebhyo havyaṃ vahati. Vāyur eva tad antarikshaloka āyātayaty 10 ā devo de- vān vakshad iti ṣaṁsaty. asau vai devo devān āvahaty, etam eva tad etasmiṇ loka āyātayati 11 yakshad Agnir devo devān iti ṣaṁsaty. ayaṃ vā Agnir devo devān ya- jaty, Agnim eva tad asmiṇ loka āyātayati 12 so 'dhvarā karati jātavedā iti ṣaṁsati. Vāyur vai jātavedā, Vāyur hīdam sarvaṃ karoti yad idam kiṃca. Vāyur eva tad antarikshaloka āyātayati || 34 || 2 ||

1 Pra vo devāyāgnaya ity anushtubhah 2 prathame pade viharati, tasmāt sūtry ūrū viharati 3 samasyaty uttare pade, tasmāt punān ūrū samasyati. tan mithunam, mithu- nam eva tad ukthamukhe karoti prajātyai 4 prajāyate pra- jayā paṣubhir ya evaṃ veda 5 pra vo devāyāgnaya ity evānushtubhah. prathame pade viharati, vajram eva tat parovariyānsam karoti. samasyaty evottare pade. ārambha- nato vai vajrasyānimātho dāṇḍasyātho paraṣor. vajram

eva tat praharati dvishate bhrāṭṛivṛyāya vadhaṃ, yo 'sya strītyas tasmai startavai || 35 || 3 ||

1 Devāsura vā eshu lokeshu samayatanta. te vai devāḥ sada evāyatanam akurvata, tān sadaso 'jayaṁs. ta āgnīdhraṃ samprāpadyanta, te tato na parājayanta. tasmād āgnīdhra upavasanti na sadasy, āgnīdhre hy adhārayanta. yad āgnīdhre 'dhārayanta tad āgnīdhraśyāgnīdhratvaṃ 2 teśāṃ vai devānāṃ asuraḥ sadasyān agnīn nīrvāpayāṃ cakrus. te devā āgnīdhrād eva sadasyān agnīn viharanta, tair asurarakṣhāṁsy apāghnata. tathaivaitad yajamānā āgnīdhrād eva sadasyān agnīn viharanty, asurarakṣhāṁsy eva tad apaghnate 3 te vai prātar ājyair evājayanta āyan. yad ājyair evājayanta āyaṁs tad ājyānāṃ ājyatvaṃ 4 tāśāṃ vai hotrāṇāṃ āyatīnāṃ ājayantīnāṃ achāvākīyāhīyata. tasyāṃ Indrāgnī adhyāstān. Indrāgnī vai devānāṃ ojishṭhau balishṭhau sabishṭhau sattamau pārāyishṭutamau. tasmād aindrāgnam achāvākāḥ prātaḥsavane śaṁsatīndrāgnī hi tasyāṃ adhyāstāṃ 5 tasmād u purastād anye hotrakāḥ sadaḥ prasarpaṇti paścāchāvākāḥ, paśceva hi hīno 'nusaṃjiganishati 6 tasmād yo brāhmaṇo bahvṛico vīryavān syāt so 'syāchākīyāṃ kuryāt, tenaiva sālīnā bhavati || 36 || 4 ||

1 Devaratho vā esha yad yajñas, tasyaitāv antarau raśmī yad ājyapraṭige. tad yad ājyena pavamānam anuśaṁsati praṭigenājyam, devarathasyaiva tad antarau raśmī viharaty alobhāya 2 tām anukṛitīm manushyarathasyaivāntarau raśmī viharanty alobhāya 3 nāśya devaratho lubhyati na manushyaratho ya evaṃ veda 4 tad āhur: yathā vāva stotram evaṃ śāstram. pāvamaṇīṣhu sāmagāḥ stuvata, āgneyaṃ hotājyaṃ śaṁsati: katham asya pāvamaṇyo 'nuśastā bhavantīti 5 yo vā Agniḥ sa Pavamānas 6 tad apy etad ṛishiṇoktam: agnir ṛishiḥ pavamāna ity 7 evaṃ u hāsyāgneyibhir eva pratipadyamānasya pāvamaṇyo 'nuśa-

stā bhavanti 8 tad āhur : yathā vāva stotram evaṃ ṣaṣṭram.  
 gāyatrīṣhu sāmāgāḥ stuvata, ānushṭubham hotājyām ṣaṁsati:  
 katham asya gāyatriyo 'nuṣastā bhavantīti 9 sampadeti brū-  
 yāt 10 saptaitā anushṭubhas, tās triḥ prathamayā trir utta-  
 mayaikādaśa bhavanti. virād yājyā dvādaśī. na vā ekenā-  
 kshareṇa chandānsi viyanti na dvābhyām. tāḥ shoḷaṣa gā-  
 yatriyo bhavanti 11 evaṃ u hāsyaṇushṭubhir eva pratipa-  
 dyamānasya gāyatriyo 'nuṣastā bhavanti 12 agna indraṣ  
 ca dāśuṣho duroṇa ity āgnendryā yajati 13 na vā etāv  
 Indrāgnī santau vyajayetām, āgnendran vā etau santau  
 vyajayetām. tad yad āgnendryā yajati, vijityā eva 14 sā  
 virāt trayastriṁśadakṣharā bhavati. trayastriṁśad vai devā:  
 aṣṭau Vasava, ekādaśa Rudrā, dvādaśādityāḥ, Prajāpatiṣ  
 ca Vashatkāraṣ ca. tat prathama ukthamukhe devatā  
 akṣharabhājaḥ karoty, akṣharam-akṣharam eva tad devatā  
 anuprapibanti, devapātreṇaiva tad devatās tripyanti 15 tad  
 āhur : yathā vāva ṣaṣṭram evaṃ yājyāgneyaṃ hotājyām  
 ṣaṁsaty, atha kasmād āgnendryā yajatīti 16 yā vā āgnendry  
 aindrāgnī vai sā, sendrāgnam etad uktham graheṇa ca tū-  
 shnīmṣaṁsena ca 17 ndrāgnī ā gatam sutam gīrbhir na-  
 bho vareṇyam | asya pātam dhiyeshitety aindrāgnam  
 adhvaryur graham grīhṇāti, bhūr Agnir jyotir jyotir  
 Agnir Indro jyotir bhuvo jyotir Indrah Sūryo jyo-  
 tir jyotiḥ svaḥ Sūrya iti hotā tūshnīmṣaṁsam ṣaṁsati:  
 tad yathaiva ṣaṣṭram evaṃ yājyā || 37 || 5 ||

1 Hotriḥ japatī japatī, retas tat siṁcaty 2 upāṁṣu japaty,  
 upāṁṣv iva vai retasaḥ siktiḥ 3 purāhāvāj japatī. yad vai  
 kimcordhvaṃ āhāvāc, chastrasyaiva tat 4 parāṇāṃ catu-  
 shpady āśīnam abhyāhvayate, tasmāt parāṇāṃ bhūtvā catu-  
 shpādō retas siṁcanti 5 samyāṇ dvipād bhavati, tasmāt  
 samyāṇō bhūtvā dvipādō retas siṁcanti 6 pitā Mā-  
 tariṣvety āha. prāṇō vai pitā prāṇō Mātariṣvā prāṇō

reto, retas tat siñcaty 7 achidrā padā dhā iti. reto vā achidram, ato hy achidraḥ sambhavaty 8 achidrokthā kavayaḥ śaṁsann iti. ye vā anūcānās te kavayas, ta idam achidraṁ retaḥ prajanayann ity eva tad āha 9 somo viśvavin nīthāni neśhad bṛihaspatir ukthāmadāni śaṁsishad iti. brahma vai Bṛihaspatiḥ, kshatram Somah, stutaśastrāṇi nīthāni cokthamadāni ca. daivena caivaitad brahmanā prasūto daivena ca kshatreṇokthāni śaṁsaty 10 etau ha vā asya sarvasya prasavasyeṣāte yad idam kimeva 11 tad yad etābhyām aprasūtaḥ karoty, akṛitaṁ tad. akṛitaṁ akar iti vai nindanti 12 kṛitaṁ asya kṛitaṁ bhavati, nāsyākṛitaṁ kṛitaṁ bhavati ya evaṁ veda 13 vāg āyur viśvāyur viśvam āyur ity āha. prāṇo vā āyuh, prāṇo reto, vāg yonir; yoniṁ tad upasaṁdhāya retaḥ siñcati 14 ka idam śaṁsishyati sa idam śaṁsishyatīty āha. Prajāpatir vai kaḥ, Prajāpatiḥ prajanayishyatīty eva tad āha || 38 || ॥

1 Āhūya tūṣṇīmśaṁsam śaṁsati, retas tat siktam vikaroti. siktir vā agre 'tha vikṛitir 2 upāṁṣu tūṣṇīmśaṁsam śaṁsaty, upāṁṣv iva vai retasaḥ siktis 3 tira iva tūṣṇīmśaṁsam śaṁsati, tira iva vai retāṁsi vikriyante 4 śatpadam tūṣṇīmśaṁsam śaṁsati. śhaḍvidho vai puruṣaḥ śhaḷaṅga, ātmānam eva tat śhaḍvidham śhaḷaṅgam vikaroti 5 tūṣṇīmśaṁsam śaṁsati, purorucam śaṁsati, retas tad vikṛitam prajanayati. vikṛitir vā agre 'tha jātir 6 uccair purorucam śaṁsaty, uccair evainam tat prajanayati 7 dvādaśapadām purorucam śaṁsati. dvādaśa vai māśaḥ samvatsarah, samvatsarah Prajāpatiḥ, so 'sya sarvasya prajanayitā. sa yo 'sya sarvasya prajanayitā, sa evainam tat prajāyā paśubhiḥ prajanayati prajātyai 8 prajāyate prajāyā paśubhir ya evaṁ veda 9 jātavedasyām purorucam śaṁsati jātavedonyāṅgam 10 tad āhur: yat tṛtīyasavanam eva jātavedasa āyatanam,

atha kasmāt prātaḥsavane jātavedasyām purorucam śaṁsa-  
tīti 11 prāṇo vai jātavedāḥ, sa hi jātānām veda. yāvatām  
vai sa jātānām veda te bhavanti, yeshām u na veda kim  
u te syur. yo vā ājya ātmasaṁskṛtiṁ veda, tat suviditam  
|| 39 || 7 ||

1 Pra vo devāyāguaya iti śaṁsati. prāṇo vai pra,  
prāṇam hīnāni sarvāṇi bhūtāny anuprayanti. prāṇam eva  
tat sambhāvayati, prāṇam saṁskurute 2 dīdivāṁsam apū-  
rvyam iti śaṁsati. mano vai dīdāya, manaso hi na kim  
cana pūrvam asti. mana eva tat sambhāvayati, manah  
saṁskurute 3 sa naḥ śarmāṇi vītaya iti śaṁsati. vāg  
vai śarma, tasmād vācānuvadantam āha: śarmavad āsmā  
ayāṁsīti. vācam eva tat sambhāvayati, vācam saṁskuruta  
4 uta no brahmann avisha iti śaṁsati. śrotram vai bra-  
hma, śrotreṇa hi brahma śṛṇoti, śrotre brahma pratishṭhi-  
tam. śrotram eva tat sambhāvayati, śrotram saṁskurute  
5 sa yantā vipra eshām iti śaṁsaty. apāno vai yantā-  
pānena hy ayam yataḥ prāṇo na parāṇ bhavaty. apānam  
eva tat sambhāvayaty, apānam saṁskuruta 6 ṛitāvā ya-  
sya rodasī iti śaṁsati. cakshur vā ṛitam. tasmād yataro  
vivadamānayoḥ āhāham anusthyā cakshuḥśādarṣam iti, ta-  
sya śrad dadhati. cakshur eva tat sambhāvayati, cakshuḥ  
saṁskurute 7 nū no rāsva sahasravat tokavat pu-  
shṭimad vasv ity. uttamayā paridadhāty. ātmā vai sama-  
staḥ sahasravāṁs tokavān puṣṭimān. ātmānam eva tat sa-  
mastam sambhāvayaty, ātmānam samastam saṁskurute  
8 yājyayā yajati. prattir vai yājyā, puṇyaiva lakshmīḥ.  
puṇyām eva tal lakshmīm sambhāvayati, puṇyām lakshmīm  
saṁskurute 9 sa evam vidvāṁs chandomayo devatāmāyo  
brahmamāyo 'mṛitamayaḥ sambhūya devatā apyeti ya  
evam veda 10 yo vai tad veda yathā chandomayo de-  
vatāmāyo brahmamāyo 'mṛitamayaḥ sambhūya devatā

apyeti, tat suviditam 11 ity adhyātmam, athādhidaivatam  
 || 40 || 8 ||

1 Shaṭpadam tūshṇīmṣaṁsaṁ ṣaṁsati. shaḍ vā ṛitava.  
 ṛitūn eva tat kalpayaty, ṛitūn apyeti 2 dvādaṣapadām puro-  
 rucam ṣaṁsati. dvādaṣa vai māsā. māsān eva tat kalpa-  
 yati, māsān apyeti 3 pra vo devāyāgnaya iti ṣaṁsaty.  
 antariksham vai prāntariksham hīmāni sarvāṇi bhūtāny  
 anuprayanty. antariksham eva tat kalpayaty, antariksham  
 apyeti 4 dīdivāṁsam apūrvyam iti ṣaṁsaty. asau vai  
 dīdāya yo 'sau tapaty, etasmād dhi na kiṁ cana pūrvam  
 asty. etam eva tat kalpayaty, etam apyeti 5 sa naḥ ṣa-  
 rmāṇi vītaya iti ṣaṁsaty. Agnir vai ṣarmāṇy annādyāni  
 yachaty. Agnim eva tat kalpayaty, Agnim apyety 6 uta  
 no brahmān avisha iti ṣaṁsati. candramā vai brahma.  
 candramasam eva tat kalpayati, candramasam apyeti 7 sa  
 yantā vipra eshām iti ṣaṁsati. Vāyur vai yantā, Vāyunā  
 hīdam yatam antariksham na samṛichati. Vāyum eva tat  
 kalpayati, Vāyum apyety 8 ṛitāvā yasya rodasī iti ṣa-  
 ṁsati. dyāvāprithivī vai rodasī. dyāvāprithivī eva tat ka-  
 lpayati, dyāvāprithivī apyeti 9 nū no rāsva sahasravat  
 tokavat puṣṭimad vasv ity uttamayā paridadhāti. sam-  
 vatsaro vai samastah sahasravāṁs tokavān puṣṭimān. sam-  
 vatsaram eva tat samastam kalpayati, samvatsaram sama-  
 stam apyeti 10 yājyayā yajati. vṛiṣṭir vai yājyā vidyud  
 eva, vidyud dhīdam vṛiṣṭim annādyam samprayachati.  
 vidyutam eva tat kalpayati, vidyutam apyeti 11 sa evam  
 vidvān etanmayo devatāmāyo bhavati bhavati || 41 || 9 ||

Iti dvitīyapañcikāyām pañcamo 'dhyāyaḥ.

Iti daṣamādhyāye navamaḥ khaṇḍaḥ.

1 Grahoktham vā etad yat praṭigam. nava prātar grahā  
 grīhyante, navabliir bahishpavamāne stuvate. stute stome  
 daṣaṇam grīhṇāti, himkāra itarāsām daṣamaḥ. so sā sam-  
 mā 2 vāyavyam ṣaṁsati, tena vāyavya ukthavān 3 aindra-  
 vāyavam ṣaṁsati, tena aindra vāyava ukthavān 4 maitrāvaru-  
 ṇam ṣaṁsati, tena maitrāvaruṇa ukthavān 5 āśvinam ṣaṁsati,  
 tenāśvina ukthavān 6 aindram ṣaṁsati, tena śukrāmanthinā  
 ukthavantau 7 vaiṣvadevam ṣaṁsati, tenāgrayaṇa ukthavān  
 8 sārāsvatam ṣaṁsati 9 na sārāsvato graho 'sti 10 vāk tu  
 Sarasvatī. ye tu keca vācā grahā grīhyante, te 'sya sarve  
 ṣastokthā 11 ukthino bhavanti ya evam veda || 1 || 1 ||

1 Annādyam vā etenāvarunddhe yat praṭigam. anyānyā  
 devatā praṭige śasyate, 'nyad-anyad uktham praṭige kriyate  
 2 'nyad-anyad asyānnādyam graheshu dhriyate ya evam  
 vedaiṣtad dha vai yajamānasyādhyātmatamam ivoktham  
 yat praṭigam. tasmād enainaitad upekshyatamam ivoty  
 āhur, etena hy enaṁ hotā saṁskarotīti 4 vāyavyam ṣaṁsati.  
 tasmād āhur: Vāyuḥ prāṇaḥ prāṇo reto, retaḥ puruṣasya  
 prathamam sambhavataḥ sambhavatīti. yad vāyavyam ṣa-  
 ṁsati, prāṇam evāsyā tat saṁskaroty 5 aindra vāyavam ṣa-  
 ṁsati. yatra vāva prāṇas tad apāno. yad aindra vāyavam  
 ṣaṁsati, prāṇapānāv evāsyā tat saṁskaroti 6 maitrāvaruṇam  
 ṣaṁsati. tasmād āhuḥ: cakshuḥ purnuṣasya prathamam sam-  
 bhavataḥ sambhavatīti. yan maitrāvaruṇam ṣaṁsati, ca-  
 kshur evāsyā tat saṁskaroty 7 āśvinam ṣaṁsati. tasmāt  
 kumāram jātam samvadanta: upa vai suśrūṣhate, ni vai  
 dhyāyatīti. yad āśvinam ṣaṁsati, śrotram evāsyā tat saṁ-  
 skaroty 8 aindram ṣaṁsati. tasmāt kumāram jātam samva-

dante: pratidhārayati vai grīvā atho śira iti. yad aindram  
 śaṁsati, vīryam evāsyā tat saṁskaroti 9 vaiṣvadevaṁ śa-  
 ṁsati. tasmāt kumāro jātaḥ paśceva pracarati, vaiṣvade-  
 vāni hy aṅgāni. yad vaiṣvadevaṁ śaṁsaty, aṅgāny evāsyā  
 tat saṁskaroti 10 sārāsvataṁ śaṁsati. tasmāt kumāraṁ jā-  
 taṁ jaghanyā vāg āviśati, vāg ghi Sarasvatī. yat sārāsva-  
 taṁ śaṁsati, vācam evāsyā tat saṁskaroty 11 esha vai jāto  
 jāyate sarvābhya etābhyo devatābhyaḥ sarvebhya ukthe-  
 bhyaḥ sarvebhyaḥ chandobhyaḥ sarvebhyaḥ pratigebhyaḥ  
 sarvebhyaḥ savanebhyo ya evaṁ veda yasya caivaṁ vidu-  
 sha etac chaṁsanti || 2 || 2 ||

1 Prāṇānāṁ vā etad ukthaṁ yat praūgam. sapta deva-  
 tāḥ śaṁsati. sapta vai śīrshan prāṇāḥ, śīrshan eva tat prā-  
 ṇān dadhāti 2 kiṁ sa yajamānasya pāpabhadram ādriye-  
 teti ha smāha yo 'sya hotā syād ity. atraivainaṁ yathā  
 kāmayeta tathā kuryād 3 yaṁ kāmayeta: prāṇenainaṁ  
 vyardhayānīti, vāyavyam asya lubdhaṁ śaṁsed. ṛicam vā  
 padaṁ vātīyāt, tenaiva tal lubdham. prāṇenaivainaṁ tad  
 vyardhayati 4 yaṁ kāmayeta: prāṇāpānābhyām enaṁ vya-  
 rdhayānīty, aindrāvāyavam asya lubdhaṁ śaṁsed. ṛicam vā  
 padaṁ vātīyāt, tenaiva tal lubdham. prāṇāpānābhyām evai-  
 naṁ tad vyardhayati 5 yaṁ kāmayeta: cakshushainaṁ  
 vyardhayānīti, maitrāvaruṇam asya lubdhaṁ śaṁsed. ṛicam  
 vā padaṁ vātīyāt, tenaiva tal lubdham. cakshushaivainaṁ  
 tad vyardhayati 6 yaṁ kāmayeta: śrotreṇainaṁ vyardha-  
 yānīty, āśvinam asya lubdhaṁ śaṁsed. ṛicam vā padaṁ  
 vātīyāt, tenaiva tal lubdham. śrotreṇaivainaṁ tad vyardha-  
 yati 7 yaṁ kāmayeta: vīryeṇainaṁ vyardhayānīty, aindram  
 asya lubdhaṁ śaṁsed. ṛicam vā padaṁ vātīyāt, tenaiva tal  
 lubdham. vīryeṇaivainaṁ tad vyardhayati 8 yaṁ kāmaye-  
 tāṅgair enaṁ vyardhayānīti, vaiṣvadevaṁ asya lubdhaṁ  
 śaṁsed. ṛicam vā padaṁ vātīyāt, tenaiva tal lubdham.

aṅgair evainam tad vyardhayati 9 yaṃ kāmayeta: vācainam vyardhayānīti, sārasvatam asya lubdham śaṁsed. ṛicam vā padam vātīyāt, tenaiva taḥ lubdham. vācaivainam tad vyardhayati 10 yaṃ u kāmayeta: sarvair enam aṅgaiḥ sarveṇātmanā samardhayānīty, etad evāśya yathāpūrvam ṛiju kṛiptam śaṁset. sarvair evainam tad aṅgaiḥ sarveṇātmanā samardhayati 11 sarvair aṅgaiḥ sarveṇātmanā samṛidhyate ya evaṃ veda || 3 || 3 ||

1 Tad āhur: yathā vāva stotram evaṃ śastram. āgneyīṣhu sāmagaḥ stuvate, vāyavyayā hotā pratipadyate: katham asya āgneyyo 'nuṣastā bhavantīty 2 Agner vā etāḥ sarvās tanvo yad etā devatāḥ 3 sa yad Agniḥ pravān iva dahati, tad asya vāyavyam rūpam. tad asya tenānuṣaṁsaty 4 atha yad dvaidham iva kṛtvā dahati, dvau vā Indra-vāyū, tad asyaindravāyavam rūpam. tad asya tenānuṣaṁsaty 5 atha yad uc ca hrīshyati ni ca hrīshyati, tad asya maitrāvaruṇam rūpam. tad asya tenānuṣaṁsati 6 sa yad Agnir ghorasamsparsas tad asya vāruṇam rūpam, tam yad ghorasamsparsam santam mitrakṛityevopāsate tad asya maitram rūpam. tad asya tenānuṣaṁsaty 7 atha yad enam dvābhyām bāhubhyām dvābhyām araṇibhyām manthanti, dvau vā Aśvinau, tad asyāśvinam rūpam. tad asya tenānuṣaṁsaty 8 atha yad uccairghoṣaḥ stanayan bababākurvann iva dahati yasmād bhūtāni vijante, tad asyaindram rūpam. tad asya tenānuṣaṁsaty 9 atha yad enam ekam santam bahudhā viharanti, tad asya vaiṣvadevam rūpam. tad asya tenānuṣaṁsaty 10 atha yat sphūrjayan vācam iva vadan dahati, tad asya sārasvatam rūpam. tad asya tenānuṣaṁsaty 11 evaṃ u hāśya vāyavyayaiva pratipadyamānasya trice-na-triceṇaivaitābhir devatābhiḥ stotriyo 'nuṣasto bhavati 12 viṣvebhiḥ somyam madhv agna indreṇa vāyunā | pibā mitrasya dhāmabhir iti vaiṣvade-

vam uktham śastvā vaiṣvadevyā yajati, yathābhāgam tad devatāḥ prīṇāti || 4 || 4 ||

1 Devapātram vā etad yad vashaṭkāro. vashaṭkaroti, devapātreṇaiva tad devatās tarpayaty 2 anuvashaṭkaroti. tad yathādo 'śvān vā gā vā punarabhyākāram tarpayanty, evam evaitad devatāḥ punarabhyākāram tarpayanti yad anuvashaṭkaroti 3 mām evāgnīn upāsata ity āhur dhishṇyān, atha kasmāt pūrvasminn eva juhvati pūrvasmin vashaṭku-rvantīti 4 yad eva somasyāgne vihiṭy anuvashaṭkaroti, tena dhishṇyān prīṇāty 5 asamsthītān somān bhakshaya-ntīty āhur yeshām nānuvashaṭkaroti, ko nu somasya svishṭa-kṛidbhāga iti 6 yad vāva somasyāgne vihiṭy anuvashaṭkaroti, tenaiva samsthītān somān bhakshayanti; sa u eva somasya svishṭakṛidbhāgo. vashaṭkaroti || 5 || 5 ||

1 Vajro vā esha yad vashaṭkāro. yam dvishyāt tam dhyāyed vashaṭkarishyañs, tasminn eva tam vajram āsthā-payati 2 shaḷ iti vashaṭkaroti. shaḷ vā ṛitava. ṛitūn eva tat kalpayaty, ṛitūn pratishṭhāpayaty. ṛitūn vai pratiti-shṭhata idam sarvam anupratitishṭhati yad idam kimca 3 pratitishṭhati ya evam veda 4 tad u ha smāha Hiranya-dan Baida: etāni vā etena shaṭ pratishṭhāpayati. dyaur antarikshe pratishṭhitāntariksham pṛithivyām pṛithivy apsv āpaḥ satye satyam brahmaṇi brahma tapasīty. etā eva tat pratishṭhāḥ pratitishṭhantīr idam sarvam anupratitishṭhati yad idam kimca. pratitishṭhati ya evam veda 5 vaushaḷ iti vashaṭkaroty. asau vāva vāv, ṛitavaḥ shaḷ. etam eva tad ṛitushv ādadhāty, ṛitushu pratishṭhāpayati. yādṛig iva vai devebhyah karoti, tādṛig ivāsmāi devāḥ kurvanti || 6 || 6 ||

1 Trayo vai vashaṭkāra: vajro dhāmachad riktah 2 sa yam evocair bali vashaṭkaroti sa vajras 3 tam-tam praha-rati dvishate bhrātrivya vadhām, yo 'sya śṛityas tasmāi startavai. tasmāt sa bhrātrivyavatā vashaṭkṛityo 4 'tha yah

samaḥ saṃtato nirbānarcāḥ sa dhāmachat 5 tam-tam prajāś  
 ca paśavaḥ cānūpatishṭhante. tasmāt sa prajākāmēna paśu-  
 kāmēna vashaṭkṛityo 6 'tha yenaiva śaḥ avarādhnoti sa ri-  
 kto 7 rinakty ātmānam rinakti yajamānam, pāpīyān vashaṭ-  
 kartā bhavati pāpīyān yasmai vashaṭkaroti. tasmāt ta-  
 syāśāṃ neyāt 8 kiṃ sa yajamānasya pāpabhadram ādriye-  
 teti ha smāha yo 'sya hotā syād ity. atraivainam yathā  
 kāmayeta tathā kuryād 9 yaṃ kāmayeta: yathaivānījāno  
 'bhūt tathaivejānaḥ syād iti, yathaivāsyā ricam brūyāt ta-  
 thaivāsyā vashaṭkuryāt. sadṛiṣam evainam tat karoti 10 yaṃ  
 kāmayeta: pāpīyān syād ity, uccaistarām asya ricam  
 uktvā śanaistarām vashaṭkuryāt. pāpīyānsam evainam tat  
 karoti 11 yaṃ kāmayeta: śreyān syād iti, śanaistarām asya  
 ricam uktvoccaistarām vashaṭkuryāc. chriya evainam tac  
 chriyām ādadhāti 12 saṃtatam ricā vashaṭkṛityaṃ, saṃta-  
 tyai 13 saṃdhīyate prajāyā paṣubhir ya evaṃ veda || 7 || 7 ||

1 Yasyai devatāyai havir grīhītam syāt, tām dhyāyed  
 vashaṭkarishyan. sākṣhād eva tad devatām prīṇāti, pratyā-  
 kṣhād devatām yajati 2 vajro vai vashaṭkārah, sa esha pra-  
 hṛito 'śānto dīdāya. tasya haitasya na sarva iva śāntim  
 veda na pratishṭhām. tasmād dhāpy etarhi bhūyān iva  
 mṛityus. tasya haishaiva śāntir eshā pratishṭhā vāg ity  
 eva. tasmād vashaṭkṛitya-vashaṭkṛitya vāg ity anuman-  
 trayeta, sa enaṃ śānto na hinasti 3 vashaṭkāra mā māṃ  
 pramṛiksho māham tvām pramṛiksham, bṛihatā  
 mana upahvaye vyānena śarīram, pratishṭhāsi  
 pratishṭhām gacha pratishṭhām mā gamayeti va-  
 shaṭkāram anumantrayeta 4 tad u ha smāha: dīrgham etat  
 sad aprabhu, ojaḥ saha oja 5 ity eva vashaṭkāram anu-  
 mantrayetau 6 jaś ca ha vai sahaś ca vashaṭkārasya priya-  
 tame tanvau 7 priyeṇaivainam tad dhāmnā samardhayati  
 8 priyeṇa dhāmnā samṛidhyate ya evaṃ veda 9 vāk ca vai

prāṇāpānau ca vashaṭkāras, ta ete vashaṭkṛite-vashaṭkṛite  
vyutkrāmanti. tān anumantrayeta: vāg ojaḥ saha ojo  
mayi prāṇāpānāv ity, ātmany eva tad dhotā vācam ca  
prāṇāpānau ca pratishṭhāpayati sarvāyuh sarvāyutvāya  
10 sarvam āyur eti ya evaṃ veda || 8 || 8 ||

1 Yajño vai devebhya udakrāmat, tam praishaiḥ prai-  
sham aichan. yat praishaiḥ praisham aichaiḥ, tat praishā-  
nām praishatvaṃ 2 tam purorugbhiḥ prārocayan. yat puro-  
rugbhiḥ prārocayaḥ, tat purorucām puroruktvaṃ 3 tam ve-  
dyām anvavindan. yad vedyām anvavindaḥ, tad veder ve-  
ditvaṃ 4 tam vittam grahair vyagriṇata. yad vittam gra-  
hair vyagriṇata, tad grahānām grahatvaṃ 5 tam vittvā  
nividbhir nyavedayan. yad vittvā nividbhir nyavedayaḥ,  
tan nividām nivittvaṃ 6 mahad vāva nashṭaiḥ abhy  
alpam vechati, yataro vāva tayo jyāya ivābhichati sa  
eva tayoh sādhiya ichati 7 ya u eva praishān varshīyas-  
varshīyas veda sa u eva tām sādhiyo veda, nashṭaiḥ  
hy etad yat praishāḥ 8 tasmāt prahvas tishṭhan preshyati  
|| 9 || 9 ||

1 Garbhā vā eta ukthānām yan nivas. tad yat pu-  
rastād ukthānām prātaḥsavane dhīyante, tasmāt parāṇco  
garbhā dhīyante parāṇcaḥ sambhavanti 2 yan madhyato  
madhyamdine dhīyante, tasmān madhye garbhā dhṛitā  
3 yad antatas tritīyasavane dhīyante, tasmād amūto 'rvāṇco  
garbhāḥ prajāyante prajātyai 4 prajāyate prajāyā paṣubhir  
ya evaṃ veda 5 peṣā vā eta ukthānām yan nivas. tad  
yat purastād ukthānām prātaḥsavane dhīyante, yathaiva  
pravayanataḥ peṣaḥ kuryāt tādṛik tad. yan madhyato ma-  
dhyamdine dhīyante, yathaiva madhyataḥ peṣaḥ kuryāt  
tādṛik tad. yad antatas tritīyasavane dhīyante, yathaivā-  
vaprajjanataḥ peṣaḥ kuryāt tādṛik tat 6 sarvato yajñasya  
peṣasā śobhate ya evaṃ veda || 10 || 10 ||

1 Sauryā vā etā devatā yan nivas. tad yat purastād ukthānām prāṭhasavane dhīyante madhyato madhyamāndine 'ntatas tritīyasavana, Ādityasyaiva tad vratam anuparyā-vartante 2 paccho vai devā yajñam samabharaṇs, tasmāt paccho nividaḥ śasyante 3 yad vai tad devā yajñam sama-bharaṇs, tasmād aśvaḥ samabhavat. tasmād āhur: aśvaṃ nividam śaṁstre dadyād iti, tad u khalu varam eva da-dati 4 na nividaḥ padam atiyād 5 yan nividaḥ padam atī-yād, yajñasya tac chidram kuryād, yajñasya vai chidram sravad yajamāno 'nu pāpīyān bhavati. tasmān na nividaḥ padam atiyān 6 na nividaḥ pade viparihared. yan nividaḥ pade vipariharen, mohayed yajñam, mugdho yajamānaḥ syāt. tasmān na nividaḥ pade vipariharen 7 na nividaḥ pade samasyed. yan nividaḥ pade samasyed, yajñasya tad āyuh samhareṭ, pramāyuko yajamānaḥ syāt. tasmān na nividaḥ pade samasyet 8 predam brahma predam ksha-tram ity ete eva samasyed, brahmakshatrayoḥ samṣṛityai. tasmād brahma ca kshatram ca samṣṛite 9 na trīcam na caturricam ati manyeta nividdhānam, ekaikaṃ vai nividaḥ padam rīcam sūktam prati. tasmān na trīcam na caturri-cam ati manyeta nividdhānam, nividā hy eva stotram ati-śastam bhavaty 10 ekām pariśishya tritīyasavane nividam dadhyād 11 yad dve pariśishya dadhyāt, prajananam tad upahanyād, garbhais tat prajā vyardhayet. tasmād ekām eva pariśishya tritīyasavane nividam dadhyān 12 na sūktena nividam atipadyeta 13 yena sūktena nividam atipadyeta, na tat punar upanivarteta, vāstuham eva tad 14 anyat ta-ddaivatam tacchandasaṃ sūktam āhṛitya tasmin nividam dadhyān 15 mā pra gāma patho vayam iti purastāt sūktasya śaṁsati 16 patho vā esha praiti yo yajñe muhyati. mā yajñād indra somina iti, yajñād eva tan na pra-cyavate 17 mānta sthur no arātaya ity, arātīyata eva

tad apahanti 18 yo yajñasya prasāddhanas tantur de-  
 veshv ātataḥ | tam āhutam naśīmahīti 19 prajā vai  
 tantuḥ, prajāṃ evāsmā etat samtanoti 20 mano n v ā hu-  
 vāmahe nārāṣaṇsena someneti 21 manasā vai yajñas  
 tāyate, manasā kriyate 22 saiva tatra prāyaścittih prāya-  
 ścittih || 11 || 11 ||

Iti tritīyapañcīkāyām prathamō 'dhyāyaḥ.

Ity ekādaśādhyāya ekādaśaḥ khaṇḍaḥ.

1 Devaviṣaḥ kalpayitavyā, ity āhuḥ, chandaḥ chandasi  
 pratishṭhāpyam iti. soṇsāvom ity āhvayate prātaḥsavane  
 tryakshareṇa, ṣaṇsāmodaivom ity adhvaryuḥ pratigri-  
 ṇāti pañcākshareṇa. tad aṣṭāksharam sampadyate. 'ṣṭā-  
 ksharā vai gāyatrī, gāyatrīm eva tat purastāt prātaḥsavane  
 'cikṣipatām 2 uktham vācīty āha ṣastvā caturaksharam,  
 om ukthaṣā ity adhvaryuḥ caturaksharam. tad aṣṭhā-  
 ksharam sampadyate. 'ṣṭāksharā vai gāyatrī, gāyatrīm  
 eva tad ubhayataḥ prātaḥsavane 'cikṣipatām 3 adhvaryo  
 soṇsāvom ity āhvayate madhyamdine śalākshareṇa, ṣa-  
 ṇsāmodaivom ity adhvaryuḥ pratigriṇāti pañcākshareṇa.  
 tad ekādaśāksharam sampadyata. ekādaśāksharā vai tri-  
 ṣṭup, triṣṭubham eva tat purastāt madhyamdine 'cikṣi-  
 patām. uktham vācīndrāyety āha ṣastvā saptāksharam,  
 om ukthaṣā ity adhvaryuḥ caturaksharam. tad ekādaśā-  
 ksharam sampadyata. ekādaśāksharā vai triṣṭup, triṣṭu-  
 bham eva tad ubhayato madhyamdine 'cikṣipatām 4 adhva-  
 ryo soṣoṇsāvom ity āhvayate tritīyasavane saptāksha-  
 reṇa, ṣaṇsāmodaivom ity adhvaryuḥ pratigriṇāti pañcā-  
 kshareṇa. tad dvādaśāksharam sampadyate. dvādaśāksharā  
 vai jagatī, jagatīm eva tat purastāt tritīyasavane 'cikṣi-  
 patām. uktham vācīndrāya devebhya ity āha ṣastvai-  
 kādaśāksharam, om ity adhvaryur ekāksharam. tad dvāda-  
 śāksharam sampadyate. dvādaśāksharā vai jagatī, jagatīm

eva tad ubhayatas tritīyasavane 'cīkṣipatām 5 tad etad ṛi-  
 shiḥ paśyann abhyanūvāca 6 yad gāyatre adhi gāya-  
 tram āhitam traishṭubhād vā traishṭubham nira-  
 takshata | yad vā jagaj jagaty āhitam padam ya  
 it tad vidus te amṛitatvam ānaṣur ity 7 etad vai tac  
 chandaṣ chandasi pratishṭhāpayati 8 kalpayati devaviṣo ya  
 evaṃ veda || 12 || 1 ||

1 Prajāpatir vai yajñam chandāṁsi devebhyo bhāga-  
 dheyāni vyabhajat. sa gāyatrīm evāgnaye Vasubhyaḥ prā-  
 tahsavane 'bhajat, trishṭubham Indrāya Rudrebhyo ma-  
 dhyamdine, jagatīm Viṣvebhyo devebhya Ādityebhyas tri-  
 tiyasavane 2 'thāsyā yat svam chanda āsīd anusṭup, tām  
 udantam abhy udauhad achāvākīyām abhi. sainam abravīd  
 anusṭup: tvam nv eva devānām pāpishṭho 'si, yasya te  
 'ham svam chando 'smi, yām modantam abhy udauhīr  
 achāvākīyām abhīti. tad ajānāt, sa svam somam āharat,  
 sa sve some 'gram mukham abhi paryāharād anusṭubham.  
 tasmād v anusṭubh agriyā mukhyā yujyate sarveshām sa-  
 vanānām 3 agriyo mukhyo bhavati, śreshṭhatām aṣnute ya  
 evaṃ veda 4 sve vai sa tat some 'kalpayat. tasmād yatra  
 kva ca yajamānavāṣo bhavati, kalpata eva yajño 'pi 5 tasyai  
 janatāyai kalpate yatraiṣam vidvān yajamāno vaṣī yajate  
 || 13 || 2 ||

1 Agnir vai devānām hotāsīt, tam mṛityur bahishpava-  
 māne 'sīdat. so 'nusṭubhājyam pratyapadyata, mṛityum  
 eva tat paryakrāmat. tam ājye 'sīdat. sa prāṅena pra-  
 tyapadyata, mṛityum eva tat paryakrāmat 2 tam mādhyam-  
 dine pavamāne 'sīdat. so 'nusṭubhā marutvatīyam praty-  
 apadyata, mṛityum eva tat paryakrāmat. tam mādhyamdine  
 bṛihatīshu nāṣaknot sattum. prāṇā vai bṛihatyaḥ, prāṇān  
 eva tan nāṣaknod vyavaitum. tasmān mādhyamdine hotā  
 bṛihatīshu stotriyenaiva pratipadyate. prāṇā vai bṛihatyaḥ,

prāṇān eva tad abhi pratīpadyate 3 tam trītiyapavamāne 'sīdat. so 'nushṭubhā vaiṣvadevam pratyapadyata, mṛityum eva tat paryakrāmat. tam yajñāyajñīye 'sīdat. sa vaiṣvā-nariyeṇāgnimārutam pratyapadyata, mṛityum eva tat paryakrāmad. vajro vai vaiṣvānarīyam pratishṭhā yajñāyajñīyam, vajrenaiva tat pratishṭhāyā mṛityum nudate. sa sarvān pāśān sarvān sthānūn mṛityor atimucya svasty evo-damucyata, svasty eva hotonmucyate sarvāyuh sarvāyutvāya 4 sarvam āyur eti ya evaṃ veda || 14 || 3 ||

1 Indro vai Vṛitram hatvā nāstrīshīti manyamānaḥ parāḥ parāvato 'gachat, sa paramām eva parāvatam agachad. anushṭub vai paramā parāvad, vāg vā anushṭup. sa vācam praviṣyāśayat, tam sarvāni bhūtāni vibhajyānvaichāns. tam pūrvedyuh pitaro 'vindann, uttaram ahar devās. tasmāt pūrvedyuh pitribhyaḥ kriyata, uttaram ahar devān yajante 2 te 'bruvann: abhishuṇvāmaiva, tathā vā na āśishṭham āgamishyatīti. tatheti. te 'bhyashuṇvaṃs, ta ā tvā ratham yathotaya ity evainam āvartayann, idaṃ vaso sutam andha ity evaibhyaḥ sutakīrtyām āvir abhavad, indra nedīya cā ihīty evainam madhyam prāpādayantā 3 gate-ndreṇa yajñena yajate, sendreṇa yajñena rādhnōti ya evaṃ veda || 15 || 4 ||

1 Indram vai Vṛitram jaghnivāṃsam nāstrītetī manyamānāḥ sarvā devatā ajahus, tam Maruta eva svāpayo nājahuḥ. prāṇā vai Marutaḥ svāpayāḥ, prāṇā haivainam tan nājahuḥ. tasmād esho 'cyutaḥ svāpimān pragāthaḥ śasyata: ā svāpe svāpibhir ity 2 api ha yādya aindram evāta ūrdhvaṃ chandaḥ śasyate, tad dha sarvam marutvatīyam bhavaty, esha ced acyutaḥ svāpimān pragāthaḥ śasyata: ā svāpe svāpibhir iti || 16 || 5 ||

1 Brāhmaṇaspatyam pragātham śaṃsati 2 bṛihaspatipurohitā vai devā ajayan svargaṃ lokam, vy asmiṇ loka

'jayanta. tathaivaitad yajamāno bṛhaspatipurohita eva jayati svargam lokam, vy asmiñl loke jayate 3 tau vā etau pragāthāv astutau santau punarādāyam śasyete. tad āhur: yan na kiṃ canāstutam sat punarādāyam śasyate, 'tha ka-smād etau pragāthāv astutau santau punarādāyam śasyete iti 4 pavamānoktham vā etad yan marutvatiyam. shatsu vā atra gāyatrīshu stuvate shatsu bṛhatīshu tisṛishu trisṭupsu, sa vā esha trichandāḥ pañcadaśo mādhyamdinah pavamānas. tad āhuḥ: katham ta esha trichandāḥ pañcadaśo mādhyamdinah pavamāno 'nuśasto bhavātīti 5 ye eva gāyatrīā uttare pratipado yo gāyatro 'nucaras, tābhir evāsyā gāyatrīyo 'nuśastā bhavanty; etābhyām evāsyā pragāthābhyām bṛhatīyo 'nuśastā bhavanti 6 tāsu vā etāsu bṛhatīshu sāmāgā rauravayaudhājayābhyām punarādāyam stuvate. tasmād etau pragāthāv astutau santau punarādāyam śasyete, tac chastreṇa stotram anvaiti 7 ye eva trisṭubhau dhārye yat trisṭubham nividdhānam, tābhir evāsyā trisṭubho 'nuśastā bhavanty 8 evam u hāsyaiśha trichandāḥ pañcadaśo mādhyamdinah pavamāno 'nuśasto bhavati ya evam veda || 17 || 6 ||

1 Dhāryāḥ śaṁsati 2 dhāryābhir vai Prajāpatir imāñl lokān adhayad yaṃ-yaṃ kāmam akāmayata 3 tathaivaitad yajamāno dhāryābhir evemāñl lokān dhayati yaṃ-yaṃ kāmam kāmāyate ya evam veda yad eva dhāryā3ḥ | 4 yatra yatra vai devā yajñasya chidram nirajānaś, tad dhāryābhir apidadhus, tad dhāryānām dhāryātvam 5 achidreṇa hāsyā yajñenesṭam bhavati ya evam veda yad v eva dhāryā3ḥ | 6 syūma haitad yajñasya yad dhāryās. tad yathā sūcyā vāsah samdadhad iyād, evam evaitābhir yajñasya chidram samdadhad eti ya evam veda yad v eva dhāryā3ḥ | 7 tāny u vā etāny upasadām evokthāni yad dhāryā. agnir netety āgneyī prathamopasat, tasyā etad uktham. tvam

soma kratubhir iti saumyā dvitīyopasat, tasyā etad uktham. pinvanty apa iti vaiṣṇavī tṛtīyopasat, tasyā etad uktham 8 yāvantam ha vai saumyenādhvareṇeshṭvā lokam jayati, tam ata ekaikayopasadā jayati ya evaṃ veda yaś caivam vidvān dhāyyāḥ śaṁsati 9 tad dhaika āhus: tān vo maha iti śaṁsed, etām vāva vayam Bharateshu śasyamānām abhivyajānīma iti vadantas 10 tat-tan nādrītyam 11 yad etām śaṁsed, īśvaraḥ parjanya 'varshṭoh 12 pinvanty apa ity eva śaṁsed 13 vṛiṣṭivani padam, Maruta iti mārutam, atyam na mihe vi nayantīti vinītavad. yad vinītavat tad vikrāntavad, yad vikrāntavat tad vaiṣṇavam. vājinam itūndro vai vāji. tasyām vā etasyām catvāri padāni: vṛiṣṭivani mārutam vaiṣṇavam andram 14 sē vā eshā tṛtīyasavanabhājanā satī madhyamdine śasyate. tasmād dhedam Bharatānām paśavaḥ sāyamgo-shṭhāḥ santo madhyamdine saṁgavinīm āyanti. so jagatī, jāgatā hi paśava, ātmā yajamānasya madhyamdinas, tad yajamāne paśūn dadhāti || 18 || 7 ||

1 Marutvatīyam pragātham śaṁsati. paśavo vai Marutaḥ, paśavaḥ pragāthaḥ, paśūnām avaruddhyai 2 janishṭhā ugraḥ sahase turāyēti sūktam śaṁsati. tad vā etad yajamānajanānam eva sūktam, yajamānam ha vā etena yajñād devayonyai prajānāyati 3 tat saṁjayam bhavati. sam ca jayati vi ca jayata 4 etad gaurivītam. Gaurivīti ha vai Śaktyo nedishṭham svargasya lokasyāgachat, sa etad sūktam apasyat, tena svargam lokam ajayat. tathāivaitad yajamāna etena sūktena svargam lokam jayati 5 tasyārdhāḥ śastvārdhāḥ pariśishya madhye nividam dadhāti 6 svargasya haisha lokasya roho yan nivit 7 svargasya laital lokasyākramanam yan nivit. tām ākramamāna iva śaṁsed, upaiva yajamānam nigrihṇīta yo 'sya priyaḥ syād. iti nu svargakāmasyāsthābhicarato. yaḥ kāmāyeta: kshatreṇa

viṣaṃ hanyām iti, tris tarhi nividā sūktam viṣaṁset. kshatram vai nivid viṭ sūktam, kshatreṇaiva tad viṣaṃ hanti 9 yaḥ kāmayeta: viṣā kshatram hanyām iti, tris tarhi sūktena nividam viṣaṁset. kshatram vai nivid viṭ sūktam, viṣaiva tat kshatram hanti 10 ya u kāmayetobhayata enam viṣaḥ paryavachinadānīty, ubhayatas tarhi nividam vyāhvayitobhayata evainam tad viṣaḥ paryavachinattīlīti nv abhicarata, itarathā tv eva svargakāmasya 12 vayah suparṇā upa sedur indram ity uttamayā paridadhāti 13 priyamedhā ṛishayo nādhāmānāḥ | 14 apa dhvāntam ūrṇuhīti. yena tamasā prāvṛito manyeta tan manasā gached, apa haivāsmāt tal lupyate 15 pūrdhi cakshur iti cakshushī marīmriyyetā 16 jarasaṃ ha cakshushmān bhavati ya evaṃ veda 17 mumugdhy asmān nidhaye va baddhān iti. pāṣā vai nidhā, mumugdhy asmān pāṣād iva baddhān ity eva tad āha || 19 || s ||

1 Indro vai Vṛitram hanishyan sarvā devatā abravīd: anu mopatishṭhadhvan, upa mā hvayadhvam iti. tatheti. tam hanishyanta ādravan. so 'ven: mām vai hanishyanta ādravanti, hantemān bhīshayā iti. tān abhi prāṣvasīt, tasya ṣvasathād īshamāṇā viṣve devā adravan. Maruto hainam nājahuḥ: prahara bhagavo jahi vīrayasvety evainam etām vācam vadanta upātishṭhanta. tad etad ṛishih paśyann abhyanūvāca: vṛitrasya tvā ṣvasathād īshamāṇā viṣve devā ajahur ye sakhāyah | marudbhir indra sakhyam te astv athemā viṣvāḥ pritanā jayāsīti. so 'ved: ime vai kila me sacivā, ime mākāmayanta, hantemān asminn uktha ābhajā iti. tān etasminn uktha ābhajad, atha haite tarhy ubhe eva nishkevalye ukthe āsatur 2 marutvatīyam graham grihṇāti, marutvatīyam pragātham śaṁsati, marutvatīyam sūktam śaṁsati, marutvatīyam nividam dadhāti: Marutām sā bhaktir 3 marutvatīyam ukthām śastvā

marutvatīyayā yajati, yathābhāgam tad devatāḥ prīṇāti  
 4 ye tvāhihatye maghavanu avaradhan ye śāmbare  
 harivo ye gavishṭau | ye tvā nūnam anumadanti  
 viprāḥ pibendra somam saganō marudbhir iti 5 ya-  
 tra-yatraivaibhir vyajayata yatra-yatra vīryam akarot, tad  
 evaitat samanuvēdyendrenainān sasomapīthān karoti || 20 || ° ||

1 Indro vai Vṛitraṁ hatvā sarvā vijitīr vijityābravīt  
 Prajāpatim: aham etad asāni yat tvam, aham mahān asā-  
 nīti. sa Prajāpatir abravīd: atha ko 'ham iti. yad evaitad  
 avoca, ity abravīt. tato vai Ko nāma Prajāpatir abhavat;  
 Ko vai nāma Prajāpatir. yan mahān Indro 'bhavat, tan  
 Mahendrasya mahendratvam 2 sa mahān bhūtvā devatā  
 abravīd: uddhāram ma uddharateti. yathāpy etarhīhati,  
 yo vai bhavati yaḥ śreṣṭhātām aṣnute (sa mahān bhavati).  
 tam devā abruvan: svayam eva brūshva yat te bhaviṣhya-  
 tīti. sa etam mahendram graham abrūta, mādhyamdinam  
 savanānām, nishkevalyam ukthānām, trisṭubham chanda-  
 sām, priṣṭham sāmnām. tam asnā uddhāram udaharanu.  
 3 ud asmā uddhāram haranti ya evam veda 4 tam devā  
 abruvan: sarvam vā avocathā, api no 'trāstv iti. sa nety  
 abravīt, katham vo 'pisyād iti. tam abruvan: apy eva no  
 'stu maghavanu iti. tām īkshataiva || 21 || 10 ||

1 Te devā abruvan: iyaṁ vā Indrasya priyā jāyā vā-  
 vātā Prāsahā nāmāsyām evechāmahā iti. tathoti. tasyām  
 aichanta. sainān abravīt: prātar vaḥ prativaktāsmīti. ta-  
 smāt striyaḥ patyāv ichante, tasmād u stry anurātram pa-  
 tyāv ichate. tām prātar upāyan, saitat eva pratyapadyata:  
 2 yad vāvāna purutamam purāshā! ā vṛitrahendro  
 nāmāny aprāḥ | acetī prāsahas patis tuvishmān  
 iti 3 Indro vai prāsahas patis tuvishmān 4 yad īm uṣmasi  
 kartave karat tad iti. yad evaitad avocāmākarat tad  
 ity evaināns tad abravīt 5 te devā abruvan: apy asyā ihā-

stu, yā no 'smin na vai kam avidad iti. tatheti. tasyā apy atrākurvaṁs 6 tasmād eshātrāpi śasyate: yad vāvāna purutamam purāshāḥ iti 7 senā vā Indrasya priyā jāyā vāvātā Prāsahā nāma, Ko nāma Prajāpatiḥ śvaśuras. tad yāsyā kāme senā jayet, tasyā ardhāt tishṭhāṁs triṇam ubhayataḥ parichidyetarām senām abhy asyet: Prāsahe Kas tvā paśyatīti. tad yathaivādaḥ snushā śvaśurāl lajjamānā niliyamānaity, evam eva sā senā bhajyamānā niliyamānaiti yatraivam vidvāṁs triṇam ubhayataḥ parichidyetarām senām abhy asyati: Prāsahe Kas tvā paśyatīti 8 tām Indra uvācāpi vo 'trāstv iti. te devā abruvan: virād yājyāstu nishkevalyasya yā trayastriṁśadaksharā 9 trayastriṁśad vai devā: aṣṭau Vasava, ekādaśa Rudrā, dvādaśādityaḥ, Prajāpatiḥ ca Vashaṭkāraḥ ca. devatā aksharabhājaḥ karoty, aksharam-aksharam eva tad devatā anuprapibanti, devapātreṇaiva tad devatās tripyanti 10 yaṁ kāmayetānāyatanavān syād ity, avirājāsyā yajed gāyatriyā vā trisṭubhā vānyena vā chandasā, vashaṭkuryād: anāyatanavantam evainam tat karoti 11 yaṁ kāmayetāyatanavān syād iti, virājāsyā yajet: pibā somam indra mandatu tvety etayāyatanavantam evainam tat karoti || 22 || 11 ||

1 Rik ca vā idam agre sāma cāstām, saiva nāma ṛig āsīd amo nāma sūma. sā vā ṛik sāmopāvan: mithunam sambhavāva prajātyā iti. nety abravīt sāma, jyāyān vā ato mama mahimeti. te dve bhūtvopāvadatām, te na prati cana samavadata. . tās tisro bhūtvopāvadaṁs, tat tiṣṭibhiḥ samabhavad. yat tiṣṭibhiḥ samabhavat tasmāt tiṣṭibhiḥ stuvanti, tiṣṭibhir udgāyanti; tiṣṭibhir hi sāma sammitam. tasmād ekasya bahvyo jāyā bhavanti, naikasyai bahavaḥ saha patayo. yad vai tat sā cāmaḥ ca samabhavatām, tat sāmābhavat, tat sāmnaḥ sāmavam 2 sāmān bhavati ya evam veda 3 yo vai bhavati yaḥ śreshṭhatām aśnute sa

sāman bhavaty, asāmanya iti hi nindanti 4 te vai pañcānyad bhūtvā pañcānyad bhūtvākālpetaṃ: āhāvāṣ ca him-kāraṣ ca prastāvaṣ ca prathamā ca ṛig udgīthaṣ ca, madhyamā ca pratihāraṣ cottamā ca nidhanam ca vashaṭkāraṣ ca 5 te yat pañcānyad bhūtvā pañcānyad bhūtvākālpetaṃ, tasmād āhur: pāṅkto yajñah pāṅktāḥ paṣava iti 6 yad u virājam daṣiṇīm abhisamapadyetaṃ, tasmād āhur: virāji yajño daṣiṇyām pratishṭhita ity 7 ātmā vai stotriyaḥ, prajānurūpaḥ, patnī dhāyā, paṣavaḥ pragātho, grīhāḥ sūktam 8 sa vā asmiṇṣ ca loke 'mushmiṇṣ ca prajāyā ca paṣubhiṣ ca grīheshu vasati ya evaṃ veda || 23 || 12 ||

1 Stotriyam ṣaṇsati, ātmā vai stotriyas 2 tam madhyamayā vācā ṣaṇsati, ātmānam eva tat saṃskurute 3 'nurūpam ṣaṇsati, prajā vā anurūpaḥ 4 sa uccaistarām ivānurūpaḥ ṣaṇstavyaḥ, prajāṃ eva tac chreyasīm ātmanah kurute 5 dhāyāṃ ṣaṇsati, patnī vai dhāyā 6 sā nīcaistarām iva dhāyā ṣaṇstavyā 7 pratiyādini hāsyā grīheshu patnī bhavati yatraivam vidvān nīcaistarām dhāyāṃ ṣaṇsati 8 pragātham ṣaṇsati 9 sa svaravatyā vācā ṣaṇstavyaḥ. paṣavo vai svarah, paṣavaḥ pragāthaḥ, paṣūnām avaruddhyā 10 indrasya nu vīryāṇi pra vocam iti sūktam ṣaṇsati 11 tad vā etat priyam Indrasya sūktam nishkevalyam bairanya-stūpam. etena vai sūktena Hiranyastūpa Āngirasa Indrasya priyam dhāmopāgachat, sa paramam lokam ajayad 12 upendrasya priyam dhāma gachati, jayati paramam lokam ya evaṃ veda 13 grīhā vai pratishṭhā sūktam. tat pratishṭhitatamayā vācā ṣaṇstavyam. tasmād yady api dūra iva paṣūṇi labhate, grīhān evainān ājigamishati; grīhā hi paṣūnām pratishṭhā pratishṭhā || 24 || 13 ||

Iti tritīyapañcikāyam dvitīyo 'dhyāyaḥ.

Iti dvādaśe 'dhyāye trayodaśaḥ khaṇḍaḥ.

1 Somo vai rājāmushmiṇi loka āsīt, tam devāṣ ca ṛi-

shayaṣ cābhyadhyāyan: katham ayam asmān somo rājā-  
gached iti. te 'bruvaṅṣ chandāṁsi: yūyam na imaṁ somam  
rājānam āharateti. tatheti. te 'suparnā bhūtvodapataṁs. te  
yat suparnā bhūtvodapataṁs, tad etat Sauparnam ity  
ākhyānavida ācakshate 2 chandāṁsi vai tat somam rājānam  
achācaraṁs. tāni ha tarhi caturaksharāṇi-caturaksharāṇy  
eva chandāṁsy āsan. sā jagatī caturaksharā prathamoda-  
patat. sā patitvārdham adhvano gatvāśrāmyat, sā parāsyā  
trīṇy aksharāṇy ekāksharā bhūtvā dīkshāṁ ca tapaṣ ca  
harantī punar abhyavāpatat. tasmāt tasya vittā dīkshā vi-  
ttam tapo yasya paṣavaḥ santi. jāgatā hi paṣavo, jagatī  
hi tān āharat 3 atha trishṭub udapatat. sā patitvā bhūyo  
'rdhād adhvano gatvāśrāmyat, sā parāsyāikam aksharam  
tryaksharā bhūtvā dakṣiṇā harantī punar abhyavāpatat.  
tasmān madhyamdine dakṣiṇā nīyante trishṭubho loke,  
trishṭub bhi tā āharat || 25 || 1 ||

1 Te devā abruvan gāyatrīm: tvam na imaṁ somam  
rājānam āharetī. sā tathety abravīt, tām vai mā sarveṇa  
svastyayanenānumantrayadhvam iti. tatheti. sodapatat, tām  
devāḥ sarveṇa svastyayanenānvamantrayanta: preti ceti  
cety. etad vai sarvam svastyayanam yat preti ceti ceti.  
tad yo 'sya priyaḥ syāt tam etenānumantrayeta: preti ceti  
ceti, svasty eva gachati, svasti punar āgachati 2 sā patitvā  
somapālān bhūishayitvā padbhyāṁ ca mukhena ca somam  
rājānam samagrībhnād, yāni cetare chandasī aksharāṇy  
ajalitām tāni copasamagrībhnāt 3 tasyā anuvīsriṇya Kṛiṣā-  
nuḥ somapālaḥ savyasya pado nakham achidat, tac cha-  
lyako 'bhavat, tasmāt sa nakham iva. yad vaṣam asravat  
sā vaṣābhavat, tasmāt sā havir ivātha yaḥ śalyo yad anī-  
kam āsīt sa sarpo nirdaṁsy abhavat, sahasaḥ svajo. yāni  
parṇāni te manthāvalā, yāni snāvāni te gaṇḍūpadā, yat te-  
janam so 'ndhāhiḥ. so sā tatheshur abhavat || 26 || 2 ||

1 Sā yad dakṣiṇena padā samagṛibhṇāt, tat prātaḥsavanam abhavat. tad gāyatrī svam āyatanam akuruta, tasmāt tat samṛiddhatamam manyante sarveśhām savanānām. agriyo mukhyo bhavati, śreṣṭhātām aśnute ya evaṃ vedātha yat savyena padā samagṛibhṇāt, tan mādhyamdinam savanam abhavat. tad visraṁsata, tad visrastam nānvāpnot pūrvam savanam. te devāḥ prājijñāsanta, tasmiṁś trisṭubham chandasām adadhur Indram devatānām, tena tat samāvadvīryam abhavat pūrveṇa savanenobhābhyām savanābhyām samāvadvīryābhyām samāvajjāmibhyām rādhnoti ya evaṃ vedātha yaṁ mukhena samagṛibhṇāt, tat tṛtīyasavanam abhavat 2 tasya patantī rasam adhayat, tad dhītarasam nānvāpnot pūrve savane. te devāḥ prājijñāsanta, tat paśuśhv. apaśyaṁś. tad yad āśiram avanayanty, ājyena paśunā caranti, tena tat samāvadvīryam abhavat pūrvābhyām savanābhyām 3 sarvaiḥ savanaiḥ samāvadvīryaiḥ samāvajjāmibhiḥ rādhnoti ya evaṃ veda || 27 || 3 ||

1 Te vā ime itare chandasā gāyatrīm abhyavadetām: vittaṁ nāv akṣharāṇy anuparyāgur iti. nety abravīd gāyatrī, yathāvittam eva na iti. te deveshu praśnam aitām, te devā abruvan: yathāvittam eva va iti. tasmād dhāpy etarhi vittyām vyāhur: yathāvittam eva na iti. tato vā aṣṭākṣharā gāyatri abhavat, tryakṣharā trisṭub, ekākṣharā jagati 2 sāṣṭākṣharā gāyatrī prātaḥsavanam udayachan, nāśaknot trisṭup tryakṣharā mādhyamdinam savanam udyantum. tām gāyatri abravīd: āyāny, api me 'trāstv iti. sā tathety abravīt trisṭup, tām vai maitair aṣṭābhīr akṣharair upasamādhehīti. tatheti. tām upasamadadhād. etad vai tad gāyatriyai madhyamdine yaṁ marutvatīyasyottare pratipado yaṣ cānucarāḥ. saikādaśākṣharā bhūtvā mādhyamdinam savanam udayachan 3 nāśakno jagaty ekākṣharā tṛtīyasavanam udyantum. tām gāyatri abravīd:

āyāny, api me 'trāstv iti. sā tathety abravīj jagatī, tām vai maitair ekādaśabhir aksharair upasam̐dhehīti. tatheti. tām upasamadadhād. etad vai tad gāyatryai tṛtīyasavane yad vaiṣvadevasyottare pratipado yaṣ cānucarāḥ. sā dvādaśāksharā bhūtvā tṛtīyasavanam udayachāt 4 tato vā ashtāksharā gāyatry abhavad, ekādaśāksharā trishṭub, dvādaśāksharā jagatī 5 sarvaiṣ chandobhiḥ samāvadviryaḥ samāvajjāmbhī rādhnōti ya evaṃ vedaiḥ kam vai sat tat tredhābhavat. tasmād āhur: dātavyam evaṃ vidusha ity, ekam hi sat tat tredhābhavat || 28 || 4 ||

1 Te devā abruvann Ādityān: yushmābhir idam savanam udyachāmeti. tatheti. tasmād ādityārambhaṇam tṛtīyasavanam, ādityagrahaḥ purastāt tasya 2 yajaty: ādityāso aditir mādayantām iti madvatyā rūpasamṛddhayā. madvad vai tṛtīyasavanasya rūpaṃ 3 nānuvashaṭkaroti, na bhakshayati. samsthā vā eshā yad anuvashaṭkārah, samsthā bhakshah, prāṇā Ādityā: net prāṇān samsthāpayānīti 4 ta Ādityā abruvan Savitāram: tvayedam saha savanam udyachāmeti. tatheti. tasmāt sāvitrī pratipad bhavati vaiṣvadevasya, sāvitragrahaḥ purastāt tasya. yajati: damūnā devaḥ savitā vareṇya ity madvatyā rūpasamṛddhayā. madvad vai tṛtīyasavanasya rūpaṃ. nānuvashaṭkaroti, na bhakshayati. samsthā vā eshā yad anuvashaṭkārah, samsthā bhakshah, prāṇaḥ Savitā: net prāṇam samsthāpayānīty 5 ubhe vā esha etc savane vipibati yat Savitā: prātaḥsavanam ca tṛtīyasavanam ca. tad yat pibavat sāvitrīyai nividah padam purastād bhavati madvad uparishṭād, ubhayor evainam tat savanayor ābhajati: prātaḥsavane ca tṛtīyasavane ca 6 bahvyaḥ prātar vāyavyāḥ śasyanta, ekā tṛtīyasavane. tasmād ūrdhvāḥ purushasya bhūyānsaḥ prāṇā yac cāvāṇco 7 dyāvāprithivīyam śaṁsati. dyāvāprithivī vai pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad

dyāvāprithivīyaṃ śaṁsati, pratishṭhayaṃ evainam tat prati-  
shṭhāpayati || 29 || 5 ||

1 Ārbhavam śaṁsaty 2 Ribhavo vai deveshu tapasā so-  
mapītham abhyajayaṁs. tebhyaḥ prātaḥsavane vāci kalpa-  
yishaṁs, tān Agnir Vasubhiḥ prātaḥsavanād anudata. te-  
bhyo mādhyamādye savane vāci kalpayishaṁs, tān Indro  
Rudrair mādhyamādināt savanād anudata. tebhyaḥ tritīya-  
savane vāci kalpayishaṁs, tān Viṣve devā anonudyanta:  
neha pāsyanti neheti. sa Prajāpatir abravīt Savitāraṃ:  
tava vā ime 'ntevāsās, tvam evaibhiḥ sampibasveti. sa ta-  
thety abravīt Savitā, tān vai tvam ubhayataḥ paripibeti.  
tān Prajāpatir ubhayataḥ paryapibat 3 te ete dhāyye ani-  
rukṭe prajāpatye śasyete abhita ārbhavam: surūpakṛi-  
tnum ūtaye, 'yaṃ venas codayat priṣṇigarbhā iti.  
Prajāpatir evaināṁs tad ubhayataḥ paripibati. tasmād u-  
śreṣṭhī pātre rocayaty eva yaṃ kāmāyate tam 4 tebhyo  
vai devā apaivābībhatsanta manushyagandhāt, ta ete dhā-  
yye antaradadhāta: yebhyo mātai, vā pitra iti || 30 || 6 ||

1 Vaiṣvadevam śaṁsati 2 yathā vai prajā evaṃ vaiṣva-  
devam. tad yathāntaram janatā evaṃ sūktāni, yathāraṇyāny  
evaṃ dhāyyās. tad ubhayato dhāyyām paryāhvayate. ta-  
smāt tāny aranyāni santy anaranyāni mṛigaiḥ ca vayobhiḥ  
cetī ha smāha 3 yathā vai puruṣa evaṃ vaiṣvadevam. ta-  
sya yathāvantaram āṅgāny evaṃ sūktāni, yathā parvāny  
evaṃ dhāyyās. tad ubhayato dhāyyām paryāhvayate. ta-  
smāt puruṣasya parvāni śithirāni santi dṛiḥhāni, brahmaṇā  
hi tāni dhṛitāni 4 mūlam vā etad yajñasya yad dhāyyāḥ  
ca yājyāḥ ca. tad yad anyā-anyā dhāyyāḥ ca yājyāḥ ca  
kuryur, unmūlam eva tad yajñam kuryus. tasmāt tāḥ samā-  
nya eva syuḥ 5 pāñcajanyaṃ vā etad ukthaṃ yad vaiṣva-  
devam. sarveshām vā etat pañcajanānām ukthaṃ: deva-  
manushyāṇām gandharvāpsarasām sarpāṇām ca pitṛiṇām

caiteshām vā etat pañcajanānām uktham 6 sarva enam pañcajanā vidur, ainam pañcinyai janatāyai havino gachanti ya evam veda 7 sarvadevatyo vā esha hotā yo vaiṣvadevam ṣaṁsati. sarvā diṣo dhyāyec chaṁsishyan, sarvāsv eva tad dikshu rasam dadhāti 8 yasyām asya diṣi dveshyah syān na tām dhyāyed, anuhāyaivāsyā tad vīryam ādatte 9 'ditir dyaaur aditir antariksham ity uttamayā paridadhātīyam vā Aditir iyaṁ dyaaur iyaṁ antariksham 10 aditir mātā sa pitā sa putra itīyam vai mātēyam piteyam putro 11 viṣve devā aditiḥ pañca janā ity, asyām vai Viṣve devā asyām pañcajanā 12 aditir jātam aditir janitvam itīyam vai jātam iyaṁ janitvam 13 dviḥ pacehaḥ paridadhāti. catuspādā vai paṣavaḥ, paṣūnām avaruddhyai. sakrid ardharcasah, pratishthāyā eva. dvipratishtho vai puruṣaḥ catuspādāḥ paṣavo, yajamānam eva tad dvipratishtham catuspātsu paṣushu pratishthāpayati 14 sadaiva pañcajanīyayā paridadhyāt. tad upasprīṣan bhūmim paridadhyāt. tad yasyām eva yajñam sambharati, tasyām evainam tad antataḥ pratishthāpayati 15 viṣve devāḥ sṛṇu temam havam ma iti vaiṣvadevam uktham ṣastvā vaiṣvadevyā yajati, yathābhāgam tad devatāḥ prīṇāti || 31 || 7 ||

1 Āgneyī prathamā ghṛitayājyā, saumī saumyayājyā, vaiṣṇavī ghṛitayājyā. tvam soma pitṛibhiḥ samvidāna iti saumyasya pitṛimatyā yajati 2 ghnanti vā etat somam yad abhishuṅvanti, tasyaitām anustaraṇīm kurvanti yat saumyah. pitṛibhyo vā anustaraṇī, tasmāt saumyasya pitṛimatyā yajaty 3 avadhishur vā etat somam yad abhyasushavus, tad enam punaḥ sambhāvayanti 4 punar āpyāyanty upasadām rūpeṇopasadām kila vai tad rūpam yad etā devatā: Agniḥ Somo Vishṇur iti 5 pratigrihya saumyam hotā pūrvaḥ chandogebhyo 'vekshta 6 tam haike pūrvam chandogebhyo haranti. tat tathā na kuryād. vashaṭkartā

prathamah sarvabhakshān bhakshayatīti ha smāha, tenaiva rūpeṇa tasmād vashaṭkartaiva pūrvo 'vekshetāthainam chandogebhyo haranti || 32 || \* ||

1 Prajāpatir vai svām duhitaram abhyadhyāyad, divam ity anya āhur Ushasam ity anye. tām ṛiṣyo bhūtvā rohitam bhūtām abhyait. tam devā apaśyam: akṛitam vai Prajāpatiḥ karotīti. te tam aichan ya enam āriśhyaty, etam anyonyasmin nāvindaṁs. teshām yā eva ghoratamās tānya āsaṁs, tā ekadhā samabharāṁs. tāḥ sambhṛitā esha devo 'bhavat, tad asyaitad bhūtavan nāma 2 bhavati vai sa yo 'syaitad evam nāma veda 3 tam devā abruvan: ayaṁ vai Prajāpatir akṛitam akar, imam vidhyeti. sa tathety abravīt, sa vai vo varam vṛiṇā iti. vṛiṇīshveti. sa etan eva varam avṛiṇīta: paśūnām ādhipatyam. tad asyaitat paśuman nāma 4 paśumān bhavati yo 'syaitad evam nāma veda 5 tam abhyāyatyāvidhyat, sa viddha ūrdhva udaprapatat, tam etam Mṛiga ity ācakshate. ya u eva mṛigavyādhah sa u eva sa, yā rohit sā Rohiṇī, yo eveshus trikāṇḍā so eveshus trikāṇḍā 6 tad vā idam Prajāpate retah siktam adhāvat, tat saro 'bhavat. te devā abruvan: medam Prajāpate reto dushad iti. yad abruvan: medam Prajāpate reto dushad iti, tan mādusham abhavat, tan mādushasya mādushatvam. mādusham ha vai nāmaitad yan mādusham, tan mādusham san mādusham ity ācakshate parokshena, parokshapriyā iva hi devāḥ || 33 || \* ||

1 Tad agninā paryādadhuh, tan Maruto 'dhūnvaṁs, tad agnir na prācyāvayat. tad agninā vaiṣvānareṇa paryādadhuh, tan Maruto 'dhūnvaṁs, tad agnir vaiṣvānarah prācyāvayat. tasya yad retasah prathamam udadipyata, tad asāv Ādityo 'bhavad. yad dvitīyam āsit, tad Bhṛigur abhavat. tam Varuṇo nyagriṇīta, tasmāt sa Bhṛigur Vārunir. atha yat tritīyam adided iva, ta Ādityā abhavan. ye 'ngārā āsaṁs, te

'ngiraso 'bhavan. yad aṅgārāḥ punar avaśāntā udadīpyanta, tad Bṛihaspatir abhavad 2 yāni parikshāṇāny āsaṁs te kṛishṇā paśavo 'bhavan, yā lohini mṛittikā te rohitā. atha yad bhasmāsīt, tat parushyaṁ vyasarpad: gauro gavaya ṛi-sya ushṭro gardabha iti ye caite 'ruṇāl paśavas te ca 3 tān vā esha devo 'bhyavadata: mama vā idam, mama vai vā-stuham iti. tam etayarcā niravādayanta yaishā raudrī śa-syata 4 ā te pitar marutāṁ sumnam etu mā naḥ sū-ryasya samdṛiṣo yuyothāḥ | tvaṁ no vīro arvati kshamethā 5 iti brūyān nābhi na ity, anabhimānuko hai-sha devaḥ prajā bhavati 6 pra jāyemahi rudriya pra-jābhīr iti brūyān na rudrety, etasyaiva nāmnaḥ parihṛityai 7 tad u khalu śaṁ naḥ karatīty eva śaṁsec, chaṁ iti pratipadyate, sarvasmā eva śāntyai. nṛibhyo nāribhyo gava iti. pumāṁso vai naraḥ striyo nāryaḥ, sarvasmā eva śāntyai 8 so aniruktā raudrī śāntā, sarvāyuh sarvāyu-tvāya . 9 sarvam āyur eti ya evaṁ veda 10 so gāyatrī. brahma vai gāyatrī, brahmanaivainaṁ tan namasyati || 34 || 10 ||

1 Vaiṣvānarīyeṇ āgnimārutam pratipadyate. vaiṣvānaro vā etad retaḥ siktam prācyāvayat, tasmād vaiṣvānarīyeṇ ā-gnimārutam pratipadyate 2 'navānam prathamā ṛik śaṁsta-vyāgnīm vā esho 'reṇiṣhy aśāntān prasīdann eti ya āgni-mārutam śaṁsati, prāṇenaiva tad agnīs taraty 3 adhiyann upahanyād, anyam vivaktāram ichet; tam eva tat setum kṛitvā tarati 4 tasmād āgnimārute na vyucyam; eshṭavyo vivaktā 5 mārutam śaṁsati. Maruto ha vā etad retaḥ siktam dhūnvantaḥ prācyāvayaṁs, tasmān mārutam śaṁsati 6 ya-jñā-yajñā vo agnaye, devo vo draviṇodā iti madhye yonim cānurūpaṁ ca śaṁsati. tad yan madhye yonim cā-nurūpaṁ ca śaṁsati, tasmān madhye yonir dhritā 7 yad u dve sūkte śastvā śaṁsati, pratishṭhāyor eva tad uparishṭāt

prajananam dadhāti prajātyai 8 prajāyate prajāyā paṣubhir  
ya evaṃ veda || 35 || 11 ||

1 Jātavedasyam ṣaṁsati 2 Prajāpatih prajā asṛijata. tāḥ  
sṛiṣṭhāḥ parācya evāyan, na vyāvartanta. tā agninā parya-  
gachat, tā agnim upāvartanta, tam evādyāpy upāvṛittāḥ.  
so 'bravīj: jātā vai prajā anenāvidam iti. yad abravīj:  
jātā vai prajā anenāvidam iti, taj jātavedasyam abhavat,  
taj jātavedaso jātavedastvam 3 tā agninā parigatā niruddhāḥ  
ṣocatyo dīdhyatyō 'tishṭhāns. tā adbhīr abhīyashiñcat, ta-  
smād upariṣṭhāj jātavedasyasyāpolishṭhīyam ṣaṁsati 4 ta-  
smāt tac chamayateva ṣaṁstavyam. tā adbhīr abhishicya  
nijāsyai vāmānyata 5 tāsu vā Ahinā budhnyena parokṣhāt  
tejo 'dadhād. esha ha vā Ahir budhnyo yad agnir gārha-  
patyo, 'gninaivāsu tad gārhapatyena parokṣhāt tejo da-  
dhāti. tasmād āhur: juhvad evājuhvato vasiyān iti || 36 || 12 ||

1 Devānām patnīḥ ṣaṁsaty anūcīr agnim grīhapatiṃ,  
tasmād anūcī patnī gārhapatyam āste 2 tad āhū: Rākām pū-  
rvām ṣaṁsej, jāmyai vai pūrvapeyam iti 3 tat-tan nādrītyam.  
devānām eva patnīḥ pūrvāḥ ṣaṁsed. esha ha vā etat pa-  
tnīshu reto dadhāti yad agnir gārhapatyō, 'gninaivāsu tad  
gārhapatyena patnīshu pratyakṣhād reto dadhāti prajātyai  
4 prajāyate prajāyā paṣubhir ya evaṃ veda 5 tasmāt sa-  
mānodaryā svasānyodaryāyai jāyāyā anujīvinī jīvati 6 Rā-  
kām ṣaṁsati. Rākā ha vā etām puruṣasya sevānīm sīvyati  
yaishā ṣiṣne 'dhi 7 pumāṁso 'sya putrā jāyante ya evaṃ  
veda 8 Pāvīravīm ṣaṁsati. vāg vai Sarasvatī Pāvīravī, vācy  
eva tad vācam dadhāti 9 tad āhur: yāmīm pūrvām ṣaṁse3t/  
pitryā3m iti | 10 yāmīm eva pūrvām ṣaṁsed: imam yama  
prastaram ā hi sīdeti. rājño vai pūrvapeyam, tasmād  
yāmīm eva pūrvām ṣaṁsen 11 mātali kavayair yamo an-  
girobhir iti kāvyānām anūcīm ṣaṁsaty. avareṇaiva vai  
devān kāvyāḥ pareṇaiva pitṛīns, tasmāt kāvyānām anūcīm

śaṁsaty 12 ud īratām avara ut parāsa iti pitryāḥ śa-  
 ṁsaty 13 un madhyamāḥ pitarah somyāsa iti 14 ye  
 caivāvamā ye ca paramā ye ca madhyamās, tān sarvān  
 anantarāyam prīṇāty 15 āham pitrīn suvidatrāñ avi-  
 tsīti dvitīyām śaṁsati 16 barhishado ye svadhayā su-  
 tasyety. etad dha vā eshām priyaṁ dhāma yad barhi-  
 shada iti, priyeṇaivaināns tad dhāmnā samardhayati  
 17 priyeṇa dhāmnā samṛidhyate ya evaṁ vede 18 dam pi-  
 trībhyo namo astv adyeti namaskāravatīm antataḥ śa-  
 ṁsati, tasmād antataḥ pitrībhyo namaskriyate 19 tad āhur:  
 vyāhāvam pitryāḥ śaṁseṣt | avyāhāvā 3m iti | vyāhāvam eva  
 śaṁsed, asaṁsthitam vai pitriyajñasya sādhu. asaṁsthitam  
 vā esha pitriyajñam saṁsthāpayati yo vyāhāvam śaṁsati,  
 tasmād vyāhāvam eva śaṁstavyam || 37 || 13 ||

1 Svādush kilāyam madhumāñ utāyam itindras-  
 syaindrīr anupāniyāḥ śaṁsaty. etābhir vā Indras tritīyasa-  
 vanam anvapibat, tad anupāniyānām anupāniyātvam 2 mā-  
 dyantīva vai tarhi devatā yad etā hotā śaṁsati, tasmād  
 etāsu madvat pratigīryam 3 yayor ojasā skabhitā rajā-  
 ṁsīti vaiśṇuvārūṇīm ricam śaṁsati. Viṣṇur vai yajñasya  
 durishṭam pāti Varuṇaḥ svisṭam, tayor ubhayor eva śā-  
 ntyai 4 viṣṇor nu kaṁ vīryāṇi pra vocam iti vai-  
 shṇavīm śaṁsati. yathā vai matyām, evaṁ yajñasya Vi-  
 shṇus. tad yathā dushkrishṭam durmatīkṛitam sukrishṭam  
 sumatīkṛitam kurvann iyād, evaṁ evaitad yajñasya dusṭu-  
 tam duṣṣastam sushṭutam suṣastam kurvann eti yad etām  
 hotā śaṁsati 5 tantum tanvan rajaso bhānum an-  
 ihīti prajāpatyām śaṁsati. prajā vai tantuḥ, prajāṁ evā-  
 smā etat saṁtanoti 6 jyotishmataḥ patho raksha  
 dhiyā kṛitān iti. devayānā vai jyotishmantah panthānas,  
 tān evāsmā etad vitanoty. anulbanam vayata joguvām  
 apo manur bhava janayā daivyaṁ janam ity evai-

nam tan Manoh prajayā samtanoti prajātyai 7 prajāyate  
 prajayā paṣubhir ya evaṃ vedaiḥvā na indro maghavā  
 virapṣīty uttamayā paridadhātīyaṃ vā Indro maghavā vi-  
 rapṣī 9 karat satyā carshaṇīdhṛid anarvetīyaṃ vai  
 satyā carshaṇīdhṛid anarvā 10 tvam rājā janushām  
 dhehy asme itīyaṃ vai rājā janushām 11 adhi ṣravo  
 māhinam yaj jaritra itīyaṃ vai māhinam yajñah ṣravo  
 yajamāno jaritā, yajamānāyaivaitām āśisham āśāste 12 tad  
 upasprīṣan bhūmim paridadhyāt. tad yasyām eva yajñam  
 sambharati, tasyām evainam tad antataḥ pratishṭhāpayaty  
 13 agne marudbhiḥ śubhayadbhir rikvabhir ity  
 āgnimārutam uktham sastvāgnimārutyā yajati, yathābhā-  
 gam tad devataḥ prīṇāti prīṇāti || 38 || 14 ||

Iti tṛitīyapañcīkāyām tṛitīyo 'dhyāyaḥ.

Iti trayodaśādhyāye caturdaśaḥ khaṇḍaḥ.

1 Devā vā asurair yuddham upaprāyan vijayāya, tām  
 Agnir nānvakāmayataitum. tam devā abruvann: api tvam  
 ehy, asmākaṃ vai tvam eko 'sīti. sa nāstuto 'nveshyāmīty  
 abravīt, stuta nu meti. tam te samutkramyopanivṛityāstu-  
 vañs, tām stuto 'nuprait 2 sa triṣṣreṇir bhūtvā tryanīko 'su-  
 rān yuddham upaprāyad vijayāya. triṣṣreṇir iti chandānsy  
 eva ṣreṇir akuruta, tryanīka iti savanāny evānīkāni. tām  
 asamabhāvyam parābhāvayat. tato vai devā abhavan, parā-  
 surā 3 bhavaty ātmanā, parāsyā dvishan pāpmā bhrāṭṛivyo  
 bhavati, ya evaṃ veda 4 sāvā vā eshā gāyatrī eva yad agni-  
 śiṭomas. caturvīṣatyaksharā vai gāyatrī, caturvīṣatir  
 agniśiṭomasya stutaṣastrāṇi 5 tad vai yad idam āhuḥ: su-  
 dhāyām ha vai vājī subito dadhātīti. gāyatrī vai tan. na  
 ha vai gāyatrī kshamā ramata, ūrdhvā ha vā eshā yaja-  
 mānam ādāya svar etīty. agniśiṭomo vai tan. na ha vā  
 agniśiṭomaḥ kshamā ramata, ūrdhvo ha vā esha yajamā-  
 nam ādāya svar eti 6 sa vā esha samvatsara eva yad agni-

śtōmaṣ. caturviṃṣatyardhamāso vai samvatsaraṣ, caturvi-  
ṇṣatir agniśtōmasya stutaṣaṣtrāṇi 7 tam yathā samudram  
srotyā evaṃ sarve yajñakratavo 'piyanti || 39 || 1 ||

1 Dikṣhaṇīyeshṭis tāyate. tām evānu yāḥ kāśceshṭayas,  
tāḥ sarvā agniśtōmam apiyanti 2 lām upahvayata, ilāvīdhā  
vai pākayajñā. ilām evānu ye keca pākayajñās, te sarve  
'gniśtōmam apiyanti 3 sāyamprātar agnihotraṃ juhvati,  
sāyamprātar vratam prayachanti; svāhākāreṇāgnihotraṃ  
juhvati, svāhākāreṇa vratam prayachanti; svāhākāram  
evānv agnihotraṃ agniśtōmam apyeti 4 pañcadaṣa prāya-  
ṇīye sāmīdhenīr anvāha pañcadaṣa darṣapūrṇamāsayoḥ,  
prāyaṇīyam evānu darṣapūrṇamāsāv agniśtōmam apītaḥ  
5 somam rājānam krīṇanty, aushadhō vai somo rājāusha-  
dhibhis tam bhishajyanti yam bhishajyanti. somam eva rā-  
jānam krīyamāṇam anu yāni kāṇica bheshajāni, tāni sa-  
rvāṇy agniśtōmam apiyanty 6 agnim ātithye manthanty  
agnim cāturmāsyeshv, ātithyam evānu cāturmāsyaṇy agni-  
śtōmam apiyanti 7 payasā pravargye caranti payasā dā-  
kshāyaṇayajñe, pravargyam evānu dākshāyaṇayajño 'gni-  
śtōmam apyeti 8 paśur upavasathe bhavati, tam evānu ye  
keca paśubandhās te sarve 'gniśtōmam apiyanti 9 lādadhō  
nāma yajñakratuṣ, tam dadhṇā caranti dadhṇā dadhigha-  
rme, dadhigharmam evānv ilādadhō 'gniśtōmam apyeti  
|| 40 || 2 ||

1 Iti nu purastād, athopariśṭāt. pañcadaṣokthyasya  
stotrāṇi pañcadaṣa ṣaṣtrāṇi, sa māso. māsadhā samvatsaro  
vihitaḥ, samvatsaro 'gnir vaiṣvānaro, 'gnir agniśtōmaḥ.  
samvatsaram evānūktḥyo 'gniśtōmam apyety. ukthyam  
apiyantam anu vājapeyo 'pyety, ukthyō hi sa bhavati  
2 dvādaṣa rātreḥ paryāyāḥ, sarve pañcadaṣās, te dvau-dvau  
sampādya triṇṣad. ekaviṃṣam sholaṣi sāma, trivṛit sam-  
dhiḥ: sā triṇṣat, sa māsas. triṇṣan māsasya rātrayo. mā-

sadhā samvatsaro vihitah, samvatsaro 'gnir vaiśvānaro, 'gnir agnishtomah. samvatsaram evānv atirātro 'gnishtomam apyety. atirātram apiyantam anv aptoryāmo 'pyety, atirātro hi sa bhavaty 3 etad vai ye ca purastād ye copari-  
 shtād yajñakratavas, te sarve 'gnishtomam apiyanti 4 tasya samstutasya navatiṣatam stotriyāḥ. sā yā navatis te daṣa trivṛito, 'tha yā navatis te daṣātha yā daṣa tāsām ekā stotriyodeti trivṛit pariśiṣhyate: so 'sāv ekaviṁso 'dhyāhitas tapati. vishuvān vā esha stomānām. daṣa vā etasmād arvāñcas trivṛito daṣa parāñco, madhya esha ekaviṁṣa ubhayato 'dhyāhitas tapati. tad yāsau stotriyodeti, saita-  
 sminn adhyūlhā: sa yajamanas, tad daivam kshatram saho balam 5 aṣnute ha vai daivam kshatram saho balam, eta-  
 sya ha sāyujyam sarūpatām salokatām aṣnute ya evam veda || 41 || 3 ||

1 Devā vā asurair vijigyānā ūrdhvāḥ svargam lokam āyan. so 'gnir divisprig ūrdhva udaśrayata, sa svargasya lokasya dvāram avṛiṇod. Agnir vai svargasya lokasyādhi-  
 patis. tam Vasavaḥ prathamā āgachāns, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. tam te trivṛitā stome-  
 nāstuvāns, tām stuto 'tyārjata, te yathālokaṁ agachāns. 2 tam Rudrā āgachāns, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. tam te pañcadaṣena stomenāstuvāns, tām stuto 'tyārjata, te yathālokaṁ agachāns 3 tam Ādityā āga-  
 chāns, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. ta-  
 theti. tam te saptadaṣena stomenāstuvāns, tām stuto 'tyārjata, te yathālokaṁ agachāns 4 tam Viṣve devā āgachāns, ta enam abruvann: ati no 'rjasy, ākāṣam naḥ kurv iti. sa nāstuto 'tisrakshya ity abravīt, stuta nu meti. tatheti. tam

ta ekaviṁṣena stomenāstuvāṁs, tān stuto 'tyārjata, te yathālokaṁ agachann 5 ekaikena vai taṁ devāḥ stomenāstuvāṁs, tān stuto 'tyārjata, te yathālokaṁ agachann 6 atha hainam esha etaiḥ sarvaiḥ stomaiḥ stauti yo yajate 7 yaś cainam evaṁ vedāti tu taṁ arjātā 8 ati ha vā enam arjate svargaṁ lokam abhi ya evaṁ veda || 42 || 4 ||

1 Sa vā esho 'gnir eva yad agnishtōmas, taṁ yad astuvāṁs tasmād agnistomas. taṁ agnistomaṁ santam agnishtōma ity ācakshate parokshēṇa, parokshapriyā iva hi devās 2 taṁ yac catuṣṭayā devāḥ caturbhiḥ stomair astuvāṁs, tasmāc catustomas. taṁ catustomaṁ santam catuṣhtōma ity ācakshate parokshēṇa, parokshapriyā iva hi devā 3 atha yad enam ūrdhvaṁ santam jyotir bhūtam astuvāṁs, tasmāj jyotistomas. taṁ jyotistomaṁ santam jyotiṣhtōma ity ācakshate parokshēṇa, parokshapriyā iva hi devāḥ 4 sa vā esho 'pūrvo 'naparo yajñakratur, yathā rathacakram anantam evaṁ yad agnishtōmas. tasya yathaiva prāyaṇaṁ tathodayanaṁ 5 tad eshābhi yajñagāthā gīyate:

yad asya pūrvam aparaṁ tad asya,  
yad v asyāparaṁ tad v asya pūrvam |  
aher iva sarpaṇaṁ śākalasya  
na vijānanti yatarat parastād

iti 6 yathā hy evāsya prāyaṇam evam udayanam asad iti 7 tad āhur: yat trivṛit prāyaṇam ekaviṁṣam udayanam, kena te same iti 8 yo vā ekaviṁṣas trivṛid vai so, 'tho yad ubhau trīcau tricināv iti brūyāt, teneti || 43 || 5 ||

1 Yo vā esha tapaty esho 'gnishtōma, esha sāhnas. taṁ sahaivāhnā samsthāpayeyuḥ, sāhno vai nāma 2 tenāsamtvaramāṇāḥ careyur, yathaiva prātaḥsavana evam mādhyamdina evaṁ tritīyasavana. evam u ha yajamāno 'pramāyuko bhavati 3 yad dha vā idam pūrvayoh savanayor asamtvaramāṇāḥ caranti, tasmād dhedam prācya grāmatā

bahulāviṣṭā. atha yad dhedaṃ trītiyasavane saṃtvaramā-  
nāḥ caranti, tasmād dhedaṃ pratyauḥi dīrghāranyāni bha-  
vanti. tathā ha yajamānaḥ pramāyuko bhavati 4 tenāsaṃ-  
tvaramānāḥ careyur, yathaiva prātaḥsavana evaṃ mādhyam-  
dina evaṃ trītiyasavana. evaṃ u ha yajamāno 'pramāyuko  
bhavati 5 sa etam eva śastrenānuparyāvarteta. yadā vā  
esha prātar udeṭy, atha mandraṃ tapati: tasmān mandrayā  
vācā prātaḥsavane śaṃsed. atha yadābhyety, atha balīyas  
tapati: tasmād balīyasyā vācā madhyamdine śaṃsed. atha  
yadābhitarāṃ ety, atha balishṭhatamaṃ tapati: tasmād ba-  
lishṭhatamayā vācā trītiyasavane śaṃsed. evaṃ śaṃsed yadi  
vāca iṣṭa, vāg ghi śastram. yayā tu vācottarottariṇyotsa-  
heṭa samāpanāya, tayā pratipadyetaitat suṣastatamaṃ iva  
bhavati 6 sa vā esha na kadā canāstam eti nodeti 7 taṃ  
yad astam etīti manyante, 'hna eva tad antam itvāthātmā-  
naṃ viparyasyate, rātrīm evāvastāt kurute 'haḥ parastād  
8 atha yad enam prātar udeṭīti manyante, rātrer eva tad  
antam itvāthātmānaṃ viparyasyate, 'har evāvastāt kurute  
rātrīm parastāt 9 sa vā esha na kadā cana nimrocatī 10 na  
ha vai kadā cana nimrocaty, etasya ha sāyujyam sarū-  
patāṃ salokatāṃ aśnute ya evaṃ veda ya evaṃ veda  
|| 44 || 6 ||

Iti trītiyapañcīkayāṃ caturtho 'dhyāyaḥ.

Iti caturdaśādhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Yajño vai devebhyo 'nnādyam udakrāmat. te devā  
abruvan: yajño vai no 'nnādyam udakramīd, anv imam  
yajñam annam anvichāmeti. te 'bruvan: katham anvichā-  
meti, brāhmaṇena ca chandobhiḥ cety abruvaṃs. te brā-  
hmaṇaṃ chandobhir adīkshayaṃs, tasyāntam yajñam ata-  
nvatāpi patnīḥ samayājayaṃs. tasmād dhāpy etarhi diksha-  
nīyāyām iṣṭāv āntam eva yajñam tanvate, 'pi patnīḥ saṃ-  
yājayanti. tam anu nyāyam anvavāyaṃs 2 te prāyaṇīyam

atanvata. tam prāyaṇīyena nedīyo 'nvāgachāṁs, te karma-  
 bhiḥ samatvaranta. tac chaṁyvantam akurvaṁs, tasmād  
 dhāpy etarhi prāyaṇīyam chaṁyvantam eva bhavati. tam  
 anu nyāyam anvavāyaṁs 3 ta ātithyam atanvata. tam āti-  
 thyena nedīyo 'nvāgachāṁs, te karmabhiḥ samatvaranta.  
 tad ilāntam akurvaṁs, tasmād dhāpy etarhy ātithyam ilā-  
 ntam eva bhavati. tam anu nyāyam anvavāyaṁs 4 ta upa-  
 sado 'tanvata. tam upasadbhir nedīyo 'nvāgachāṁs, te ka-  
 rmabhiḥ samatvaranta. te tisraḥ sāmīdhenīr anūcya tisro  
 devatā ayajāṁs, tasmād dhāpy etarhy upasatsu tisra eva  
 sāmīdhenīr anūcya tisro devatā yajanti. tam anu nyāyam  
 anvavāyaṁs 5 ta upavasatham atanvata. tam upavasathye  
 'hany āpnuvaṁs, tam āptvāntam yajñam atanvatāpi patnīḥ  
 samayājayaṁs. tasmād dhāpy etarhy upavasatha āntam eva  
 yajñam tanvate, 'pi patnīḥ samayājayanti 6 tasmād eteshu  
 pūrveshu karmasu śanaistarām-śanaistarām ivānubrūyād  
 7 anūtsāram iva hi te tam āyaṁs. tasmād upavasathe yā-  
 vatyā vācā kāmāyīta, tāvatyanubrūyād, āpto hi sa tarhi  
 bhavātīti 8 tam āptvābruvaṁs: tishṭhasva no 'nnādyāyeti.  
 sa nety abravīt, katham vas tishṭheyeti. tām īkshataiva.  
 tam abruvan: brāhmaṇena ca naṣ chandobhiḥ ca sayug bhū-  
 tvānnādyāya tishṭhasveti. tatḥeti. tasmād dhāpy etarhi ya-  
 jñāḥ sayug bhūtvā devebhyo havyam vahati brāhmaṇena  
 ca chandobhiḥ ca || 45 || 1 ||

1 Trīṇi ha vai yajñe kriyante: jagdham gīrnam vāntam  
 2 tad dhaitad eva jagdham yad āśaṁsamānam ārtvijyam  
 kārayata: uta vā me dadyād uta vā mā vṛṇītetī. tad dha  
 tat parāṇ eva yathā jagdham, na haiva tad yajamānam  
 bhunakty 3 atha haitad eva gīrnam yad bibhyad ārtvijyam  
 kārayata: uta vā mā na bādhetota vā me na yajñaveśasam  
 kuryād iti. tad dha tat parāṇ eva yathā gīrnam, na haiva  
 tad yajamānam bhunakty 4 atha haitad eva vāntam yad

abhisasyamānam ārtvijyam kārayate. yathā ha vā idam vāntān manushyā bibhatsanta, evaṁ tasmād devās. tad dha tat parān eva yathā vāntam, na haiva tad yajamānam bhu-nakti 5 sa eteshām trayāṇām āsām neyāt 6 tam yady eteshām trayāṇām ekameid akāmam abhyābhavet, tasyāsti vāmade-vyasya stotre prāyaścittir 7 idam vā idam vāmadevyam ya-jamānaloko 'mṛitalokaḥ svargo lokas 8 tat tribhir aksharair nyūnam. tasya stotra upasṛipyā tredhātmānam vigrihñiyāt: pu-ru-sha iti 9 sa eteshu lokeshv ātmānam dadhāt: asmin yajamānaloke 'sminn amṛitaloke 'smin svarge loke, sa sarvām durishṭim atyety 10 api yadi samṛiddhā iva ṛi-tvijah syur, iti ha smāhātha haitaj japed evēti || 46 || 2 ||

1 Chandānsi vai devebhyo havyam ūdhvā sṛāntāni ja-ghanārdhe yajñasya tishṭhanti, yathāśvo vāsvataro vohivāns tishṭhed evaṁ. tebhya etam maitrāvaruṇam paṣupuroḷāṣam anu devikāhavīṇshi nirvaped 2 Dhātre puroḷāṣam dvāda-sakapālam. yo Dhātā sa vashaṭkāro 3 'numatyai caruṁ. yānumatiḥ sā gāyatrī 4 Rākāyai caruṁ. yā Rākā sā tri-shṭup 5 Sinivālyai caruṁ. yā Sinivālī sā jagatī. Kuhvai caruṁ. yā Kuhūḥ sānushṭub 6 etāni vāva sarvāni chandā-nsi: gāyatram traishṭubham jāgatam ānushṭubham, anv anyāny, etāni hi yajñe pratamām iva kriyanta 7 etair ha vā asya chandobhir yajataḥ sarvaiḥ chandobhir ishṭam bha-vati ya evaṁ veda 8 tad vai yad idam āhuḥ: sudhāyām ha vai vājī subito dadhātīti. chandānsi vai tat, sudhāyām ha vā enaṁ chandānsi dadhaty 9 ananudhyāyinaṁ lokam ja-yati ya 'evaṁ veda 10 tad dhaika āhur: Dhātāram eva sarvāsām purastāt-purastād ājyena pariyajet, tad āsu sarvāsu mithunam dadhātīti 11 tad u vā āhur: jāmi vā etad yajñe kriyate, yatra samānībhyām ṛigbhyām samāne 'han yaja-tīti 12 yadi ha vā api bahvya iva jāyāḥ, patir vāva tā-sām mithunam. tad yad āsām Dhātāram purastād ya-

jati, tad āsu sarvāsu mithunam dadhātī 13ti nu devikānām  
 || 47 || ३ ||

1 Atha devīnām 2 Sūryāya puroḷāṣam ekakapālam. yāḥ  
 Sūryaḥ sa Dhātā, sa u eva vashaṭkāro 3 dive carum. yā  
 dyauḥ sānumatiḥ, so eva gāyatri. Ushase carum. yoshāḥ  
 sā Rākā, so eva trisṭub. gave carum. yā gauḥ sā Sinī-  
 vālī, so eva jagatī. pṛithivyai carum. yā pṛithivī sā Ku-  
 hūḥ, so evānushṭub 4 etāni vāva sarvāṇi chandānsi: gāya-  
 tram traishṭubham jāgatam ānushṭubham, anv anyāny, etāni  
 hi yajñe pratamām iva kriyanta. etair ha vā asya chan-  
 dobbhir yajataḥ sarvaiḥ chandobbhir iṣṭam bhavati ya evam  
 veda. tad vai yad idam āhuḥ: sudhāyām ha vai vājī su-  
 hito dadhātīti. chandānsi vai tat, sudhāyām ha vā enam  
 chandānsi dadhaty. ananudhyāyinaṁ lokam jayati ya evam  
 veda. tad dhaika āhuḥ: Sūryam eva sarvāsām purastāt-  
 purastād ājyena pariyajet, tad āsu sarvāsu mithunam da-  
 dhātīti. tad u vā āhur: jāmi vā etad yajñe kriyate, yatra  
 samānibhyām ṛigbhyām samāne 'han yajatīti. yadi ha vā  
 api bahvya iva jāyāḥ, patir vāva tāsām mithunam. tad  
 yad āsām Sūryam purastād yajati, tad āsu sarvāsu mithu-  
 nam dadhātī 5 tā yā imās tā amūr yā' amūs tā imā, anya-  
 tarābbhir vāva tam kāmam āpnoti ya etāsūbhayīṣhu 6 tā  
 ubhayīr gataṣṛiyāḥ prajātikāmasya samnirvāpen 7 na tv  
 eshishyamānasya 8 yad enā eshishyamānasya samnirvāped,  
 īṣvaro hāsya vitte devā arantor: yad vā ayam ātmane 'lam  
 amansteti 9 tā ha Śucivṛikṣho Gaupalāyano Vṛiddhadyu-  
 mnasyābhipratārinasyobhayīr yajñe samniruvāpa. tasya ha  
 rathagṛitsam gāhamānam dṛiṣṭvovācetham aham asya  
 rājanyasya devikāḥ ca devīḥ cobhayīr yajñe samamādayam,  
 yad asyettham rathagṛitso gāhata iti. catuḥśhasṭim kava-  
 cināḥ śasvaddhāsya te putranaptāra āsuh || 48 || ४ ||

1 Agnishtomam vai devā asrayantokthāny asurās, te

samāvadvirya evāsan, na vyāvartanta. tām Bharadvāja  
 rishinām apasyad: ime vā asurā uktheshu śritās, tām  
 eshām na kaṣ cana paśyatīti, so 'gnim udahvayad 2 ehy  
 ū shu bravāṇi te 'gna itthetarā gira ity 3 asuryā  
 ha vā itarā girah 4 so 'gnir upottishthann abravīt: kim  
 svid eva mahyam kṛṣo dīrghah palito vakshyatīti 5 Bha-  
 radvājo ha vai kṛṣo dīrghah palita āsa 6 so 'bravīd: ime  
 vā asurā uktheshu śritās, tām vo na kaṣ cana paśyatīti  
 7 tām Agnir aśvo bhūtvābhyatyadravad. yad Agnir aśvo  
 bhūtvābhyatyadravat, tat sākamaśvam sāmābhavat, tat sā-  
 kamaśvasya sākamaśvatvam 8 tad āhuḥ: sākamaśvenokthāni  
 prañayed, apraṇītāni vāva tāny ukthāni yāny anyatra sā-  
 kamaśvād iti 9 pramāṇbhishtīyena prañayed, ity āhuḥ, pra-  
 maṇbhishtīyena vai devā asurān ukthebhyah prānudanta  
 10 tat prāhaiva pramāṇbhishtīyena nayet, pra sākamaśvena  
 || 49 || 5 ||

1 Te vā asurā maitrāvaruṇasyoktham aśrayanta. so  
 'bravīd Indrah: kaṣ cāham cemān ito 'surān notsyāvahā  
 ity. aham cety abravīd Varuṇas. tasmād aindrāvaruṇam  
 maitrāvaruṇas tritīyasavane śaṁsatīndraḥ ca hi tām Varu-  
 ṇaḥ ca tato 'nudetām 2 te vai tato 'pahatā asurā brāhma-  
 nācchaṁsina uktham aśrayanta. so 'bravīd Indrah: kās  
 cāham cemān ito 'surān notsyāvahā ity. aham cety abra-  
 vīd Bṛihaspatis. tasmād aindrābārhaspatyam brāhmaṇā-  
 cchaṁsī tritīyasavane śaṁsatīndraḥ ca hi tām Bṛihaspatis  
 ca tato 'nudetām 3 te vai tato 'pahatā asurā āchāvākasyo-  
 ktham aśrayanta. so 'bravīd Indrah: kaṣ cāham cemān  
 ito 'surān notsyāvahā ity. aham cety abravīd Viṣṇus.  
 tasmād aindrāvaiṣṇavam achāvākas tritīyasavane śaṁsa-  
 tīndraḥ ca hi tām Viṣṇuḥ ca tato 'nudetām 4 dvandvam  
 Indrena devatāḥ śasyānte. dvandvam vai mithunam, ta-  
 smād dvandvān mithunam prajāyate prajātyai 5 prajāyate

prajayā paṣubhir ya evaṃ vedāṭha haite potriyāṣ ca  
 nesṭriyāṣ ca catvāra ṛituyājāḥ, śaḥ ṛicaḥ: sā virāḍ da-  
 ṣiṇī. tad virāji yajñam daṣinyām pratishṭhāpayanti prati-  
 shṭhāpayanti || 50 || ८ ||

Iti tṛitīyapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcadaśādhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Devā vai prathamenāhnendrāya vajram samabharāṇs, tam dvitīyenāhnāsiṇcaṇs, tam tṛtīyenāhnā prāyachāṇs, tam caturthe 'han prāharat. tasmāc caturthe 'han shoḷaṣinam ṣaṇsati 2 vajro vā esha yat shoḷaṣī. tad yac caturthe 'han shoḷaṣinam ṣaṇsati, vajram eva tat praharati dvishate bhrātrīvyāya vadham yo 'sya strītyas tasmai startavai 3 vajro vai shoḷaṣī paṣava ukthāni, tam parastād ukthānām paryasya ṣaṇsati 4 tam yat parastād ukthānām paryasya ṣaṇsati, vajrenaiva tat shoḷaṣinā paṣūn parigachati. tasmāt paṣavo vajrenaiva shoḷaṣinā parigatā manushyān abhy upāvartante. tasmād aṣvo vā puruṣo vā gaur vā hastī vā parigata eva svayam ātmaneta eva vācābhishiddha upāvartate, vajram eva shoḷaṣinam paṣyan vajrenaiva shoḷaṣinā parigato. vāg ghi vajro vāk shoḷaṣī 5 tad āhuh: kiṃ shoḷaṣinaḥ shoḷaṣitvam iti. shoḷaṣaḥ stotrānām shoḷaṣaḥ ṣastrānām, shoḷaṣabhir akṣharair ādatte shoḷaṣibhiḥ pranauti, shoḷaṣapadām nividaṃ dadhāti: tat shoḷaṣinaḥ shoḷaṣitvam 6 dve vā akṣhare atiricyete shoḷaṣino 'nushtubham abhisampannasya. vāco vāva tau stanau, satyānṛite vāva te 7 avaty enam satyam, nainam anṛitam hinasti ya evaṃ veda || 1 || 1 ||

1 Gaurivītam shoḷaṣī sāma kurvīta tejaskāmo brahmavarcasakāmas. tejo vai brahmavarcasam gaurivītam, tejasvī brahmavarcasī bhavati ya evaṃ vidvān gaurivītam shoḷaṣī sāma kurute 2 nānadam shoḷaṣī sāma kartavyam, ity āhur. Indro vai Vṛitrāya vajram udayachat, tam asmai prāharat, tam abhyahanat. so 'bhihato vyanadat. yad vyanadat, tan nānadam sāmābhavat, tan nānadasya nānadatvam. abhrātrīvyam vā etad bhrātrīvyahā sāma yan nānadam 3 abhrā-

trivyo bhrātrivyaḥ bhavati ya evaṃ vidvān nānadaṃ sho-  
laṣi sāma kurute 4 tad yadi nānadaṃ kuryur, avihṛitaḥ  
sholaṣi śaṁstavyo; 'vihṛitāsu hi tāsu stuvate. yadi gauri-  
vītaṃ, vihṛitaḥ sholaṣi śaṁstavyo; vihṛitāsu hi tāsu stuvate  
|| 2 || 2 ||

1 Athātaṣ chandāṁsy eva vyatishajaty. ā tvā vaha-  
ntu haraya, upo shu ṣṛiṇuhī gira iti gāyatrīṣ ca pa-  
ñktiṣ ca vyatishajati. gāyatro vai puruṣaḥ, pañktāḥ paṣa-  
vaḥ. puruṣam eva tat paṣubhir vyatishajati, paṣuṣhu pra-  
tishṭhāpayati. yad u gāyatrī ca pañktiṣ ca, te dve anu-  
shṭubhau; teno vāco rūpād anushṭubho rūpād vajrarūpān  
naiti 2 yad indra pṛitanājye, 'yaṃ te astu haryata  
ity ushṇiḥ ca bṛihatīṣ ca vyatishajaty. aushṇiḥ vai pu-  
ruṣo, bārhatāḥ paṣavaḥ. puruṣam eva tat paṣubhir vya-  
tishajati, paṣuṣhu pratishṭhāpayati. yad ushṇik ca bṛihatī  
ca, te dve anushṭubhau; teno vāco rūpād anushṭubho rū-  
pād vajrarūpān naiti 3 ā dhūrshu asmai, brahman vīra  
brahmakṛitiṃ jushāṇa iti dvipadāṃ ca trishṭubham ca  
vyatishajati. dvipadā vai puruṣo, vīryaṃ trishṭup. puru-  
ṣam eva tad vīryeṇa vyatishajati, vīrye pratishṭhāpayati.  
tasmāt puruṣo vīrye pratishṭhitaḥ sarveshāṃ paṣūnāṃ vī-  
ryavattamo. yad u dvipadā ca viṁśatyakṣharā trishṭup ca,  
te dve anushṭubhau; teno vāco rūpād anushṭubho rūpād  
vajrarūpān naiti 4 eṣhā brahmā, pra te mahe vīda-  
the śaṁsishāṃ harī iti dvipadāṣ ca jagatīṣ ca vyatisha-  
jati. dvipadā vai puruṣo, jāgataḥ paṣavaḥ. puruṣam eva  
tat paṣubhir vyatishajati, paṣuṣhu pratishṭhāpayati. tasmāt  
puruṣaḥ paṣuṣhu pratishṭhito 'tti cainān adhi ca tishṭhati,  
vaṣe cāsyā. yad u dvipadā ca sholaṣākṣharā jagatī ca, te  
dve anushṭubhau; teno vāco rūpād anushṭubho rūpād va-  
jrarūpān naiti 5 trikadrakeshu mahiṣo yavāṣīram,  
pro shv asmai puroratham ity atichandasah śaṁsati.

chandasām vai yo raso 'tyaksharat, so 'tichandasam abhy  
atyaksharat, tad atichandaso 'tichandastvam. sarvebhyo  
vā esha chandobhyaḥ saṁnirmīto yat shoḷaṣī. tad yad ati-  
chandasaḥ saṁsati, sarvebhya evainam tac chandobhyaḥ  
saṁnirmīmīte 6 sarvebhyaḥ chandobhyaḥ saṁnirmītena sho-  
ḷaṣinā rādhnoti ya evaṁ veda || 3 || 3 ||

1 Mahānāmnīnām upasargān upasṛijaty 2 ayaṁ vai lo-  
kaḥ prathamā mahānāmny antarikshaloko dvitīyāsau lokas  
tritīyā. sarvebhyo vā esha lokebhyaḥ saṁnirmīto yat sho-  
ḷaṣī. tad yan mahānāmnīnām upasargān upasṛijati, sarve-  
bhya evainam tal lokebhyaḥ saṁnirmīmīte. 3 sarvebhyo lo-  
kebhyaḥ saṁnirmītena shoḷaṣinā rādhnoti ya evaṁ veda  
4 pra-pra vas trishṭubham isham, arcata prārcata,  
yo vyatīūr aphāṇayad iti prajñātā anusṭubhaḥ saṁsati.  
tad yatheha ceha cāpathena caritvā pantiānam paryaveyāt,  
tādrik tad yat prajñātā anusṭubhaḥ saṁsati 5 sa yo vyā-  
pto gatasrīr iva manyetāvihṛitam shoḷaṣinam saṁsayen: nec  
chandasām krichrād avapadyā ity. atha yaḥ pāpmānam  
apajighāṁsub syād, vihṛitam shoḷaṣinam saṁsayed. vyati-  
shakta iva vai purushaḥ pāpmanā, vyatishaktam evāsmāi  
tat pāpmānam śamalam hantya 6 apa pāpmānam hate ya  
evaṁ vedo7d yad bradhnasya viśṭapam ity uttamayā  
paridadhāti. svargo vai loko bradhnasya viśṭapam, sva-  
rgam eva tal lokam yajamānam gamayaty 8 apāḥ pūrve-  
śhām harivaḥ sūtānām iti yajati 9 sarvebhyo vā esha  
savanebhyaḥ saṁnirmīto yat shoḷaṣī. tad yad: apāḥ pū-  
rveshām harivaḥ sūtānām iti yajati, pītavad vai prātaḥ-  
savanam, prātaḥsavanād evainam tat saṁnirmīmīte 10 'tho  
idaṁ savanam kevalam ta iti. mādhyamdinam vai sa-  
vanam kevalam, mādhyamdinād evainam tat savanāt saṁ-  
nirmīmīte 11 mamaddhisomam madhumantam indreti.  
madvad vai tritīyasavanam, tritīyasavanād evainam tat

saṁnirmimīte 12 satrā vṛishañ jaṭhara ā vṛisha-  
sveti. vṛishanvad vai shoḷaṣīno rūpaṁ. sarvebhyo vā esha  
savanebhyah saṁnirmito yat shoḷaṣī. tad yad: apāḥ pū-  
rveshāṁ harivaḥ sutānām iti yajati, sarvebhya evai-  
naṁ tat savanebhyah saṁnirmimīte 13 sarvebhyah savane-  
bhyah saṁnirmitenā shoḷaṣīnā rādhnoti ya evaṁ veda  
14 mahānāmnīnām pañcāksharān upasargān upasṛijaty ekā-  
daśākshareshu pādeshu. sarvebhyo vā esha chandobhyah  
saṁnirmito yat shoḷaṣī. tad yan mahānāmnīnām pañcā-  
ksharān upasargān upasṛijaty ekādaśākshareshu pādeshu,  
sarvebhya evainaṁ tac chandobhyah saṁnirmimīte 15 sa-  
rvebhyah chandobhyah saṁnirmitenā shoḷaṣīnā rādhnoti ya  
evaṁ veda || 4 || 4 ||

1 Ahar vai. devā aṣṛayanta rātrīm asurās, te samāva-  
dvīryā evāsan, na vyāvartanta. so 'bravīd Indrah: kaṣ cā-  
haṁ cemān ito 'surān rātrīm anv aveshyāva iti. sa deve-  
shu na pratyavindat, abibhayū rātres tamaso mṛityoḥ. ta-  
smād dhāpy etarhi naktam yāvanmātram ivaivāpakramya  
bibbeti, tama iva hi rātrir mṛityur iva 2 tam vai chandā-  
nsy evānvavāyaṁs. tam yac chandānsy evānvavāyaṁs, ta-  
smād Indrah caiva chandānsi ca rātrīm vahanti. na nivie  
chasyate na puroruṇ na dhāyyā nānyā devatendraḥ ca hy  
eva chandānsi ca rātrīm vahanti 3 tām vai paryāyair eva  
paryāyam anudanta. yat paryāyaiḥ paryāyam anudanta,  
tat paryāyānām paryāyatvaṁ 4 tām vai prathamenaiva pa-  
ryāyeṇa pūryarātrād anudanta madhyameṇa madhyarātrād  
uttamenāpararātrād 5 api śarvarjā anusmasīty abruvann,  
apiśarvarāṇi khalu vā etāni chandānsīti ha smāhaitāni hī-  
ndram rātres tamaso mṛityor bibhyatam atyapārāyaṁs, tad  
apiśarvarānām apiśarvaratvaṁ || 5 || 5 ||

1 Pāntam ā vo andhasa ity andhasvatyānushṭubhā  
rātrīm pratipadyata 2 ānushṭubhī vai rātrir, etad rātrirūpaṁ

3 andhasvatyaḥ pītavatyō madvatyas trisṭubho yājyā bhavanty abhirūpā. yad yajñe 'bhirūpaṃ tat samṛiddham  
 4 prathamena paryāyena stuvate, prathamāny eva padāni punar ādadate. yad evaishām aṣvā gāva āsaṃs, tad evaishām tenādadate 5 madhyamena paryāyena stuvate, madhyamāny eva padāni punar ādadate. yad evaishām manorathā āsaṃs, tad evaishām tenādadate 6 uttamena paryāyena stuvata, uttamāny eva padāni punar ādadate. yad evaishām vāso hiranyam manir adhyātman āsit, tad evaishām tenādadate 7 ā dvishato vasu datte, nir enam ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṃ veda 8 pavamānavad ahar, ity āhur, na rātriḥ pavamānavatī: katham ubhe pavamānavatī bhavataḥ, kena te samāvadbhājau bhavata iti 9 yad evendrāya madvane sutam, idaṃ vāso sutam andha, idaṃ hy anv ojasā sutam iti stuvanti ca śaṃsanti ca: tena rātriḥ pavamānavatī, tenobhe pavamānavatī bhavatas, tena te samāvadbhājau bhavataḥ 10 pañcadaśastotram ahar, ity āhur, na rātriḥ pañcadaśastotrā: katham ubhe pañcadaśastotre bhavataḥ, kena te samāvadbhājau bhavata iti 11 dvādaśa stotrāny apiśarvarāṇi, tisṛbhir devatābhiḥ samdhinā rāthamtareṇa stuvate: tena rātriḥ pañcadaśastotrā, tenobhe pañcadaśastotre bhavatas, tena te samāvadbhājau bhavataḥ 12 parimitaṃ stuvanty aparimitam anuśaṃsati, parimitaṃ vai bhūtam aparimitam bhavyam, aparimitasyāvaruddhyā ity 13 atīśaṃsati stotram. ati vai prajātmānam, ati paśavas. tad yat stotraṃ atīśaṃsati, yad evāsyāty ātmānam tad evāsyaitenāvarunddhe 'varunddhe || 6 || ॥

Iti caturthapañcīkāyām prathamō 'dhyāyāḥ.

Iti shoḍaśādhyāye śaṣṭhāḥ khaṇḍaḥ.

1 Prajāpatir vai Somāya rājñe duhitaram prāyachat Sūryām Sāvitrīm. tasyai sarve devā varā āgachāṃs, tasyā

etat sahasraṃ vahatum anvākarod yad etad āṣvinam ity ācakshate. 'nāṣvinam haiva tad yad arvāksahasraṃ, tasmāt tat sahasraṃ vaiva śaṁsed bhūyo vā 2 prāṣya ghṛitam śaṁsed. yathā ha vā idam ano vā ratho vāktō vartata, evaṃ haivāktō vartate 3 śakunir ivotpatishyann āhvayīta 4 tasmin devā na samajānata: mamedam astu mamedam astv iti. te samjānānā abruvann: ājim asyāyāmahai. sa yo na ūjjeshyati, tasyedam bhavishyatīti. te 'gner evādhi grīhapater Ādityam kāshthām akurvata, tasmād āgneyī pratipad bhavaty āṣvinaśyāgnir hotā grīhapatiḥ sa rājeti 5 tad dhaika āhur: agnim manye pitaram agnim āpim ity etayā pratipadyeta 6 divi śukraṃ yajataṃ sūryasyeti prathamayaiva ricā kāshthām āpnotīti 7 tattan nādrityam. ya enaṃ tatra brūyād: agnim-agnim iti vai pratyapādy, agnim āpatsyatīti, śaṣvat tathā syāt 8 tasmād: agnir hotā grīhapatiḥ sa rājety etayaiva pratipadyeta. grīhapativatī prajātimatī śāntā, sarvāyuh sarvāyutvāya 9 sarvam āyur eti ya evaṃ veda || 7 || 1 ||

1 Tāsām vai devatānām ājim dhāvāntīnām abhisṛiṣṭhānām Agnir mukham prathamah pratyapadyata. tam Aṣvināv anvāgachatām, tam abrūtām: apodihy, āvām vā idam jeshyāva iti. sa tathety abravīt, tasya vai mamehāpyastv iti. tatheti. tasmā apy atrākurutām, tasmād āgneyam āṣvine śasyate 2 tā Ushasam anvāgachatām, tām abrūtām: apodihy, āvām vā idam jeshyāva iti. sā tathety abravīt, tasyai vai mamehāpyastv iti. tatheti. tasyā apy atrākurutām, tasmād ushasyam āṣvine śasyate 3 tāv Indram anvāgachatām, tam abrūtām: āvām vā idam maghavañ jeshyāva iti. na ha tam dadhrishatur apodihīti vaktum. sa tathety abravīt, tasya vai mamehāpyastv iti. tatheti. tasmā apy atrākurutām, tasmād aindram āṣvine śasyate 4 tad Aṣvinā udajayatām, Aṣvināv āṣnuvātām. yad Aṣvinā uda-

jayatām Aṣvināv āṣṇuvātām, tasmād etad āṣvinam ity ācakshate 5 'ṣnute yad-yat kāmāyate ya evaṃ veda 6 tad āhur: yac chasyata āgneyam ṣasyata ushasyam ṣasyata aindram: atha kasmād etad āṣvinam ity ācakshata ity. Aṣvinau hi tad udajayatām, Aṣvināv āṣṇuvātām. yad Aṣvinā udajayatām Aṣvināv āṣṇuvātām, tasmād etad āṣvinam ity ācakshate 7 'ṣnute yad-yat kāmāyate ya evaṃ veda || 8 || 2 ||

1 Aṣvatarīrathenāgnir ājīm adhāvat, tāsām prājamāno yonim akūlayat, tasmāt tā na vijāyante 2 gobhir aruṇair Ushā ājīm adhāvat, tasmād Ushasy āgatāyām aruṇam ivaiva prabhāty, Ushaso rūpam 3 aṣvarathenendra ājīm adhāvat, tasmāt sa uccairghosha upabdimān kshatrasya rūpam, aindro hi sa 4 gardabharathenāṣvinā udajayatām, Aṣvināv āṣṇuvātām. yad Aṣvinā udajayatām Aṣvināv āṣṇuvātām, tasmāt sa sṛitajavo dugdhadohah, sarveshām etarhi vāhanānām anāṣishṭho. retasas tv asya vīryam nāharatām, tasmāt sa dviretā vāji 5 tad āhuḥ: sapta sauryāṇi chandānsi ṣaṁsed, yathaivāgneyam yathoshasym yathāṣvinam. sapta vai devalokāḥ, sarveshu devalokeshu rādhnotīti 6 tat-tan nādrityam. trīṇy eva ṣaṁset. trayo vā ime trivṛito lokā, eśhām eva lokānām abhijityai 7 tad āhur: ud u tyam jātavedasam iti sauryāṇi pratipadyeteti 8 tat-tan nādrityam. yathaiva gatvā kāshṭhām aparādhnyāt, tādṛik tat 9 sūryo no divas pātv ity etenaiva pratipadyeta. yathaiva gatvā kāshṭhām abhipadyeta, tādṛik tad 10 ud u tyam jātavedasam iti dvitīyam ṣaṁsati 11 citram devānām ud agād anīkam iti traishṭubham. asau vāva citram devānām udeti, tasmād etac chaṁsati 12 namo mitrasya varuṇasya cakshasa iti jāgatam. tad v āṣīhpadam, āṣisham evaitenāṣāsta ātmane ca yajamānāya ca || 9 || 3 ||

1 Tad āhuḥ: Sūryo nātiṣasyo, bṛihatī nātiṣasyā. yat Sūryam atiṣaṁsed brahmavarcasam atipadyeta, yad bṛiha-

tīm atiṣaṅset prāṇān atipadyeteti 2ndra kratum na ā bharety aindram pragātham ṣaṅsati 3 ṣikshā no asmin puruhūta yāmani jīvā jyotir aṣimahīty 4 asau vāva jyotis, tena Sūryam nātiṣaṅsati 5 yad u bārhataḥ pragāthas, tena bṛihatīm nātiṣaṅsati 6 abhi tvā ṣūra nonuma iti rāthamtarīm yonim ṣaṅsati. rāthamtareṇa vai samdhinā-ṣvināya stuvate. tad yad rāthamtarīm yonim ṣaṅsati, rathamtarasyaiva sayonitvāy 7 ṣānam asya jagataḥ sva-rdriṣam ity. asau vāva swardrik, tena Sūryam nātiṣaṅsati 8 yad u bārhataḥ pragāthas, tena bṛihatīm nātiṣaṅsati 9 bahavaḥ sūracakshasa iti maitrāvaruṇam pragātham ṣaṅsati. ahar vai Mitro, rātrir Varuṇa. ubhe vā esho 'horātre ārabhate, yo 'tirātram upaiti. tad yan maitrāvaruṇam pragātham ṣaṅsati, ahorātrayor evainam tat pratishṭhāpayati 10 sūracakshasa iti, tena Sūryam nātiṣaṅsati. yad u bārhataḥ pragāthas, tena bṛihatīm nātiṣaṅsati 11 mahī dyauḥ pṛithivī ca nas, te hi dyāvāpṛithivī viṣva-ṣambhuveti dyāvāpṛithiviye ṣaṅsati. dyāvāpṛithivī vai pratishṭhe: iyam eveha pratishṭhāsāv amutra. tad yad dyāvāpṛithiviye ṣaṅsati, pratishṭhayor evainam tat pratishṭhāpayati 12 devo devī dharmanā sūryaḥ ṣucir iti, tena Sūryam nātiṣaṅsati 13 yad u gāyatrī ca jagatī ca te dve bṛihatyaḥ, tena bṛihatīm nātiṣaṅsati 14 viṣvasya devī mṛicayasya janmano na yā roshātī na grabhad iti dvipadām ṣaṅsati 15 citaidham uktham iti ha sma vā etad ācakshate yad etad aṣvinam. Nirṛitir ha sma pāṣiny upāste: yadaiva hotā paridhāsyaty, atha pāṣān prātimokshyāmīti. tato vā etām Bṛhaspatir dvipadām apāṣyan: na yā roshātī na grabhad iti, tayā Nirṛityāḥ pāṣinyā adharācaḥ pāṣān apāṣyat. tad yad etām dvipadām hotā ṣaṅsati, Nirṛityā'eva tat pāṣinyā adharācaḥ pāṣān apāṣyati, svasty eva hotonmucyate sarvāyuh sarvāyutvāya 16 sarvam āyur

eti ya evaṃ veda 17 mṛicayasya janmana ity. asau vāva marcayatīva, tena Sūryaṃ nātiṣaṃsati 18 yad u dvi-padā purushachandasam, sā sarvāṇi chandāṃsy abhyāptā: tena bṛihatīm nātiṣaṃsati || 10 || 4 ||

1 Brāhmaṇaspatyayā paridadhāti. brahma vai Bṛhaspatir, brahmaṇy evainam tad antataḥ pratishṭhāpayaty 2 evā pitre viṣvadevāya vṛishṇa ity etayā paridadhyāt prajākāmāḥ paśukāmo 3 bṛhaspate suprajā vīravanta iti. prajāyā vai suprajā vīravān 4 vayaṃ syāma patayo rayiṇām iti 5 prajāvān paśumān rayimān vīravān bhavati yatraivaṃ vidvān etayā paridadhāti 6 bṛhaspate ati yad aryo arhād ity etayā paridadhyāt teja-skāmo brahmavarcasakāmo, 'tīva vānyān brahmavarcasam arhati 7 dyumad iti. dyumad iva vai brahmavarcasam vibhātīti, vīva vai brahmavarcasam bhāti 8 yad didāyac chavasa ṛitaprajāteti. didāyeva vai brahmavarcasam 9 tad asmāsu draviṇam dhehi citram iti. citram iva vai brahmavarcasam 10 brahmavarcasī brahmayaśasī bhavati yatraivaṃ vidvān etayā paridadhāti 11 tasmād evaṃ vidvān etayaiva paridadhyād 12 brāhmaṇaspatyā, tena Sūryaṃ nātiṣaṃsati 13 yad u trishṭubham triḥ ṣaṃsati, sā sarvāṇi chandāṃsy abhyāptā: tena bṛihatīm nātiṣaṃsati 14 gāyatrī ca trishṭubhā ca vashaṭkuryād 15 brahma vai gāyatrī vīryam trishṭub, brahmaṇaiva tad vīryam saṃdadhāti 16 brahmavarcasī brahmayaśasī vīryavān bhavati yatraivaṃ vidvān gāyatrī ca trishṭubhā ca vashaṭkaroty 17 aṣvīnā vāyunā yuvaṃ sudaksho, bhā pibatam aṣvīneti 18 gāyatrī ca virājā ca vashaṭkuryād. brahma vai gāyatrī annam virād, brahmaṇaiva tad annādyam saṃdadhāti 19 brahmavarcasī brahmayaśasī bhavati, brahmādyam annam atti yatraivaṃ vidvān gāyatrī ca virājā ca vashaṭkaroti 20 tasmād evaṃ vidvān gāyatrī caiva virājā ca vashaṭku-

ryāt: pra vām andhānsi madyāny asthur, ubhā pi-  
batam aṣṇinety etābhyām || 11 || 5 ||

1 Caturviṁśam etad ahar upayanty ārambhanīyam  
2 etena vai saṃvatsaram ārabhanta, etena stomāṅś ca cha-  
ndānsi caitena sarvā devatā. anārabdham vai tac chando,  
'nārabdhā sā devatā, yad etasminn ahani nārabhante. tad  
ārambhanīyasyārambhanīyatvaṃ 3 caturviṁśaḥ stomo bha-  
vati, tac caturviṁśasya caturviṁśatvaṃ 4 caturviṁśatir vā  
ardhamāsā, ardhamaśa eva tat saṃvatsaram ārabhanta  
5 ukthyo bhavati. paśavo vā ukthāni, paśūnām avaruddhyai  
6 tasya pañcadaśa stotrāṇi bhavanti, pañcadaśa śastrāṇi:  
sa māso. māsaśa eva tat saṃvatsaram ārabhante 7 tasya  
shashtīś ca trīṇi ca śatāni stotriyās. tāvanti saṃvatsara-  
syāhāny, ahaśsa eva tat saṃvatsaram ārabhante 8 'gni-  
shtōma etad ahaś syād, ity āhur, agnishtōmo vai saṃva-  
tsaro, na vā etad anyo 'gnishtōmād ahar dādihāra na vi-  
vyāceti 9 sa yady agnishtōmaś syād, ashtācatvāriṁśās tra-  
yaś pavamānāś syuś caturviṁśānītarāṇi stotrāṇi. tad u sha-  
shtīś caiva trīṇi ca śatāni stotriyās. tāvanti saṃvatsarasyā-  
hāny, ahaśsa eva tat saṃvatsaram ārabhanta 10 ukthya  
eva syāt, paśusamṛiddho yajñāś, paśusamṛiddham satraṃ.  
sarvāṇi caturviṁśāni stotrāṇi, pratyakshād dhy etad ahaś  
caturviṁśam. tasmād ukthya eva syāt || 12 || 6 ||

1 Bṛihadrathamtare sāmānī bhavata. ete vai yajñasya  
nāvau sampāriṇyau yad bṛihadrathamtare, tābhyām eva tat  
saṃvatsaram taranti 2 pādaḥ vai bṛihadrathamtare śira etad  
ahaś, pādābhyām eva tac chriyaṃ śiro 'bhyāyanti 3 pakshau  
vai bṛihadrathamtare śira etad ahaś, pakshābhyām eva tac  
chriyaṃ śiro 'bhyāyuvate 4 te ubhe na samavasṛijye. ya  
ubhe samavasṛijeyur, yathaiva chinā naur bandhanāt tīra-  
m-tīraṃ rīchantī plavetaivam eva te satrinās tīra-tīraṃ rī-  
chantāḥ plaveran ya ubhe samavasṛijeyus 5 tad yadi ra-

tham̐taram avasṛijeyur, bṛihataivobhe anavasṛiṣṭe; atha yadi bṛihad avasṛijeyū, ratham̐tareṇaivobhe anavasṛiṣṭe 6 yad vai ratham̐taram tad vairūpam yad bṛihat tad vairājam, yad ratham̐taram tac chākvaram yad bṛihat tad raivatam. evam ete ubhe anavasṛiṣṭe bhavato 7 ye vā evam vidvāṁsa etad ahar upayanty, āptvā vai te 'haṣṣaḥ samvatsaram āptvārdhamāsaṣa āptvā māsasa āptvā stomāṁṣ ca chandāṁsi cāptvā sarvā devatās tapa eva tapyamānāḥ somapītham bhakshayantaḥ samvatsaram abhishuṅvanta āsate 8 ye vā ata ūrdhvam samvatsaram upayanti, gurum vai te bhāram abhinidadhate, sam vai gurur bhāraḥ ṣṇīṇaty. atha ya enam parastāt karmabhir āptvāvastād upaiti, sa vai svasti samvatsarasya pāram aṣṇute || 13 || 7 ||

1 Yad vai caturviṁṣam, tan mahāvratam. bṛihaddive-nātra hotā retāḥ siñcati, tad ado mahāvratīyenāhnā prajānayati. samvatsare-samvatsare vai retāḥ siktam jāyate. tasmāt samānam bṛihaddivo nishkevalyam bhavaty. esha ha vā enam parastāt karmabhir āptvāvastād upaiti, ya evam vidvān etad ahar upaiti 2 svasti samvatsarasya pāram aṣṇute ya evam veda 3 yo vai samvatsarasyāvāram ca pāram ca veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātiro vā asya prāyaṇīyo 'vāram, udayaniyaḥ pāram 4 svasti samvatsarasya pāram aṣṇute ya evam veda 5 yo vai samvatsarasyāvarodhanam codrodhanam ca veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātiro vā asya prāyaṇīyo 'varodhanam, udayaniya udrodhanam 6 svasti samvatsarasya pāram aṣṇute ya evam veda 7 yo vai samvatsarasya prānodānanau veda, sa vai svasti samvatsarasya pāram aṣṇute. 'tirātiro vā asya prāyaṇīyaḥ prāṇa, udāna udayaniyaḥ 8 svasti samvatsarasya pāram aṣṇute ya evam veda ya evam veda || 14 || 8 ||

Iti caturthapañcīkāyaṁ dvitīyo 'dhyāyaḥ.

Iti saptadaśādhyāye 'ṣṭamaḥ khaṇḍaḥ.

1 Jyotir gaur āyur iti stomebhir yanty. ayam vai loko jyotir, antariksham gaur, asau loka āyuh 2 sa evaisha uttaras tryaho 3 jyotir gaur āyur iti trīṇy ahāni, gaur āyur jyotir iti trīṇy 4 ayam vai loko jyotir asau loko jyotis, te ete jyotishī ubhayataḥ samlokete 5 tenaitenobhayatojyotishā shalāhena yanti. tad yad etenobhayatojyotishā shalāhena yanty, anayor eva tal lokayor ubhayataḥ pratitishṭhanto yanty, asmiṇṣ ca loka 'mushmiṇṣ cobhayoḥ 6 pariyad vā etad devacakram yad abhiplavaḥ shalāhas. tasya yāv abhito 'gnisṭōmau tau pradhī, ye catvāro madhya ukthyās tan nabhyam 7 gachati vai vartamānena yatra kāmāyate, tat svasti samvatsarasya pāram aṣṇute ya evam veda 8 yo vai tad veda yat prathamah shalāhah sa vai svasti samvatsarasya pāram aṣṇute, yas tad veda yad dvitīyo, yas tad veda yat tṛitīyo, yas tad veda yac caturtho, yas tad veda yat pañcamah || 15 || 1 ||

1 Prathamam shalāham upayanti, shaḥ ahāni bhavanti. shad vā ṛitava, ṛituṣa eva tat samvatsaram āpnuvanti, ṛitusaḥ samvatsare pratitishṭhanto yanti 2 dvitīyam shalāham upayanti, dvādaśāhāni bhavanti. dvādaśa vai māsā, māsaṣa eva tat samvatsaram āpnuvanti, māsaṣaḥ samvatsare pratitishṭhanto yanti 3 tṛitīyam shalāham upayanti, aṣṭādaśāhāni bhavanti. tāni dvedhā, navānyāni navānyāni. nava vai prāṇā nava svargā lokāḥ, prāṇāṇṣ caiva tat svargāṇṣ ca lokān āpnuvanti, prāṇeshu caiva tat svargeshu ca lokeshu pratitishṭhanto yanti 4 caturtham shalāham upayanti, caturviṇṣatir ahāni bhavanti. caturviṇṣatir vā ardhamāsā, ardhamāsasa eva tat samvatsaram āpnuvanti, ardhamāsasaḥ samvatsare pratitishṭhanto yanti 5 pañcamam shalāham upayanti, triṇṣad ahāni bhavanti. triṇṣadaksharā vai virāḍ, virāḍ annādyam, virājam eva tan māsi-māsy abhisampādayanto yanty 6 annādyakāmāḥ khalu vai satram

āsata. tad yad virājam māsi-māsy abhisampādayanto yanty, annādyam eva tan māsi-māsy avarundhānā yanty asmai ca lokāyāmushmai cobhābhyām || 16 || 2 ||

1 Gavām ayanena yanti. gāvo vā Ādityā, Ādityānām eva tad ayanena yanti 2 gāvo vai satram āsata śaphāñ chṛiṅgāṇi sishāsatyas, tāsām daśame māsi śaphāñ śṛiṅgāṇy ajāyanta. tā abruvan: yasmai kāmāyādikshāmāhy āpāma tam, uttishthāmeti. tā yā udatishthāns, tā etāḥ śṛiṅgiṇyo 3 'tha yāḥ samāpayishyāmāḥ samvatsaram ity āsata, tāsām asraddhayā śṛiṅgāṇi prāvartanta, tā etās tūparā. ūrjam tv asunvañs, tasmād u tāḥ sārvañ rītūn prāptvottaram uttishthanty, ūrjam hy asunvan. sarvasya vai gāvāḥ premānam sarvasya cārutām gatāḥ 4 sarvasya premānam sarvasya cārutām gachati ya evaṁ vedā5dityāś ca ha vā Aṅgirasas ca svarge loke 'spardhanta: vayam pūrva eshyāmo vayam iti. te hādityāḥ pūrve svargam lokam jagmuḥ, paścevaṅgirasasḥ shashtyām vā varsheshu 6 yathā vā prāyañīyo 'tirātraś caturviṃśa ukthyāḥ sarve 'bhiplavāḥ śalāhā ākshyanty anyāny ahāni, tad Ādityānām ayanam 7 prāyañīyo 'tirātraś caturviṃśa ukthyāḥ sarve prishthyaḥ śalāhā ākshyanty anyāny ahāni, tad Aṅgirasām ayanam 8 sā yathā srutir aṅjasāyany evaṁ abhiplavāḥ śalāhāḥ svargasya lokasyātha yathā mahāpathaḥ paryāṇa evaṁ prishthyaḥ śalāhāḥ svargasya lokasya. tad yad ubhābhyām yanty, ubhābhyām vai yan na rishyaty, ubhayoḥ kāmāyopāptyai yaś cābhiplave śalāhe yaś ca prishthye || 17 || 3 ||

1 Ekaviṃśam etad ahar upayanti vishuvantam madhye samvatsarasasyai 2 tena vai devā ekaviṃśenādityam svargāya lokāyodayachan 3 sa esha ita ekaviṃśas 4 tasya daśāvastād ahāni divākīrtyasya bhavanti daśa parastān, madhya esha ekaviṃśa ubhayato virāji pratishthita, ubhayato hi vā esha virāji pratishthitas. tasmād esho 'ntaremaul lokān yan na

vyathate 5 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam tribhiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai trayah svargā lokās. tasya parāco 'tipātād abibhayus, tam tribhiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai trayah svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayah parastān, madhya esha ekaviṃśa ubhayataḥ svarasāmabhir dhṛita, ubhayato hi vā esha svarasāmabhir dhṛitas. tasmād esho 'ntareṃāṇl lokān yan na vyathate 6 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam paramaiḥ svargair lokair avastāt pratyuttabhnuvan. stomā vai paramāḥ svargā lokās. tasya parāco 'tipātād abibhayus, tam paramaiḥ svargair lokaiḥ parastāt pratyastabhnuvan. stomā vai paramāḥ svargā lokās. tat trayo 'vastāt saptadaśā bhavanti trayah parastāt, te dvau-dvau sampadya trayaḥ catustriṃśā bhavanti. catustriṃśo vai stomānām uttamas. teshu vā esha etad adhyāhitas tapati, teshu hi vā esha etad adhyāhitas tapati 7 sa vā esha uttaro 'smāt sarvasmād bhūtād bhaviṣyataḥ, sarvam evedam atirocate yad idaṃ kimcottaro bhavati 8 yasmād uttaro bubhūshati tasmād uttaro bhavati ya evaṃ veda || 18 || 4 ||

1 Svarasāmna upayantīme vai lokāḥ svarasāmāna. imān vai lokān svarasāmabhir aspr̥ṇvaṅs, tat svarasāmnam svarasāmatvam. tad yat svarasāmna upayanty, eshv evainaṃ tal lokeshv ābhajanti 2 teshāṃ vai devāḥ saptadaśānām pravlayād abibhayuḥ: samā iva vai stomā avigūḥā iveme ha na pravliyerann iti. tān sarvaiḥ stomair avastāt paryārshan sarvaiḥ prishṭhaiḥ parastāt. tad yad abhijit sarvastomo 'vastād bhavati viṣvajit sarvapriṣṭhaḥ parastāt, tat saptadaśān ubhayataḥ paryarishanti dhṛityā apravlayāya 3 tasya vai devā Ādityasya svargāl lokād avapātād abibhayus, tam pañcabhī rāsmibhir udavayan. rāsmayo vai

divākīrtyāni: mahādivākīrtyam prīṣṭham bhavati, vikarṇam brahmasāma, bhāsam agnisṭomasāmobhe bṛihadrathamtare pavamānāyor bhavatas. tad Ādityam pañcabhī raṣmibhir udvayanti dhṛityā anavapātāyo 4 dita Āditye prātaranuvākam anubrūyāt, sarvaṃ hy evaitad ahar divākīrtyam bhavati 5 sauryam paṣum anyāṅgaśvetam savanīyasyopālabhīyam ālabheran, sūryadevatyaṃ hy etad ahar 6 ekaviṃśatiṃ sāmīdhenīr anubrūyāt, pratyakshād dhy etad ahar ekaviṃśam 7 ekapañcāśataṃ dvipañcāśataṃ vā śastvā madhye nividam dadhāti, tāvatīr uttarāḥ śaṁsati. śatāyur vai puruṣaḥ śatavīryaḥ śatendriya, āyushy evainam tad vīrya indriye dadhāti || 19 || 5 ||

1 Dūrohaṇam rohati, svargo vai loko dūrohaṇam 2 svargam eva tal lokam rohati ya evam veda 3 yad eva dūrohaṇā 3m | asau vai dūroho yo 'sau tapati, kaṣcid vā atra gachati. sa yad dūrohaṇam rohaty, etam eva tad rohati 4 haṁsavatyā rohati 5 haṁsaḥ śucishad ity. esha vai haṁsaḥ śucishad 6 vasur antarikshad ity. esha vai vasur antarikshasad 7 dhotā vedishad ity. esha vai hotā vedishad 8 atithir duroṇasad ity. esha vā atithir duroṇasan 9 nṛishad ity. esha vai nṛishad 10 varasad ity. esha vai varasad. varam vā etat sadmanām yasminn esha āsannas tapaty 11 ṛitasad ity. esha vai satyasad 12 vyomasad ity. esha vai vyomasad. vyoma vā etat sadmanām yasminn esha āsannas tapaty 13 abjā ity. esha vā abjā. adbhyo vā eshā prātar udety, apaḥ sāyam praviṣati 14 gojā ity. esha vai gojā 15 ṛitajā ity. esha vai satyajā 16 adriajā ity. esha vā adriajā 17 ṛitam ity. esha vai satyam 18 esha etāni sarvāṇy, eshā ha vā asya chandassu pratyakshatamād iva rūpaṃ 19 tasmād yatra kva ca dūrohaṇam rohed, dhaṁsavatyāiva rohet 20 tārkshye svargakāmasya rohet 21 Tārkshyo ha vā etam pūrvo

'dhvānam aid, yatrādo gāyatrī suparno bhūtṽ somam āharat. tad yathā kshetrajñam adhvanah puraetāram kurvīta, tādrik tad yad eva tārkshe. 'yam vai Tārkshe yo 'yam pavata, esha svargasya lokasyābhivohā 22 tyam ūshu vājinam devajūtam ity. esha vai vāji devajūtaḥ 23 sahāvānam tarutāram rathānām ity. esha vai sahāvāns tarutaisha hīmāñl lokān sadyas taraty 24 arishṭanemim prītanājam āsum ity. esha vā arishṭanemiḥ prītanājid āsuḥ 25 svastaya iti svastitām āśāste 26 tārksheyam ihā huvemeti hvayaty evainam etad 27 indrasyeva rātim ajohuvānāḥ svastaya iti svastitām evāśāste 28 nāvam ivā ruhemeti. sam evainam etad adhirohati svargasya lokasya samashtyai sampattiyai samgatyā 29 urvī na prīthvī bahule gabhīre mā vām etau mā paretau rishāmetīme evaitad anumantayata ā ca parā ca meshyan 30 sadyas cid yah śavasā pañca kṛishṭīḥ sūrya iva jyotishāpas tatāneti pratyaksham sūryam abhivadati 31 sahasrasāḥ śatasā asya rañhir na smā varante yuvatim na śaryām ity āśisham evaitenāśāsta ātmane ca yajamānebhyas ca || 20 || ॥

1 Āhūya dūrohaṇam rohati, svargo vai loko dūrohaṇam. vāg āhāvo, brahma vai vāk. sa yad āhvayate, tad brahmañāhāvena svargam lokam rohati 2 sa pacchaḥ prathamam rohatimam tal lokam āpnoty, athārdharcaso 'ntariksham tad āpnoty, atha tripadyāmum tal lokam āpnoty, atha kevalyā tad etasmin pratitishṭhati ya esha tapati 3 tripadyā pratyavarohati yathā śākhām dhārayamānas, tad amuśmiñl loke pratitishṭhaty; ardharcaso 'ntarikshe, paccho 'smiñl loka. āptvaiva tat svargam lokam yajamānā asmiñl loke pratitishṭhanty 4 atha ya ekakāmāḥ syuḥ svargakāmāḥ, parāñcam eva teshām rohet. te jayeyur haiva svargam lokam 5 na tv evāsmiñl loke jyog iva vaseyur 6 mithunāni

sūktāni śasyante traishtubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandānsi, paṣūnām avaruddhyai || 21 || 7 ||

1 Yathā vai puruṣa evaṃ vishuvāns. tasya yathā dakṣhiṇo 'rdha evaṃ pūrvo 'rdho vishuvato, yathottaro 'rdha evaṃ uttaro 'rdho vishuvatas, tasmād uttara ity ācakshate. prabāhuk sataḥ śira eva vishuvān. bidalasamḥita iva vai puruṣas, tad dhāpi syūmeva madhye śirśho vijñāyate 2 tad āhur: vishuvaty evaitad ahaḥ śaṁsed, vishuvān vā etad ukthānām uktham, vishuvān vishuvān iti ha vishuvanto bhavanti śreshṭhatām aśnuvata iti 3 tat-tan nāḍṛityam. samvatsara eva śaṁsed, reto vā etat samvatsaram dadhato yanti 4 yāni vai purā samvatsarād retānsi jāyante yāni pañcamāsyāni yāni śaṇmāsyāni, srīvyanti vai tāni, na vai tair bhuñjate 5 'tha yāny eva daṣamāsyāni jāyante yāni sām̐vatsarikāni, tair bhuñjate. tasmāt samvatsara evaitad ahaḥ śaṁset 6 samvatsaro hy etad ahar āpnoti, samvatsaram hy etad ahar āpnuvanty. esha ha vai samvatsareṇa pāpmānam apahata esha vishuvatā, ngebhyaḥ haiva māsaiḥ pāpmānam apahate, śirśho vishuvatā 7 pa samvatsareṇa pāpmānam hate 'pa vishuvatā ya evaṃ veda 8 vaiṣvākarmānam ṛishabham savanīyasyopālambhyam ālabheran divirūpam ubhayata etam mahāvratīye 'hanī 9 ndro vai Vṛitram hatvā viṣvakarmābhavat, Prajāpatiḥ prajāḥ śṛiṣṭvā viṣvakarmābhavat. samvatsaro viṣvakarmendram eva tadātmānam Prajāpatiṃ samvatsaram viṣvakarmānam āpnuvantīndra eva tadātmani Prajāpatau samvatsare viṣvakarmāny antataḥ pratitishṭhanti. pratitishṭhati ya evaṃ veda ya evaṃ veda || 22 || 8 ||

Iti caturthapañcikāyam tṛitīyo 'dhyāyaḥ.

Ity aṣṭādāśe 'dhyāye 'ṣṭamaḥ khaṇḍaḥ.

1 Prajāpatir akāmayata: prajāyeya, bhūyān syām iti. sa tapo 'tapyata, sa tapas taptvemaṃ dvādaśāham apasyad

ātmana evāṅgeshu ca prāṇeshu ca. tam ātmana evāṅge-  
 bhyaṣ ca prāṇebhyaṣ ca dvādaśadhā niramimīta, tam āha-  
 rat, tenāyajata. tato vai so 'bhavad ātmanā, pra prajayā  
 paṣubhir ajāyata 2 bhavaty ātmanā, pra prajayā paṣubhir  
 jāyate ya evaṃ veda 3 so 'kāmayata: katham nu gāyatrīyā  
 sarvato dvādaśāham paribhūya sarvām ṛiddhim ṛidhnuyām  
 . iti. tam vai tejasaiva purastāt paryabbhavaḥ chandobhir ma-  
 dhyato 'ksharair upariśiṭād. gāyatrīyā sarvato dvādaśāham  
 paribhūya sarvām ṛiddhim ārdhnōt 4 sarvām ṛiddhim ṛi-  
 dhnōti ya evaṃ veda 5 yo vai gāyatrīm pakṣiṇīm cakshu-  
 shmatīm jyotiṣmatīm bhāsvatīm veda, gāyatrīyā pakṣiṇyā  
 cakshushmatyā jyotiṣmatyā bhāsvatyā svargam lokam ety.  
 eṣhā vai gāyatrī pakṣiṇī cakshushmatī jyotiṣmatī bhā-  
 svatī yad dvādaśāhas. tasya yāv abhito 'tirātrau tau pa-  
 kshau, yāv antarāgnishṭomau te cakshushī, ye 'śṭau ma-  
 dhya ukthyāḥ sa ātmā 6 gāyatrīyā pakṣiṇyā cakshushma-  
 tyā jyotiṣmatyā bhāsvatyā svargam lokam eti ya evaṃ  
 veda || 23 || 1 ||

1 Trayaṣ ca vā ete tryahā ā daśamam ahar ā dvāv  
 atirātrau yad dvādaśāho 2 dvādaśāhani dīkṣhito bhavati,  
 yajñīya eva tair bhavati 3 dvādaśa rātrir upasada upaiti,  
 śarīram eva tābhir dhūnute 4 dvādaśāham prasuto 5 bhūtvā  
 śarīram dhūtvā śuddhaḥ pūto devatā apyeti ya evaṃ veda  
 6 śattriṇśadaho vā eṣha yad dvādaśāhaḥ. śattriṇśada-  
 ksharā vai bṛihatī, bṛihatyā vā etad ayanam yad dvāda-  
 śāho, bṛihatyā vai devā imāṇī lokān āśnuvata. te vai da-  
 śabhir evāksharair imaṃ lokam āśnuvata daśabhir antari-  
 kṣham daśabhir divam caturbhiṣ catasro diśo, dvābhyām  
 evāsmīṇī loke pratyatiṣṭhan 7 pratitiṣṭhati ya evaṃ veda  
 8 tad āhur: yad anyāni chandānsi varshīyānsi bhūyo'ksha-  
 ratarāṇy, atha kasmād etām bṛihatīyā ācakṣhata ity 9 etayā  
 hi devā imāṇī lokān āśnuvata. te vai daśabhir evāksharair

imam lokam āṣṇuvata. daṣabhir antarikṣam daṣabhir divam caturbhiṣ catasro diṣo, dvābhyām evāsmiṇ loka pratyatishṭhaṁs. tasmād etām bṛihatīty ācakshate 10 'ṣnute yadyat kāmāyate ya evaṁ veda || 24 || 2 ||

1 Prajāpatiyajño vā esha yad dvādaśāhaḥ, Prajāpatir vā etenāgre 'yajata dvādaśāhena. so 'bravīd ṛitūṁś ca māsaṁś ca: yājayata mā dvādaśāheneti. tam dīkshayitvānapakramam gamayitvābruvan: dehi nu no 'tla tvā yājayishyāma iti. tebhya isham ūjam prāyachāt, saishorg ṛitushu ca māseshu ca nihitā. dadatam vai te tam ayājayaṁs, tasmād dadad yājyaḥ. pratigrihṇanto vai te tam ayājayaṁs, tasmāt pratigrihṇatā yājyam 2 ubhaye rādhnuvanti ya evaṁ vidvāṁso yajante ca yājayanti ca 3 te vā ima ṛitavaṣ ca māsaṣ ca gurava ivāmanyanta dvādaśāhe pratigrihya, te 'bruvan Prajāpatim: yājaya no dvādaśāheneti. sa tathety abravīt, te vai dīkshadhvam iti. te pūrvapakshāḥ pūrve 'dīkshanta, te pāpmānam apāhata. tasmāt te diveva, diveva hy apahatapāpmāno. 'parapakshā apare 'dīkshanta, te natarām pāpmānam apāhata. tasmāt te tama iva, tama iva hy anapahatapāpmānas. tasmād evaṁ vidvān dīkshamāṇeshu pūrvaḥ-pūrva eva didīkshishetā 4 pa pāpmānam hate ya evaṁ veda 5 sa vā ayam Prajāpatiḥ samvatsara ṛitushu ca māseshu ca pratyatishṭhāt, te vā ima ṛitavaṣ ca māsaṣ ca Prajāpatāv eva samvatsare pratyatishṭhaṁs, ta ete 'nyo-nyasmin pratishṭhitā. evaṁ ha vāva sa ṛitviji pratitishṭhati yo dvādaśāhena yajate. tasmād āhur: na pāpaḥ puruṣo yājyo dvādaśāhena, ned ayam mayi pratitishṭhād iti 6 jyeshtḥayajño vā esha yad dvādaśāhaḥ, sa vai devānām jyeshtḥo ya etenāgre 'yajata. śreshtḥayajño vā esha yad dvādaśāhaḥ, sa vai devānām śreshtḥo ya etenāgre 'yajata 7 jyeshṭhaḥ śreshtḥo yajeta, kalyāṇīha samā bhavati. na pāpaḥ puruṣo yājyo dvādaśāhena, ned ayam mayi pratiti-

shthād itīṣṇdrāya vai devā jyaishthīyāya śraishthīyāya  
 nātishthanta, so 'bravīd Bṛihaspatim: yājaya mā dvādaśā-  
 heneti. tam ayājayat, tato vai tasmai devā jyaishthīyāya  
 śraishthīyāyātishthanta 9 tishthante 'smāi svā jyaishthīyāya  
 śraishthīyāya, sam asmin svāḥ śreshthātāyām jānate ya  
 evaṃ vedo 10 rddhvo vai prathamas tryahas, tiryāṇ ma-  
 dhyamo, 'rvāṇ uttamah. sa yad ūrdhvaḥ prathamas trya-  
 has, tasmād ayam agnir ūrdhva uddīpyata, ūrdhva hy eta-  
 sya dig. yat tiryāṇ madhyamas, tasmād ayam vāyus ti-  
 ryaṇ pavate, tiraścīr āpo vahanti; tiraścī hy etasya dig.  
 yad arvāṇ uttamah, tasmād asāv arvāṇ tapaty, arvāṇ  
 varshaty, arvāṇci nakshatrāṇy; arvāci hy etasya dik.  
 samyāṇco vā ime lokāḥ, samyāṇca ete tryahāḥ 11 sa-  
 myāṇco 'smā ime lokāḥ śriyai dīdyati ya evaṃ veda  
 || 25 || ३ ||

1 Dīkshā vai devebhyo 'pākramat. tām vāsantikābhyām  
 māsābhyām anvayunījata, tām vāsantikābhyām māsābhyām  
 nodāpnuvaṅs. tām graishmābhyām tām vārshikābhyām tām  
 śārādābhyām tām haimantikābhyām māsābhyām anvayunījata,  
 tām haimantikābhyām māsābhyām nodāpnuvaṅs.  
 tām śaiśirābhyām māsābhyām anvayunījata, tām śaiśirā-  
 bhyām māsābhyām āpnuvann 2 āpnoti yam īpsati, nainam  
 dvishann āpnoti, ya evaṃ veda 3 tasmād yaṃ satriyā dī-  
 kshopanamed, etayor eva śaiśirayor māsayor āgatayor dī-  
 ksheta. sākshād eva tad dīkshāyām āgatāyām dīkshate,  
 pratyakshād dīkshām parigrihṇāti. tasmād etayor eva śai-  
 śirayor māsayor āgatayor ye caiva grāmyāḥ paśavo ye cā-  
 ranīyā aṇimānam eva tat parushimānam niyanti, dīkshārū-  
 pam eva tad upanīplavante 4 sa purastād dīkshāyāḥ prā-  
 jāpatyam paṣum ālabhate 5 tasya saptadaśa sāmīdhenīr  
 anubrūyāt. saptadaśo vai Prajāpatiḥ, Prajāpater āptyai  
 6 tasyāpriyo jāmadagnyo bhavanti 7 tad ābur: yad anye-

shu paṣushu yatharishy āpriyo bhavānty, atha kasmād asmin sarveshām jāmādagnya eveti 8 sarvarūpā vai jāmādagnyaḥ sarvasamṛiddhāḥ, sarvarūpa esha paṣuḥ sarvasamṛiddhas. tad yaj jāmādagnyo bhavanti, sarvarūpatāyai sarvasamṛiddhyai 9 tasya vāyavyaḥ paṣupuroḷāṣo bhavati 10 tad āhur: yad anyadevatya uta paṣur bhavaty, atha kasmād vāyavyaḥ paṣupuroḷāṣaḥ kriyata iti 11 Prajāpatir vai yajño, yajñasyāyātayāmatāyā iti brūyād. yad u vāyavyas, tena Prajāpater naiti, Vāyur hy eva Prajāpatis 12 tad uktam ṛishiṇā: pavamānaḥ prajāpatir iti 13 satram u cet, samnyupyāgnīn yajeran, sarve diksheran, sarve sunūyur. vasantam abhyudavasyaty. ūrg vai vasanta, isham eva tad ūrjam abhyudavasyati || 26 || 4 ||

1 Chandānsi vā anyonyasyāyatanam abhyadhyāyan. gāyatrī trishṭubhaḥ ca jagatyai cāyatanam abhyadhyāyat, trishṭub gāyatrī ca jagatyai ca, jagatī gāyatrī ca trishṭubhaḥ ca. tato vā etam Prajāpatir vyūḥachandasam dvādaśāham apaśyat, tam āharat, tenāyajata, tena sa sarvān kāmānś chandānsy agamayat 2 sarvān kāmān gachati ya evam veda 3 chandānsi vyūhaty ayātayāmatāyāi 4 chandānsy eva vyūhati. tad yathādo 'ṣvair vānaḥludbhīr vānyair-anyair aśrāntatarair-aśrāntatarair upavimokam yānty, evam evaitac chandobhīr anyair-anyair aśrāntatarair-aśrāntatarair upavimokam svargam lokam yanti yac chandānsi vyūhati 5 mau vai lokau sahāstām, tau vyaitām. nāvarshan, na samatapat, te pañcajanā na samajānata. tau devāḥ samanayaṇs, tau samyantāv etam devavivāham vyavahetām. rathamtareṇaiveyam amūm jinvati, bṛihatāsāv imām 6 nau dhasenaiveyam amūm jinvati, śyaitenāsāv imām. dhūme-naiveyam amūm jinvati, vṛiṣṭyāsāv imām. devayajanam eveyam amuṣhyām adadhāt, paṣūn asāv aśyām 7 etad vā iyam amuṣhyām devayajanam adadhād yad etac candra-

masi kṛishṇam iva 8 tasmād āpūryamānapaksheshu yajanta  
 etad evopepsanta 9 ūshān asāv asyām. tad dhāpi Turah  
 Kāvasheya nvācoshah posho Janamejayaketi. tasmād dhāpy  
 etarhi gavyam mīmāṃsamānāḥ prichanti: santi tatrosahāḥ  
 iti | ūsho hi posho. 'sau vai loka imam lokam abhiparyā-  
 vartata 10 tato vai dyāvāprithivī abhavatām, na dyāvānta-  
 rikshān nāntarikshād bhūmih || 27 || 5 ||

1 Bṛihac ca vā idam agre ratham̐taram cāstām. vāk  
 ca vai tan manaḥ cāstām, vāg vai ratham̐taram mano bṛi-  
 hat. tad bṛihat pūrvam sasṛijānam ratham̐taram atyama-  
 nyata. tad ratham̐taram garbham adhatta, tad vairūpam  
 asṛijata 2 te dve bhūtvā ratham̐taram ca vairūpam ca bṛi-  
 had atyamanyetām. tad bṛihad garbham adhatta, tad vai-  
 rājam asṛijata 3 te dve bhūtvā bṛihac ca vairājam ca ra-  
 tham̐taram ca vairūpam cātyamanyetām. tad ratham̐taram  
 garbham adhatta, tac chākvaram asṛijata 4 tāni trīṇi bhū-  
 tvā ratham̐taram ca vairūpam ca śākvaram ca bṛihac ca  
 vairājam cātyamanyanta. tad bṛihad garbham adhatta, tad  
 raivatam asṛijata 5 tāni trīṇy anyāni trīṇy anyāni shaṭ prī-  
 shṭhāny āsanis 6 tāni ha tarhi trīṇi chandānsi shaṭ prishṭhāni  
 nodāpnuvan. sā gāyatrī garbham adhatta, sānushṭubham  
 asṛijata. trishṭub garbham adhatta, sā pañktim asṛijata.  
 jagatī garbham adhatta, sātichandasam asṛijata. tāni trīṇy  
 anyāni trīṇy anyāni shaṭ chandānsy āsan shaṭ prishṭhāni.  
 tāni tathākālpanta, kalpate yajño 'pi 7 tasyai janatāyai ka-  
 lpate yatraivam etām chandasām ca prishṭhānām ca kṣi-  
 ptim vidvān dīkshate dīkshate || 28 || 6 ||

Iti caturthapañcikāyam caturtho 'dhyāyah.

Ity ekonaviṃśadyāye shashṭhaḥ khaṇḍah.

1 Agnir vai devatā prathamam ahar vahati, trivṛit  
 stomo ratham̐taram sāma gāyatrī chando 2 yathādevatam  
 enena yathāstomam yathāsāma yathāchandasam rādhnoti

ya evaṃ veda 3 yad vā eti ca preti ca, tat prathamasyāhno rūpaṃ. yad yuktavad yad rathavad yad āsumad yat pibavad, yat prathame pade devatā nirucyate, yad ayaṃ loko 'bhyudito, yad rātham̐taraṃ yad gāyatraṃ yat kari-shyad: etāni vai prathamasyāhno rūpāṇy 4 upaprayanto adhvaram iti prathamasyāhna ājyam bhavati 5 preti prathame 'hani prathamasyāhno rūpaṃ 6 vāyav ā yāhi da-rṣateti pratigam. eti prathame 'hani prathamasyāhno rūpaṃ 7 ā tvā rathaṃ yathotaya, idaṃ vaso sutam andha iti marutvatīyasya pratipadanucarau. rathavac ca pibavac ca prathame 'hani prathamasyāhno rūpaṃ 8 indra nedīya ed ihitīndranibavaḥ pragāthaḥ. prathame pade devatā nirucyate, prathame 'hani prathamasyāhno rūpaṃ 9 praitu brahmaṇas patir iti brāhmaṇaspatyaḥ. preti prathame 'hani prathamasyāhno rūpaṃ 10 agnir netā, tvaṃ soma kratubhiḥ, pinvanty apa iti dhāyāḥ. prathameshu padeshu devatā nirucyante, prathame 'hani prathamasyāhno rūpaṃ 11 pra va indrāya bṛihata iti marutvatīyaḥ pragāthaḥ. preti prathame 'hani prathamasyāhno rūpaṃ 12 ā yātṛ indro 'vasa upa na iti sūktam. eti prathame 'hani prathamasyāhno rūpaṃ 13 abhi tvā śūra nonumo, 'bhi tvā pūrvapītaya iti ratham̐taraṃ priṣṭham bhavati. rātham̐tare 'hani prathame 'hani prathamasyāhno rūpaṃ 14 yad vāvānā purutamam purāshāl iti dhāyā, vṛitrahendro nāmāny aprā ity. eti prathame 'hani prathamasyāhno rūpaṃ 15 pibā sutasya rasina iti sāmapragāthaḥ pibavān prathame 'hani prathamasyāhno rūpaṃ 16 tyam ū shu vājinam devajūtam iti tārksyam purastāt sūktasya śāṇsati. svastyayanam vai tārksyaḥ, svastitāyai 17 svastyayanam eva tat kurute, svasti samvasarasya pāram aṣṇute ya evaṃ veda || 29 || 1 ||

1 Ā na indro dūrād ā na āsād iti sūktam. eti pra-

thame 'hani prathamasyāhno rūpam 2 sampātau bhavato nishkevalyamarutvatīyayor nividdhāne. Vāmadevo vā imāñl lokān apasyat, tān sampātaiḥ samapatad. yat sampātaiḥ samapatat, tat sampātānām sampātātvaṃ. tad yat sampātau prathame 'hani śaṁsati, svargasya lokasya samashtyai sampattyai samḡatyai 3 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthamtare 'hani prathame 'hani prathamasyāhno rūpam 4 yuñjate mana uta yuñjate dhiya iti sāvitram yuktavat prathame 'hani prathamasyāhno rūpam 5 pra dyāvā yajñaiḥ pṛithivī ṛitāvṛidheti dyāvāpṛithivīyam. preti prathame 'hani prathamasyāhno rūpam 6 iheha vo manasā bandhutā nara ity ārbhavam. yad vā eti ca preti ca, tat prathamasyāhno rūpam. tad yat preti sarvam abhavishyat, praishyann evāsmāl lokād yajamānā iti. tad yad iheha vo manasā bandhutā nara ity ārbhavam prathame 'hani śaṁsaty, ayaṃ vai loka ihehāsminn evaināñs tal loka ramayati 7 devān huve bṛīhacchravasaḥ svastaya iti vaiṣvadevam. prathame pade devatā nirucyante, prathame 'hani prathamasyāhno rūpam 8 mahāntam vā ete 'dhvānam eshyanto bhavanti, ye samvatsaram vā dvādaśāham vāsate. tad yad devān huve bṛīhacchravasaḥ svastaya iti vaiṣvadevam prathame 'hani śaṁsati, svastitāyai 9 svastyayanam eva tat kurute, svasti samvatsarasya pāram aṣṇute ya evaṃ veda yeshāṃ caivam vidvān etad dhotā devān huve bṛīhacchravasaḥ svastaya iti vaiṣvadevam prathame 'hani śaṁsati 10 vaiṣvānarāya pṛithupājase vipa ity āgnimārutasya pratipat. prathame pade devatā nirucyate, prathame 'hani prathamasyāhno rūpam 11 pratvakshaso pratavaso virapṣina iti mārutam. preti prathame 'hani prathamasyāhno rūpam 12 jātavedase sunavāma somam iti jātavedasyām pu-

rastāt sūktasya śaṁsati. svastyayanam vai jātavedasyāḥ, svastitāyai 13 svastyayanam eva tat kurute, svasti samvatsarasya pāram aṣṇute ya evaṁ veda 14 pra tavyasīm navyasīm dhītim agnaya iti jātavedasyam. preti prathame 'hani prathamasyāhno rūpam 15 samānam āgnimārutam bhavati yac cāgnisṭome. yad vai yajñe samānam kriyate, tat prajā anusamananti. tasmāt samānam āgnimārutam bhavati || 30 || २ ||

1 Indro vai devatā dvitīyam ahar vaḥati, pañcadaśaḥ stomo bṛihat sāma trisṭup chando 2 yathādevatam enena yathāstomam yathāsāma yathāchandasam rādhnoti ya evaṁ veda 3 yad vai neti na preti yat sthitam, tad dvitīyasyāhno rūpam. yad ūrdhavad yat prativad yad antarvad yad vṛishanvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditam, yad bārhatam yat traishṭubham yat kurvad: etāni vai dvitīyasyāhno rūpāṇy 4 agnim dūtam vṛiṇīmaha iti dvitīyasyāhna ājyam bhavati. kurvad dvitīye 'hani dvitīyasyāhno rūpam 5 vāyo ye te sahasriṇa iti praṭgam, sutah soma ritāvṛidheti vṛidhanvad dvitīye 'hani dvitīyasyāhno rūpam 6 viśvānarasya vas patim, indra it somapā eka iti marutvatīyasya pratipadanucarau. vṛidhanvac cāntarvac ca dvitīye 'hani dvitīyasyāhno rūpam 7 indra nedīya ed ihīty acyutaḥ pragātha, ut tishṭha brahmaṇas pata iti brāhmaṇaspatya ūrdhavan dvitīye 'hani dvitīyasyāhno rūpam 8 agnir netā, tvam soma kratubhiḥ, pinvanty apa iti dhāyā acyutā 9 bṛihad indrāya gāyateti marutvatīyaḥ pragātho, yena jyotir ajanayann ritāvṛidha iti vṛidhanvān dvitīye 'hani dvitīyasyāhno rūpam 10 indra somam somapate pibemam iti sūktam, sajoshā rudrais tripad ā vṛishasveti vṛishanvad dvitīye 'hani dvitīyasyāhno rūpam 11 tvām id dhi

havāmahe, tvam hy ehi cerava iti bṛihatprishṭham  
bhavati. bār̥hate 'hani dvitīye 'hani dvitīyasyāhno rūpam  
12 yad vāvāneti dhāyyācynto 13 bhayam śṛiṇava ca  
na iti sāmāpragātho, yac cedam adya yad u ca hya  
āsīd iti bār̥hate 'hani dvitīye 'hani dvitīyasyāhno rūpam  
14 tyam ū shu vājinam devajūtam iti tār̥kshyo 'cyu-  
tah || 31 || ३ ||

1 Yā ta ūtir avamā yā parameti sūktam, ja hi  
vṛishṇyāni kṛiṇuhī parāca iti vṛishanvad dvitīye 'hani  
dvitīyasyāhno rūpam 2 viṣvo devasya netus, tat sa-  
vitur vareṇyam, ā viṣvadevam satpatim iti vai-  
ṣvadevasya pratipadaucarau. bār̥hate 'hani dvitīye 'hani  
dvitīyasyāhno rūpam 3 ud u shya devaḥ savitā hira-  
ṇyayeti sāvitram ūrdhvavad dvitīye 'hani dvitīyasyāhno  
rūpam 4 te hi dyāvāprithivī viṣvaṣambhuveti dyā-  
vāprithivīyam, sujanmanī dhishāne antar īyata  
ity antarvad dvitīye 'hani dvitīyasyāhno rūpam 5 takshan  
ratham suvṛitam vidmanāpasa ity ārbhavam, ta-  
kshan harī indravāhā vṛishanvasū iti vṛishanvad  
dvitīye 'hani dvitīyasyāhno rūpam 6 yajñasya vo ra-  
thyam viṣpatim viṣām iti vaiṣvadevam, vṛishā ke-  
tur yajato dyām aśāyateti vṛishanvad dvitīye 'hani  
dvitīyasyāhno rūpam 7 tad u śāryātam. Aṅgirasō vai sva-  
rgāya lokāya satram āsata, te ha sma dvitīyam dvitīyam  
evāhar āgatya muhyanti. tān vā etac Chāryāto Mānavo  
dvitīye 'hani sūktam aśānsayat, tato vai te pra yajñam  
ajānan pra svargam lokam. tad yad etat sūktam dvitīye  
'hani śānsati, yajñasya prajñātyai svargasya lokasyānu-  
khyātyai 8 prikshtasya vṛishṇo arushasya nū saha  
ity āgnimārutasya pratipad. vṛishanvad dvitīye 'hani dvi-  
tīyasyāhno rūpam 9 vṛishṇe śardhāya suma-  
khāya vedhasa iti mārutam. vṛishanvad dvitīye

'hani dvitīyasyāhno rūpaṃ 10 jātavedase sunavāma  
 somam iti jātavedasyācyutā 11 yajñena vardhata jātave-  
 dasam iti jātavedasyaṃ. vṛdhanvad dvitīye 'hani dvi-  
 tīyasyāhno rūpaṃ ahno rūpaṃ || 32 || 4 ||

Iti caturthapañcikāyaṃ pañcama 'dhyāyaḥ.

Iti viṅṣadhyāye caturthaḥ khaṇḍaḥ.

1 Viṣve vai devā devatās tṛitīyam ahar vahanti, sapta-  
daṣaḥ stoma vairūpaṃ sāma jagatī chando 2 yathādevatam  
enena yathāstomam yathāsāma yathāchandasaṃ rādhnoti  
ya evaṃ veda 3 yad vai samānodarkam, tat tṛitīyasyāhno  
rūpaṃ. yad aṣvavad yad antavad yat punarāvṛttam yat  
punarninṛttam yad ratavad yat paryastavad yat trivad yad  
antarūpaṃ, yad uttame pade devatā nirucyate, yad asau  
loko 'bhyudito, yad vairūpaṃ yaj jāgataṃ yat kṛitam:  
etāni vai tṛitīyasyāhno rūpāni 4 yukshvā hi devahūta-  
māñ aṣvāñ agne rathīr iveti tṛitīyasyāhna ājyam  
bhavati 5 devā vai tṛitīyenāhnā svargam lokam āyañs, tān  
asurā rakṣhāñsy anuvārayanta. te: virūpā bhavata virūpā  
bhavateti bhavanta āyañs. te yad: virūpā bhavata virūpā  
bhavateti bhavanta āyañs, tad vairūpaṃ sāmābhavat, tad  
vairūpasya vairūpatvaṃ 6 virūpaḥ pāpmanā bhūtvā pāpmā-  
nam apahate ya evaṃ veda 7 tān ha smānv evāgachanti,  
sam eva sriyante, tān aṣvā bhūtvā padbhir apāghnata.  
yad aṣvā bhūtvā padbhir apāghnata, tad aṣvānām aṣvatvaṃ  
8 aṣnute yad-yat kāmāyate ya evaṃ veda 9 tasmād aṣvaḥ  
paśūnām javiṣṭhas, tasmād aṣvaḥ pratyāñ padā hinasty  
10 apa pāpmānam hate ya evaṃ veda 11 tasmād etad  
aṣvavad ājyam bhavati, tṛitīye 'hāni tṛitīyasyāhno rūpaṃ  
12 vāyav ā yāhi vītaye, vāyo yāhi śivā diva, in-  
draḥ ca vāyav eṣhāṃ sutānām, ā mitre varuṇe  
vayam, aṣvināv eha gachatam, ā yāhy adribhiḥ su-  
taṃ, sajūr viṣvebhir devebhir, uta naḥ priyā pri-  
yāsv ity aushniham praūgam. samānodarkam tṛitīye 'hāni  
tṛitīyasyāhno rūpaṃ 13 tam-tam id rādhase mahe,

traya indrasya somā iti marutvatīyasya pratipadanuca-  
 rau. ninrittavat trivat tṛitīye 'hani tṛitīyasyāhno rūpam  
 14 indra nedīya ed ihīty acyutaḥ pragāthaḥ, pra nū-  
 nam brahmaṇas patir iti brāhmaṇaspatyo ninrittavāns  
 tṛitīye 'hani tṛitīyasyāhno rūpam 15 agnir netā, tvam  
 soma kratubhiḥ, pinvanti apa iti dhāyā acyutā  
 16 nakiḥ sudāso ratham pary āsa na rīramad iti  
 marutvatīyaḥ pragāthaḥ paryastavāns tṛitīye 'hani tṛitīya-  
 syāhno rūpam 17 try aryamā manusho devātāteti sū-  
 ktaṁ trivat tṛitīye 'hani tṛitīyasyāhno rūpam 18 yad dyāva  
 indra te śataṁ, yad indra yāvatas tvam iti vairū-  
 pam pṛiṣṭham bhavati. rāthamtare 'hani tṛitīye 'hani tṛi-  
 tīyasyāhno rūpam 19 yad vāvāneti dhāyācyutā 20 bhi  
 tvā śūra nonuma iti rathamtarasya yonim anu nivarta-  
 yati. rāthamtaram hy etad ahar āyatanene 21 indra tri-  
 dhātu śaraṇam iti sāmāpragāthas trivāns tṛitīye 'hani  
 tṛitīyasyāhno rūpam 22 tyam ū shu vājinam devajū-  
 tam iti tārksyho 'cyutaḥ || 1 || 1 ||

1 Yo jāta eva prathamo manasvān iti sūktaṁ  
 samānodarkam tṛitīye 'hani tṛitīyasyāhno rūpam 2 tad u  
 sajanīyam. etad vā Indrasyendriyam yat sajanīyam, eta-  
 smin vai śasyamāna Indram indriyam āviṣati 3 tad dhāpy  
 āhuḥ chandogās: tṛitīye 'hani bahvricā Indrasyendriyam  
 śaṁsantīti 4 tad u gārtsamadam. etena vai Gṛitsamada In-  
 drasya priyam dhāmopāgachāt, sa paramam lokam ajayad  
 5 upendrasya priyam dhāma gachati, jayati paramam lo-  
 kam ya evam veda 6 tat savitur vṛiṇīmahe, 'dyā  
 no deva savitar iti vaiṣvadevasya pratipadanucarau. rā-  
 thamtare 'hani tṛitīye 'hani tṛitīyasyāhno rūpam 7 tad de-  
 vasya savitur vāryam mahad iti sāvitram 8 anto vai  
 mahad, antas tṛitīyam ahas tṛitīye 'hani tṛitīyasyāhno rū-  
 pam 9 ghṛitena dyāvāpṛithivī abhivṛite iti dyāvā-

prithivīyaṃ, ghṛitaśriyā ghṛitapricā ghṛitāvṛidheti  
 punarāvṛittam punarnirittam tṛitīye 'hani tṛitīyasyāhno  
 rūpaṃ 10 anaṣvo jāto anabhīṣur ukthya ity ārbha-  
 vaṃ, rathas tricakra iti trivat tṛitīye 'hani tṛitīyasyā-  
 hno rūpaṃ 11 parāvato ye didhishanta āpyam iti  
 vaiṣvadevam. anto vai parāvato, 'ntas tṛitīyam ahas tṛitīye  
 'hani tṛitīyasyāhno rūpaṃ 12 tad u gāyam. etena vai Ga-  
 yaḥ Plāto viṣveshāṃ devānāṃ priyaṃ dhāmopāgachāt, sa  
 paramaṃ lokam ajayad 13 upa viṣveshāṃ devānāṃ priyaṃ  
 dhāma gachati, jayati paramaṃ lokam ya evaṃ veda  
 14 vaiṣvānarāya dhishanāṃ rītāvṛidha ity āgnimā-  
 rutasya pratipad. anto vai dhishanāntas tṛitīyam ahas tṛi-  
 tīye 'hani tṛitīyasyāhno rūpaṃ 15 dhārāvarā maruto  
 dhṛishṇvo jasa iti mārutam bahvabhivṛyāhṛityam. anto  
 vai bahv, antas tṛitīyam ahas tṛitīye 'hani tṛitīyasyāhno  
 rūpaṃ 16 jātavedase sunavāma somam iti jātaveda-  
 syācyutā 17 tvam agne prathamo āngirā ṛishir iti  
 jātavedasyam purastādudarkaṃ tṛitīye 'hani tṛitīyasyāhno  
 rūpaṃ. tvam-tvam ity uttaraṃ tryaham abhivadati, sam-  
 tatyai 18 samtatais tryahair avyavachinnair yanti ya evaṃ  
 vidvāṃso yanti || 2 || 2 ||

1 Āpyante vai stomā āpyante chandānsi tṛitīye 'hany,  
 etad eva tata ucchishyate vāg ity eva. tad etad aksharam  
 tryaksharam, vāg ity ekam aksharam, aksharam iti trya-  
 ksharam 2 sa evaisha uttaras tryaho, vāg ekam gaur ekam  
 dyaur ekam 3 tato vai vāg eva caturtham ahar vahati  
 4 tad yac caturtham ahar nyūṅkhayanty: etad eva tad  
 aksharam abhyāyachanty, etad vardhayanty, etat prabibhā-  
 vayishanti caturthasyāhna udyatyā 5 annaṃ vai nyūṅkho.  
 yadelavā abhigēṣhṇāṣ caranty, athānnādyam prajāyate. tad  
 yac caturtham ahar nyūṅkhayanty, annam eva tat prajana-  
 yanty annādyasya prajātyai. tasmāc caturtham ahar jāta-

vad bhavati 6 caturakshareṇa nyūṅkhayed ity āhuḥ. catu-  
shpādā vai paṣavaḥ, paṣūnām avaruddhyai 7 tryakshareṇa  
nyūṅkhayed ity āhuḥ. trayo vā ime trivṛito lokā, eśhām  
eva lokānām abhijityā 8 ekākshareṇa nyūṅkhayed, iti ha  
smāha Lāṅgalāyaṇo Brahmā Maudgalya, ekāksharā vai  
vāg, eśha vāva samprati nyūṅkham nyūṅkhayati ya ekā-  
kshareṇa nyūṅkhayatīti 9 dvyakshareṇaiva nyūṅkhayet pra-  
tishṭhāyā eva. dvipratishṭho vai puruṣaḥ catuśhpādāḥ pa-  
ṣavo, yajamānam eva tad dvipratishṭham catuśhpātsu paṣu-  
shu pratishṭhāpayati. tasmād dvyakshareṇaiva nyūṅkhayen  
10 mukhataḥ prātaranuvāke nyūṅkhayati. mukhato vai  
prajā annam adanti, mukhata eva tad annādyasya yaja-  
mānam dadhāti 11 madhyata ājye nyūṅkhayati. madhyato  
vai prajā annam dhinoti, madhyata eva tad annādyasya  
yajamānam dadhāti 12 mukhato madhyamdiṇe nyūṅkhayati.  
mukhato vai prajā annam adanti, mukhata eva tad annā-  
dyasya yajamānam dadhāti 13 tad ubhayato nyūṅkham  
parigrihṇāti savanābhyām, annādyasya parigrihītyai || 3 || ॥

1 Vāg vai devatā caturtham ahar vahaty, ekaviṃśaḥ  
stomo vairājaṃ sāmānusṭup chando. yathādevatam enena  
yathāstomaṃ yathāsāma yathāchandasam rādhnōti ya evaṃ  
veda 2 yad vā cti ca preti ca tac caturthasyāhno rūpam.  
yad dhy eva prathamam ahas tad etat punar yac catu-  
rtham. yad yuktavad yad rathavad yad āsumad yat piba-  
vad, yat prathame pade devatā nirucyate, yad ayam loko  
'bhyudito, yaj jātavad yad dhavavad yac chukravād yad  
vāco rūpam yad vaimadam yad viriphitam yad viḥandā  
yad ūnātiriktaṃ yad vairājam yad ānushṭubham yat kari-  
shyad yat prathamasyāhno rūpam: etāni vai caturthasyā-  
hno rūpāṇy 3 āgṇim na svavṛiktibhir iti caturthasyā-  
hna ājyam bhavati vaimadam viriphitam viriphitasya ṛi-  
sheṣ caturthe 'hani caturthasyāhno rūpam 4 aśṭarcam

pāṅktam. pāṅkto yajñah pāṅktāḥ paṣavaḥ, paṣūnām avaruddhyai 5 tā u daśa jagatyo. jagatprātaḥsavana esha tryahas, tena caturthasyāhno rūpam 6 tā u pañcadaśānushṭubha. ānushṭubham hy etad ahas, tena caturthasyāhno rūpam 7 tā u viṁsatir gāyatryaḥ. punaḥ prāyaṇīyam hy etad ahas, tena caturthasyāhno rūpam 8 tad etad astutam aṣastam ayātayāma sūktam yajña eva sākṣhāt. tad yad etad caturthasyāhna ājyam bhavati, yajñād eva tad yajñam tanvate, vācam eva tat punar upayanti saṁtatyai 9 saṁtatais tryahair avyavachinnair yanti ya evam vidvāṁso yanti 10 vāyo śukro ayāmi te, vihi hotrā avītā, vāyo śatam harīṇām, indraś ca vāyav eshām somānām, ā cikitāna sukratū, ā no viṣvābhīr ūtibhis, tyam u vo aprahaṇam, apa tyam vṛjinaṁ ripum, ambitame nadītama ity ānushṭubham praṅgam. eti ca preti ca śukravac caturthe 'hani caturthasyāhno rūpam 11 tam tvā yajñebhir īmaha iti marutvatīyasya pratipad. īmaha ity: abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpam 12 idaṁ vaso sutam andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvam soma kratubhiḥ, pinvanti apaḥ, pra va indrāya bṛihata iti prathamenāhnā samāna ātānaś, caturthe 'hani caturthasyāhno rūpam 13 śrudhī havam indra mā rishanya iti sūktam havavac caturthe 'hani caturthasyāhno rūpam 14 marutvāñ indra vṛishabho ranayeti sūktam, ugram sahodām iha tam huvemeti havavac caturthe 'hani caturthasyāhno rūpam 15 tad u trishṭubham. tena pratishṭhitapadena savanam dādhārāyatanād evaitena na pracyavata 16 imam nu māyinaṁ huva iti paryāso havavāṅś caturthe 'hani caturthasyāhno rūpam 17 tā u gāyatryo. gāyatryo vā etasya tryahasya madhyam-dinaṁ vahanti 18 tad vai tac chando vahati yasmin nivid

dhīyate. tasmād gāyatrīshu nividam dadhāti 19 pibā so-  
mam indra mandatu tvā, śrudhī havam vipipāna-  
syādrer iti vairājam prishtham bhavati. bārhathe 'hani  
caturthe 'hani caturthasyāhno rūpam 20 yad vāvāneti  
dhāyyācyutā 21 tvām id dhi havāmaha iti brīhato yo-  
nim anu nivartayati, bārhatam hy etad ahar āyatanena  
22 tvam indra pratūrtishv iti sāmāpragātho, 'ṣastihā  
janiteti jātavāṅś caturthe 'hani caturthasyāhno rūpam  
23 tyam ū shu vājinam devajūtam iti tārkshyo 'cyu-  
taḥ || 4 || 4 ||

1 Kuha śruta indrah kasminn adyeti sūktam  
vaimadam viriphitam viriphitasya ṛiṣeṣ caturthe 'hani ca-  
turthasyāhno rūpam 2 yudhmasya te vṛishabhasya  
svarāja iti sūktam, ugram gabhīram janushābhy  
ugram iti jātavac caturthe 'hani caturthasyāhno rūpam  
3 tad u traishṭubham. tena pratishṭhitapadena savanam  
dādharāyatanād evaitena na pracyavate 4 tyam u vaḥ  
satrāsāham iti paryāso. viṣvāsu gīrshv āyatam ity:  
abhyāyāmyam ivaitad ahas, tena caturthasyāhno rūpam  
5 tā u gāyatriyo. gāyatriyo vā etasya tryahasya madhyam-  
dinam vahanti. tad vai tac chando vahati yasmin nivid  
dhīyate. tasmād gāyatrīshu nividam dadhāti 6 viṣvo de-  
vasya netus, tat savitur vareṇyam, ā viṣvadevam  
satpatim iti vaiṣvadevasya pratipadanucarau. bārhathe  
'hani caturthe 'hani caturthasyāhno rūpam 7 ā devo yātu  
savitā suratna iti sāvitrām. eti caturthe 'hani caturtha-  
syāhno rūpam 8 pra dyāvā yajñaiḥ prithivī namo-  
bhīr iti dyāvāprithivīyam. preti caturthe 'hani caturtha-  
syāhno rūpam 9 pra ṛibhubhyo dūtām iva vācam  
ishya ity ārbhavam. preti ca vācam ishya iti ca catu-  
rthe 'hani caturthasyāhno rūpam 10 pra śukraitu devī  
manīsheti vaiṣvadevam. preti ca śukravac ca caturthe

'hani caturthasyāhno rūpaṃ 11 tā u vichandasah. santi dvipadāḥ santi catuṣpadās, tena caturthasyāhno rūpaṃ 12 vaiṣvānarasya sumatau syāmetry āgnimārutasya pratipad, ito jāta iti jātavac caturthe 'hani caturthasyāhno rūpaṃ 13 ka īṃ vyaktā narah sanīlā iti mārutaṃ, nakir hy eshām janūnshi vedeti jātavac caturthe 'hani caturthasyāhno rūpaṃ 14 tā u vichandasah. santi dvipadāḥ santi catuṣpadās, tena caturthasyāhno rūpaṃ 15 jātavedase sunavāma somam iti jātavedasyācyutā 16 gñim naro dīdhitibhir aranyor iti jātavedasyaṃ, hastacyutī janayanteti jātavac caturthe 'hani caturthasyāhno rūpaṃ 17 tā u vichandasah. santi virājah santi trisṭubhas, tena caturthasyāhno rūpaṃ ahno rūpaṃ || 5 || 5 ||

Iti pañcamapañcikāyāṃ prathamō 'dhyāyah.

Ity ekaviṃśādhyāye pañcamah khaṇḍah.

1 Gaur vai devatā pañcamam ahar. vahati, triṇavaḥ stomah śākvaram sāma pāṅktiṣ chando. yathādevatam enena yathāstomam yathāsāma yathāchandasam rādhnōti ya evaṃ veda 2 yad vai neti na preti yat sthitam, tat pañcamasyāhno rūpaṃ 3 yad dhy eva dvitīyam ahas tad etat punar yat pañcamam 4 yad ūrdhvavad yat prativad yad antarvad yad vṛishanvad yad vṛidhanvad, yan madhyame pade devatā nirucyate, yad antariksham abhyuditam 5 yad dugdhavad yad ūdhavad yad dhenumad yat pṛiṣṇimad yan madvad yat paṣurūpaṃ yad adhyāsavad — vikshudrā iva hi paṣavo — yaj jāgatam — jāgatā hi paṣavo — yad bārhatam — bārhatā hi paṣavo — yat pāṅktam — pāṅktā hi paṣavo — yad vāmam — vāmam hi paṣavo — yad dhavishmad — dhavir hi paṣavo — yad vapushmad — vapur hi paṣavo — yac chākvaram yat pāṅktam yat kurvad yad dvitīyasyāhno rūpaṃ: etāni vai pañcamasyāhno rūpānī 6 mam ū shu vo atithim usharbudham iti pañcamam

syāhna ājyam bhavati jāgataṃ adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rūpam 7 ā no yajñam divi-spriṣam, ā no vāyo mahe tane, rathena prithupā-jasā, bahavaḥ sūracakshasa, imā u vām diviṣṭa-yah, pibā sutasya rasino, devaṃ-devaṃ vo 'vase devaṃ-devam, bṛihād u gāyishe vaca iti bārhatam praṭgam pañcame 'hani pañcamasyāhno rūpam 8 yat pāñcajanya yā viṣeti marutvatīyasya pratipat, pāñcajanya yati pañcame 'hani pañcamasyāhno rūpam 9 indra it somapā eka, indra nedīya ed ihy, ut tishṭha brahmaṇas pate, 'gnir netā, tvam soma kratubhiḥ, pinvanti apo, bṛihad indrāya gāyateti dvitīyenāhnā samāna ātānaḥ pañcame 'hani pañcamasyāhno rūpam 10 avitāsi suvato vṛiktabarhisha iti sūktam madvat pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 11 itthā hi soma in mada iti sūktam madvat pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rūpam 12 indra piba tubhyam suto madāyati sūktam madvat traiśṭubham. tena pratishṭhitapadena savanam dādhrāyatanād evaitena na pracyavate 13 marutvāñ indra mīḍhva iti paryāso. neti na preti pañcame 'hani pañcamasyāhno rūpam 14 tā u gāyatriyo. gāyatriyo vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmīn nivid dhīyate. tasmād gāyatrīṣhu nividam dadhāti || 6 || 1 ||

1 Mahānāmniṣhv atra stuvate śākvarena sāmṇā rātham-tare 'hani pañcame 'hani pañcamasyāhno rūpam 2 Indro vā etābhir mahān ātmānam niramimīta, tasmān mahānāmnyo. 'tho ime vai lokā mahānāmnya ime mahānta 3 imān vai lokān Prajāpatiḥ śriṣṭvedaṃ sarvam aṣaknod yad idam kiṃca. yad imāñi lokān Prajāpatiḥ śriṣṭvedaṃ sarvam aṣaknod yad idam kiṃca tac chakvāryo 'bhavañs,

tac chakvarīṇām śakvarītvam 4 tā ūrdhvāḥ sīmno 'bhyas-  
srijata. yad ūrdhvāḥ sīmno 'bhyasrijata tat simā abhavaṁs,  
tat simānām simātvam 5 svādor itthā vishūvata, upa  
no haribhiḥ sutam, indram viṣvā avivṛidhann ity  
anurūpo vṛishanvān priṣnimān madvān vṛidhanvān pañcame  
'hani pañcamasyāhno rūpam 6 yad vāvāneti dhāyyācyu-  
tā 7 bhi tvā śūra nonuma iti rathamtarasya yonim anu  
nivartayati, rathamtaram hy etad ahar āyatanena 8 mo  
shu tvā vāghataḥ caneti sāmāpragātho 'dhyāsavān  
paṣurūpam pañcame 'hani pañcamasyāhno rūpam 9 ty am  
ū shu vājinam devajūtam iti tārکشو 'cyutah || 7 || 2 ||

1 Predam brahma vṛitratūryeshv āvitheti sū-  
ktam pāṅktam pañcapadam pañcame 'hani pañcamasyāhno  
rūpam 2 indro madāya vāvṛidha iti sūktam madvat  
pāṅktam pañcapadam pañcame 'hani pañcamasyāhno rū-  
pam 3 satrā madāsas tava viṣvajanyā iti sūktam ma-  
dvat traishṭubham. tena pratishṭhitapadena savanam dā-  
dhārāyatanād evaitena na prayavate 4 tam indram vā-  
jayāmasīti paryāsaḥ, sa vṛishā vṛishabho bhuvad  
iti paṣurūpam pañcame 'hani pañcamasyāhno rūpam 5 tā  
u gāyatriyo. gāyatriyo vā ctasya tryahasya madhyamdinam  
vahanti. tad vai tac chando vahati yasmin nivid dhīyate.  
tasmād gāyatrīshu nividam dadhāti 6 tat savitur vṛiṇi-  
mahe, 'dyā no deva savitar iti vaiṣvadevasya pratipa-  
danucarau. rathamtare 'hani pañcame 'hani pañcamasyāhno  
rūpam 7 ud u shya devaḥ savitā damunā iti sāvitram,  
ā dāśushe suvati bhūri vāmam iti vāmam paṣurūpam  
pañcame 'hani pañcamasyāhno rūpam 8 mahī dyāvāpri-  
thivī iha jyeshṭhe iti dyāvāprithivīyam, ruvad dho-  
ksheti paṣurūpam pañcame 'hani pañcamasyāhno rūpam  
9 ṛibhur vibhva vāja indro no achety ārbhavam. vājo  
vai paṣavaḥ, paṣurūpam pañcame 'hani pañcamasyāhno rū-

pam 10 stushe janam suvratam navyasībhir iti vai-  
 śvadevam adhyāsavat paṣurūpam pañcame 'hani pañcama-  
 syāhno rūpam 11 havish pāntam ajaram svarvidity  
 āgnimārutasya pratipad. dhavishmat pañcame 'hani pañca-  
 masyāhno rūpam 12 vapur nu tac cikitushe cid astv  
 iti mārutam vapushmat pañcame 'hani pañcamasyāhno rū-  
 pam 13 jātavedasc sunavāma somain iti jātavedasyā-  
 cyutā 14 gnir hotā grīhapatiḥ sa rājeti jātavedasyam  
 adhyāsavat paṣurūpam pañcame 'hani pañcamasyāhno rū-  
 pam || 8 || 3 ||

1 Devakshetram vā etad yat shashṭham ahar. deva-  
 kshetram vā eta āgachanti ye shashṭham ahar āgachanti  
 2 na vai devā anyonyasya grīhe vasanti, nartur ṛitor grīhe  
 vasatīty āhus. tad yathāyatham ṛitviḥ ṛituyājān yajanty  
 asampradāyam. tad yathartv ṛitūn kalpayanti, yathāyatham  
 janatās 3 tad āhur: nartupraishaiḥ preshitavyam nartuprai-  
 shair vashaṭkrītyam. vāg vā ṛitupraishā, āpyate vai vāk  
 shashṭhe 'hanīti 4 yad ṛitupraishaiḥ preshyeyur yad ṛitu-  
 praishair vashaṭkuryur, vācam eva tad āptām śrāntām ri-  
 kṇavahīm vāharāviṇīm ṛicheyur 5 yad v ebhir na pre-  
 shyeyur yad v ebhir na vashaṭkuryur, acyutād yajñasya  
 cyaveran, yajñāt prāṇāt Prajāpateḥ paṣubhyo jihmā īyus  
 6 tasmād ṛigmebhya evādhi preshitavyam, ṛigmebhyo 'dhi  
 vashaṭkrītyam. tan na vācam āptām śrāntām rikṇavahīm  
 vāharāviṇīm ṛichanti, nācyutād yajñasya cyavante, na ya-  
 jñāt prāṇāt Prajāpateḥ paṣubhyo jihmā yanti || 9 || 4 ||

1 Pāruecheṇīr upadadhāti pūrvayoh savanayoh purastāt  
 prasthitayājyānām. rohitam vai nāmaitac chando yat pārue-  
 cheṇam. etena vā Indrah sapta svargāṇi lokān arohad  
 2 rohati sapta svargāṇi lokān ya evam veda 3 tad āhur:  
 yat pañcapadā eva pañcamasyāhno rūpam shaṭpadāḥ sha-  
 shṭhasyātha kasmāt saptaṭpadāḥ shashṭhe 'hañ chasyanta

iti 4 shadbhir eva padaiḥ shashṭham ahar āpnuvanty apa-  
chidyevaitad ahar yat saptamaṁ, tad eva saptamena pade-  
nābhyārabhya vasanti. vācam eva tat punar upayanti,  
saṁtatyai 5 saṁtatais tryahair avyāvachinnair yanti ya  
evam vidvāṁso yanti || 10 || 5 ||

1 Devāsura vā eshu lokeshu samayatanta. te vai de-  
vāḥ shashṭhenaivāhnaibhyo lokebhyo 'surān prāṇudanta.  
teshāṁ yāny antarhastināni vasūny āsais, tāny ādāya sa-  
mudram praupyanta. ta etenaiva chandasānuhāyāntarha-  
stināni vasūny ādadata. tad yad etat padam punaḥpadam,  
sa evāṅkuṣa āsañjanāyā 2 dvishato vasu datte, nir enam  
ebhyaḥ sarvebhyo lokebhyo nudate, ya evaṁ veda || 11 || 6 ||

1 Dyaur vai devatā shashṭham ahar vahati, trayastriṅśaḥ  
stomo raivatam sāmāticchandāś chando. yathādevatam enena  
yathāstomam yathāsāma yathāchandasaṁ rādhnoti ya evaṁ  
veda 2 yad vai samānodarkam, tat shashṭhasyāhno rūpam.  
yad dhy eva tritīyam abas tad etat punar yat shashṭham.  
yad aśvavad yad antavad yat punarāvṛittam yat punarni-  
rṛittam yad ratavad yat paryastavad yat trivad yad anta-  
rūpam, yad uttame pade devatā nirucyate, yad asau loko  
'bhyudito 3 yat pārucchepam yat saptapadam yan nārāṣa-  
ṇsam yan nābhānedishṭham yad raivatam yad atichandā  
yat kṛitam yat tritīyasyāhno rūpam: etāni vai shashṭhasyā-  
hno rūpāny 4 ayam jāyata manusho dharīmaṇīti sha-  
shṭhasyāhna ājyam bhavati pārucchepam atichandāḥ sapta-  
padam shashṭhe 'hani shashṭhasyāhno rūpam 5 stīrṇam  
barhir upa no yāhi vītaya, ā vām ratho niyutvān  
vakshad avase, sushumā yātam adribhir, yuvām  
stomebhir devayanto aśvinā, var maha indra, vṛi-  
shann indrā, stu śraushaḥ, o shū no agne sṛiṇuhi  
tvam īlito, ye devāso divy ekādaśa sthe, yam ada-  
dād rabhasam ṛiṇacyutam iti praugam pārucchepam

atichandāḥ sapṭapadaṃ shashṭhe 'hani shashṭhasyāhno rū-  
 paṃ 6 sa pūrvyo mahānām iti marutvatīyasya pratipad.  
 anto vai mahad, antaḥ shashṭham ahaḥ shashṭhe 'hani sha-  
 shṭhasyāhno rūpaṃ 7 traya indrasya somā, indra ne-  
 dīya ed ihi, pra nūnam brahmaṇas patir, agnir  
 netā, tvam soma kratubhiḥ, pinvanty apo, nakih  
 sudāso ratham iti tritīyenāhnā samāna ātānaḥ shashṭhe  
 'hani shashṭhasyāhno rūpaṃ 8 yaṃ tvam ratham indra  
 medhasātaya iti sūktam pārucchepaṃ atichandāḥ sapṭa-  
 padaṃ shashṭhe 'hani shashṭhasyāhno rūpaṃ 9 sa yo vṛi-  
 shā vṛishṇyebhiḥ samokā iti sūktam samānodarkam  
 shashṭhe 'hani shashṭhasyāhno rūpaṃ 10 indra marutva  
 iha pāhi somam iti sūktam, tebhiḥ sākam pibatu  
 vṛitrakhāda ity: anto vai khādo, 'ntaḥ shashṭham ahaḥ  
 shashṭhe 'hani shashṭhasyāhno rūpaṃ 11 tad u traisṭu-  
 bham. tena pratishṭhitapadena savanam dādharāyatanād  
 evaitena na pracyavate 12 'yaṃ ha yena vā idam iti  
 paryāsaḥ, svar marutvatā jitam ity: anto vai jitam,  
 antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyāhno rū-  
 paṃ 13 tā u gāyatriyo. gāyatriyo vā etasya tryahasya ma-  
 dhyamdinam vahanti. tad vai tac chando vahati yasmin  
 nivid dhīyate. tasmād gāyatrīshu nividam dadhāti 14 re-  
 vatir naḥ sadhamāde, revāñ id revata stoteti rai-  
 vatam pṛishṭham bhavati. bārhathe 'hani shashṭhe 'hani sha-  
 shṭhasyāhno rūpaṃ 15 yad vāvāneti dhāyācyutā 16 tvām  
 id dhi havāmaha iti bṛihato yonim anu nivartayati. bā-  
 rhatam hy etad ahar āyatanene 17 ndram id devatātaya  
 iti sāmāpragātho nirittavān shashṭhe 'hani shashṭhasyāhno  
 rūpaṃ 18 tyam ū shu vājinam devajūtam iti tārksṣhyo  
 'cyutaḥ || 12 || 7 ||

1 Endra yāhy upa naḥ parāvata iti sūktam pā-  
 rucchepaṃ atichandāḥ sapṭapadaṃ shashṭhe 'hani shashṭha-

syāhno rūpam 2 pra ghā nv asya mahato mahānīti  
 sūktam samānodarkam shashṭhe 'hani shashṭhasyāhno rū-  
 pam 3 abhūr eko rāyipate rayiṇām iti sūktam, ra-  
 tham ā tishṭha tuvinṛimṇa bhīmam ity: anto vai  
 sthitam, antaḥ shashṭham ahaḥ shashṭhe 'hani shashṭhasyā-  
 hno rūpam 4 tad u traishṭubham. tena pratishṭhitapadena  
 savanam dādḥārāyatanād evaitena na pracyavata 5 upa no  
 haribhiḥ sutam iti paryāsaḥ samānodarkam shashṭhe  
 'hani shashṭhasyāhno rūpam 6 tā u gāyatriyo. gāyatriyo vā  
 etasya tryahasya madhyamdinam vahanti. tad vai tac cha-  
 ndo vabati yasmin nivid dhīyate. tasmād gāyatrīshu nivi-  
 dam dadhāty 7 abhi tyam devam savitāram oṇyor  
 iti vaiśvadevasya pratipad atichandāḥ shashṭhe 'hani sha-  
 shṭhasyāhno rūpam 8 tat savitur vareṇyam, dosho  
 āgād ity anucaro. 'nto vai. gatam, antaḥ shashṭham ahaḥ  
 shashṭhe 'hani shashṭhasyāhno rūpam 9 ud u shya devaḥ  
 savitā savāyetyeti sāvitrām, śaṣvattamam tadapā va-  
 hnir asthād ity: anto vai sthitam, antaḥ shashṭham ahaḥ  
 shashṭhe 'hani shashṭhasyāhno rūpam 10 katarā pūrvā  
 katarāparāyor iti dyāvāprithivīyam samānodarkam sha-  
 shṭhe 'hani shashṭhasyāhno rūpam 11 kim u śreshṭhaḥ  
 kim yavishṭho na ājagann, upa no vājā adhva-  
 ram ṛibhukshā ity ārbhavam nārāṣaṇsam trivat shashṭhe  
 'hani shashṭhasyāhno rūpam 12 idam itthā raudram  
 gūrtavacā, ye yajñena dakṣiṇayā samaktā iti vai-  
 švadevam || 13 || s ||

1 Nābhānedishṭham śaṇsati 2 Nābhānedishṭham vai Mā-  
 navam brahmacyam vasantam bhrātaro nirabhajan. so  
 'bravīd etya: kim mahyam abhāktety. etam eva nishṭhāvam  
 avavaditāram ity abruvaṇs. tasmād dhāpy etarhi pitaram  
 putrā: nishṭhāvo 'vavaditety evācakshate 3 sa pitaram etyā-  
 bravīt: tvām ha vāva mahyam tatābhākshur iti. tam pitā-

bravīn: mā putraka tad ādrithā. Aṅgirasō vā ime svar-  
 rgāya lokāya satram āsate, te shashṭham-shashṭham evāhar  
 āgatya muhyanti. tān ete sūkte shashṭhe 'hani śaṁsaya,  
 teshāṃ yat sahasraṃ satrapariveshaṇaṃ tat te svar yanto  
 dāsyantīti. tatheti 4 tān upaiḥ: prati grībhṇīta māna-  
 vaṃ sumedhasa iti. tam abruvan: kimkāmo vadasīti, dam  
 eva vaḥ shashṭham ahaḥ prajñāpayānīty abravīd, atha yad  
 va etat sahasraṃ satrapariveshaṇaṃ tan me svar yanto  
 datteti. tatheti. tān ete sūkte shashṭhe 'hany aśaṁsayat,  
 tato vai te pra yajñam ajānan pra svargaṃ lokaṃ 5 tad  
 yad ete sūkte shashṭhe 'hani śaṁsati, yajñasya prajñātyai  
 svargasya lokasyānukhyātyai 6 taṃ svar yanto 'bruvann:  
 etat te brāhmaṇa sahasraṃ iti. tad enaṃ samākurvāṇaṃ  
 puruṣaḥ kṛiṣṇaśavāsya uttarata upotthāyābravīn: mama  
 vā idam, mama vai vāstuham iti. so 'bravīn: mahyaṃ vā  
 idam adur iti. tam abravīt: tad vai naṃ tavaiva pitari  
 praśna iti. sa pitaram ait, tam pitābravīn: nanu te putra-  
 kādūṣṛ ity. adur eva ma, ity abravīt, tat tu me puruṣaḥ  
 kṛiṣṇaśavāsya uttarata upodatishṭhan: mama vā idam,  
 mama vai vāstuham ity āditeti. tam pitābravīt: tasyaiva  
 putraka, tat-taṭ tu sa tubhyaṃ dāsyatīti. sa punar etyā-  
 bravīt: tava ha vāva kila bhagava idam iti me pitāheti.  
 so 'bravīt: tad ahaṃ tubhyam eva dadāmi ya eva satyam  
 avādīr iti 7 tasmād evaṃ viduṣhā satyam eva vaditavyaṃ  
 8 sa esha sahasrasanir mantro yaṃ nābhānedishṭha 9 upai-  
 naṃ sahasraṃ namati, pra shashṭhenāhnā svargaṃ lokaṃ  
 jānāti ya evaṃ veda || 14 || 9 ||

1 Tāny etāni sahaacarāṇy ity ācakshate: nābhānedi-  
 shṭham vālakhilyā vṛiṣhākapim evayāmarutaṃ, tāni sahaiva  
 śaṁsed 2 yad eshaṃ antariyāt, tad yajamānasyāntariyād  
 3 yadi nābhānedishṭham reto 'syāntariyād, yadi vālakhilyāḥ  
 prāṇān asyāntariyād, yadi vṛiṣhākapim ātmānam asyānta-

riyād, yady evayāmarutam pratishtāyā enam cyāvayed  
 daivyai ca nānushyai ca 4 nābhānedishthenaiva reto 'si-  
 űcat, tad vākhilyābhīr vyakarot, Sukīrtinā Kāksihvatena  
 yoniṃ vyahāpayad: urau yathā tava śarman made-  
 meti. tasmā jyāyān san garbhaḥ kaṇiānsaṃ santaṃ yo-  
 niṃ na hinasti, brahmaṇā hi sa kṛipta. evayāmarutaitavai  
 karoti, tenedaṃ sarvaṃ etavai kṛitaṃ eti yad idaṃ kiṃ-  
 cāśhaṣ ca kṛishṇaṃ ahaṣ arjunaṃ cety āgnimāru-  
 tasya pratipad, ahaṣ cāhaṣ ceti punarāvṛittam punar-  
 nṛittam shashṭhe 'hani shashṭhasyāhno rūpaṃ 6 madhvo  
 vo nāma mārutaṃ yajatrā iti mārutaṃ bahvabhivyāhri-  
 tyam. anto vai bahv, antaḥ shashṭham ahaḥ shashṭhe 'hani  
 shashṭhasyāhno rūpaṃ 7 jātavedase sunavāma somam  
 iti jātavedasyācyutā 8 sa pratnathā sahasā jāyamāna  
 iti jātavedasyaṃ samānodarkam shashṭhe 'hani shashṭha-  
 syāhno rūpaṃ 9 dhārayan-dhārayaṇṇ iti śaṇṣati, prasraṇṣād  
 vā antasya bibhāya. tad yathā punarāgrantham punar-  
 grantham antam badhniyān mayūkham vāntato dhāraṇāya  
 nihanyāt, tādṛik tad yad dhārayan-dhārayaṇṇ iti śaṇṣati  
 saṃtatyai 10 saṃtatais tryahair avyavachinnair yanti ya  
 evaṃ vidvāṇso yanti yanti || 15 || 10 ||

Iti pañcamapañcikāyaṃ dvitīyo 'dhyāyaḥ.

Iti dvāvīṣādhyaḥ daśamaḥ khaṇḍaḥ.

1 Yad vā eti ca preti ca tat saptamasyāhno rūpaṃ  
 2 yad dhy eva prathamam ahas tad evaitat punar yat sa-  
 ptamaṃ 3 yad yuktavad yad rathavad yad āśumad yat pi-  
 bavad, yat prathame pade devatā nirucyate, yad ayaṃ loko  
 'bhyudito 4 yaj jātavad yad aniruktaṃ 5 yat karishyad yat  
 prathamasyāhno rūpaṃ: etāni vai saptamasyāhno rūpāṇi  
 6 samudrād ūrmir madhumāñ ud ārad iti saptamasyā-  
 hna ājyam bhavaty aniruktaṃ saptame 'hani saptamasyāhno  
 rūpaṃ 7 vāg vai samudro. na vai vāk kshiyate, na samu-

draḥ kshiyate. tad yad etat saptamasyāhna ājyam bhavati, yajñād eva tad yajñam tanvate, vācam eva tat punar upayanti samtatyai 8 samtatais tryahair avyavachinnair yanti ya evaṃ vidvāṃso yanty 9 āpyante vai stomā, āpyante chandāṃsi shasbthe 'hani. tad yathaivāda ājyenāvadānāni punaḥ pratyabhighārayanty ayātayāmatāyā, evaṃ evaitat stomāṃś ca chandāṃsi ca punaḥ pratyupayanty ayātayāmatāyai yad etat saptamasyāhna ājyam bhavati 10 tad u traishtubham. trishtupprātahsavana esha tryaha 11 ā vāyo bhūsha śucipā upa naḥ, pra yābhir yāsi dāṣvāṃsam ach,ā no niyudbhiḥ śatinībhir adhvaram, pra sotā jiro adhvareshv asthād, ye vāyava indramādanāso, yā vām śataṃ niyuto yāḥ sahasram, pra yad vām mitrāvaruṇā spūrdhann, ā gomatā nāsatyā rathen,ā no deva śavasā yāhi śushmin, pra vo yajñeshu devayaṃto arcan, pra kshodasā dhāyasā sasra esheti pratigam. eti ca preti ca saptame 'hani saptamasyāhno rūpaṃ. tad u traishtubham. trishtupprātahsavana esha tryaha 12 ā tvā ratham yathotaya, idaṃ vaso sutam andha, indra nedīya ed ihi, praitu brahmaṇas patir, agnir netā, tvam soma kratubhiḥ, pinvanty apah, pra va indrāya bṛihata iti prathamenāhnā samāna ātānaḥ saptame 'hani saptamasyāhno rūpaṃ 13 kayā śubhā savayasaḥ sanīlā iti sūktam, na jāyamāno naṣate na jāta iti jātavat saptame 'hani saptamasyāhno rūpaṃ 14 tad u kayāśubhīyam. etad vai saṃjñānaṃ samtani sūktam yat kayāśubhīyam. etena ha vā Indro 'gastyo Marutas te samajānata. tad yat kayāśubhīyam śaṃsati, saṃjñātyā eva 15 tad v āyushyam. tad yo 'sya priyaḥ syāt, kuryād evāsya kayāśubhīyam 16 tad u traishtubham. tena pratishthitapadena savanam dādharāyatanād evaitena na pracyavate 17 tyam su mesham

mahayā svarvidam iti sūktam, atyaṃ na vājaṃ havanasyadam ratham iti rathavat saptame 'hani saptamasyāhno rūpaṃ 18 tad u jāgataṃ. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīṣhu nividam dadhāti 19 mithunāni sūktāni śasyante traishṭubhāni ca jāgātāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvam hy ehi cerava iti bṛihatprishṭham bhavati saptame 'hani 21 yad eva shashṭhasyāhnaḥ tad 22 yad vai rathamtarām tad vairūpaṃ yad bṛihat tad vairājaṃ, yad rathamtarām tac chākvaraṃ yad bṛihat tad raivataṃ 23 tad yad bṛihatprishṭham bhavati, bṛihataiva tad bṛihat pratyuttabhnavanty astomakṛintatrāya 24 yad rathamtarām syāt, kṛintatram syāt 25 tasmād bṛihad eva kartavyam 26 yad vāvāneṭi dhāyācyutā 27 bhi tvā śūra nonuma iti rathamtarasya yonim anu nivartayati. rathamtarām hy etad ahar āyatanena 28 pibā sutasya rasina iti sāmāpragāthaḥ pibavān saptame 'hani saptamasyāhno rūpaṃ 29 tyam ū shu vājinaṃ devajūtam iti tārksyō 'cyutah || 16 || 1 ||

1 Indrasya nu vīryāṇi pra vocam iti sūktam. preti saptame 'hani saptamasyāhno rūpaṃ 2 tad u traishṭubham. tena pratishṭhitapadena savanam dādharāyatanād evaitena na pracyavate 3 'bhi tyam mesham puruhūtam ṛigmiyam iti sūktam. yad vāva preti tad abhīti saptame 'hani saptamasyāhno rūpaṃ 4 tad u jāgataṃ. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāj jagatīṣhu nividam dadhāti 5 mithunāni sūktāni śasyante traishṭubhāni ca jāgātāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 6 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau.

rāthamtare 'hani saptame 'hani saptamasyāhno rūpam  
 7 abhi tvā deva savitar iti sāvitram. yad vāva preti  
 tad abhīti saptame 'hani saptamasyāhno rūpam 8 pretām  
 yajñasya sambhuveti dyāvāprithivīyam. preti saptame  
 'hani saptamasyāhno rūpam 9 ayam devāya janmana  
 ity ārbhavam jātavat saptame 'hani saptamasyāhno rūpam  
 10 ā yāhi vanasā saheti dvipadāḥ śaṁsati. dvipād vai  
 puruṣaḥ catuṣpādāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣū-  
 nām avaruddhyai. tad yad dvipadāḥ śaṁsati, yajamānam  
 eva tad dvipratishṭham catuṣpātsu paṣuṣu pratishṭhāpa-  
 yaty 11 abhir agne duvo gira iti vaiṣvadevam. eti sa-  
 ptame 'hani saptamasyāhno rūpam 12 tāny u gāyatrāṇi.  
 gāyatratrītiyasavana esha tryaho 13 vaiṣvānaro ajīja-  
 nad ity āgnimārutasya pratipaj. jātavat saptame 'hani sa-  
 ptamasyāhno rūpam 14 pra yat vas trishṭubham isham  
 iti mārutam. preti saptame 'hani saptamasyāhno rūpam  
 15 jātavedase sunavāma somam iti jātavedasyācyutā  
 16 dūtām vo viṣvavedasam iti jātavedasyam aniruktam  
 saptame 'hani saptamasyāhno rūpam 17 tāny u gāyatrāṇi.  
 gāyatratrītiyasavana esha tryahaḥ || 17 || 2 ||

1 Yād vai neti na preti yat sthitam, tad aṣṭamasyā-  
 hno rūpam 2 yad dhy eva dvitīyam ahas tad evaitat punar  
 yad aṣṭamam 3 yad ūrdhvavad yat prativā yad antarvad  
 yad vṛishanvad yad vṛidhanvad, yan madhyame pade de-  
 vatā nirucyate, yad antariksham abhyuditam 4 yad dvya-  
 gni yan mahadvad yad dvihūtavad yat punarvad yat ku-  
 rvad 5 yad dvitīyasyāhno rūpam: etāni vā aṣṭamasyāhno  
 rūpāṇy 6 agniṁ vo devam agnibhiḥ sajoshā ity aṣṭa-  
 masyāhna ājyam bhavati dyagny aṣṭame 'hany aṣṭama-  
 syāhno rūpam 7 tad u trishṭubham. trishṭuppratāḥsavana  
 esha tryahaḥ 8 kuvid aṅga namasā ye vṛidhāsaḥ, pī-  
 vo annāṁ rayivṛidhaḥ sumēdhā, uchann ushasaḥ

sudinā ariprā, uṣantā dūtā na dabhāya gopā,  
yāvat taras tanvo yāvad ojaḥ, prati vām sūra  
udite sūktair, dhenuḥ prasnasya kāmyaṁ duhānā,  
brahmā na indropa yāhi vidvān, ūrdhvo agniḥ  
sumatiṁ vasvo aśred, uta syā naḥ sarasvatī  
jushāṇeti praṅgam prativad antarvad dvihūtavad ūrdhva-  
vad aśtame 'hany aśtāmasyāhno rūpaṁ 9 tad u traish-  
tubhaṁ. trishṭupprātaḥsavana esha tryaho 10 viśvāna-  
rasya vas patim, indra it somapā eka, indra ne-  
dīya ed ihy, ut tishṭha brahmaṇas pate, 'gnir netā,  
tvam soma kratubhiḥ, pinvanti apo, bṛihad in-  
drāya gāyateti dvitīyenāhnā samāna ātāno 'śtame 'hany  
aśtāmasyāhno rūpaṁ 11 śaṁsā mahām indraṁ ya-  
smin viśvā iti sūktam mahadvad aśtame 'hany aśta-  
masyāhno rūpaṁ 12 mahāṣ cit tvam indra yata etān  
iti sūktam mahadvad aśtame 'hany aśtāmasyāhno rūpaṁ  
13 pibā somam abhi yam ugra tarda iti sūktam,  
ūrvam gavyam mahi grīṇāna indreti mahadvad  
aśtame 'hany aśtāmasyāhno rūpaṁ 14 mahāñ indro  
nṛivad ā carshaṇiprā iti sūktam mahadvad aśtame  
'hany aśtāmasyāhno rūpaṁ 15 tad u traishṭubhaṁ. tena  
pratiśṭhitapadena savanaṁ dādhrāyatanād evaitena na  
pracyavate 16 tam asya dyāvāprithivī sacetaseti sū-  
ktam, yad ait kṛiṇvāno mahimānam indriyam iti  
mahadvad aśtame 'hany aśtāmasyāhno rūpaṁ 17 tad u  
jāgataṁ. jagatyō vā etasya tryabasya madhyamdinam va-  
hanti. tad vai tac chando vahati yasmin nivid dhīyate.  
tasmāḥ jagatīshu nividam dadhāti 18 mithunāni sūktāni śa-  
syante traishṭubhāni ca jāgatāni ca. mithunam vai paṣa-  
vaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 19 maha-  
dvanti sūktāni śasyante. mahad vā antariksham, antari-  
kshasyāptyai 20 pañca sūktāni śasyante. pañcapadā pa-

ñkṭiḥ pāñkto yajñāḥ pāñktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyā 21 abhi tvā sūra nonumo, 'bhi tvā pūrvapītaya iti rathamtaram prishṭham bhavaty asṭame 'hani 22 yad vāvāneti dhāyyācyutā 23 tvām id dhi havāmaha iti brīhato yonim anu nivartayati. bārha-tam hy etad ahar āyataneno 24 bhayaṃ śṛṇavac ca na iti sāmāpragātho. yac cedam adya yad u ca hya āsīd iti bārhate 'hany asṭame 'hany asṭamasyāhno rūpaṃ 25 tyam ūshu vājinam devajūtam iti tārksyho 'cyutaḥ || 18 || ॥

1 Apūrvyā purutamāny asmā iti sūktam, mahe vīrāya tavase turāyēti mahadvad asṭame 'hany asṭamasyāhno rūpaṃ. tāṃ su te kīrtim maghavan mahitveti sūktam mahadvad asṭame 'hany asṭamasyāhno rūpaṃ. tvam mahāñ indra yo ha śushmair iti sūktam mahadvad asṭame 'hany asṭamasyāhno rūpaṃ. tvam mahāñ indra tubhyaṃ ha kshā iti sūktam mahadvad asṭame 'hany asṭamasyāhno rūpaṃ 2 tad u traishṭubhaṃ. tena pratishṭhitapadena savanam dādharāyatanād evaitena na pracyavate 3 divaḥ cid asya varimā vi papratha iti sūktam, indram na mahneti mahadvad asṭame 'hany asṭamasyāhno rūpaṃ 4 tad u jāgataṃ. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmā j jagatīshu nividam dadhāti 5 mithunāni sūktāni śasyante traishṭubhāni ca jāgataṃ ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 6 mahadvanti sūktāni śasyante. mahad vā antariksham, antarikshasyāptyai. pañca-pañca sūktāni śasyante. pañcapadā pāñkṭiḥ pāñkto yajñāḥ pāñktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 7 tāni dve-dhā, pañcānyāni pañcānyāni, daśa sampadyante: sā daśinī virāl. annam virāl annam paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 8 viśvo devasya netus, tat savitur

vareṇyam, ā viṣvadevaṃ satpatim iti vaiṣvadevasya  
 pratipadanucarau. bārhate 'hany asṭame 'hany asṭama-  
 syāhno rūpaṃ 9 hiraṇyapāṇim ūtaya iti sāvitrām  
 ūrdhvavad asṭame 'hany asṭamasyāhno rūpaṃ 10 mahī  
 dyauḥ prithivī ca na iti dyāvāprithivīyam mahadvad  
 asṭame 'hany asṭamasyāhno rūpaṃ 11 yuvānā pitarā  
 punar ity ārbhavam punarvad asṭame 'hany asṭamasyā-  
 hno rūpaṃ 12 imā nu kam bhuvanā sīśadhāmeti  
 dvipadāḥ śaṁsati. dvipād vai puruṣaḥ catuṣpādāḥ paṣa-  
 vaḥ paśavaḥ chandamāḥ, paśūnām avaruddhyai. tad yad  
 dvipadāḥ śaṁsati, yajamānam eva tad dvipratishṭham catu-  
 shpātsu paśuḥ pratishṭhāpayati 13 devānām id avo  
 mahad iti vaiṣvadevaṃ mahadvad asṭame 'hany asṭa-  
 masyāhno rūpaṃ 14 tāny u gāyatrāṇi. gāyatrātritiyasavana  
 esha tryaha 15 ritāvānam vaiṣvānaram ity āgnimāruta-  
 sya pratipad, agnir vaiṣvānaro mahān iti mahadvad  
 asṭame 'hany asṭamasyāhno rūpaṃ 16 krīḷam vaḥ śa-  
 rdho mārutam iti mārutam, jambhe rasasya vāvṛi-  
 dha iti vṛidhanvad asṭame 'hany asṭamasyāhno rūpaṃ  
 17 jātavedase sunavāma somam iti jātavedasyācyu-  
 tā 18 gne mṛīḷa mahān asīti jātavedasyam mahadvad  
 asṭame 'hany asṭamasyāhno rūpaṃ 19 tāny u gāyatrāṇi.  
 gāyatrātritiyasavana esha tryaha esha tryahaḥ || 19 || 4 ||

Iti pañcamapañcikaṃ tṛtīyo 'dhyāyaḥ.

Iti trayaviṃśadyāye caturthaḥ khaṇḍaḥ.

1 Yad vai samānodarkam, tan navamasyāhno rūpaṃ  
 2 yad dhy eva tṛtīyam ahas tad evaitat punar yan nava-  
 mam 3 yad aṣvavad yad antavad yat punarāvṛittam yat  
 punarnirittam yad ratavad yat paryastavad yat trivad  
 yad antarūpaṃ, yad uttame pade devatā nirucyate, yad  
 asau loko 'bhyudito 4 yac chucivad yat satyavad yat kshe-  
 tivad yad gatavad yad okavad 5 yat kṛitam yat tṛtīyasyā-

hno rūpam: etāni vai navamasyāhno rūpāṇy 6 aganma mahā namasā yavishṭham iti navamasyāhna ājyam bhavati gatavan navame 'hani navamasyāhno rūpam 7 tad u traisṭubham. trisṭupprātaḥsavana esha tryahaḥ 8 pra vīrayā śucayo dadrire te, te satyena manasā dīdhyanā, divi kshayantā rajasah prithivyām, ā vi-śvavārāśvinā gatam no, 'yam soma indra tubhyam sunva ā tu, pra brahmāno aṅgirasō nakshanta, sarasvatīm devayanto havanta, ā no divo bṛihatāḥ parvatād ā, sarasvaty abhi no neshi vasya iti praūgam śucivat satyavat kshetivad gatavad okavan navame 'hani navamasyāhno rūpam 9 tad u traisṭubham. trisṭupprātaḥsavana esha tryahas 10 tam-tam id rādhase mahe, traya indrasya somā, indra nedīya ed ihi, pra nūnam brahmaṇas patir, agnir netā, tvam soma kratubhiḥ, pinvanty apo, nakiḥ sudāso ratham iti tṛtīyenāhnā samāna ātāno navame 'hani navamasyāhno rūpam 11 indraḥ svāhā pibatu yasya soma iti sūktam. anto vai svāhākāro, 'nto navamam ahar navame 'hani navamasyāhno rūpam 12 gāyat sāma nabhanyam yathā ver iti sūktam, arcāma tad vāvṛidhānam svarvad ity: anto vai svar, anto navamam ahar navame 'hani navamasyāhno rūpam 13 tishṭhā harī ratha ā yujyamāneti sūktam. anto vai sthitam, anto navamam ahar navame 'hani navamasyāhno rūpam 14 imā u tvā purutamasya kārora iti sūktam, dhiyo ratheshṭham ity: anto vai sthitam, anto navamam ahar navame 'hani navamasyāhno rūpam 15 tad u traisṭubham. tena prati-śṭhitapadena savanam dādharāyatanād evaitena na pracyavate 16 pra mandine pitumad arcatā vaca iti sūktam samānodarkam navame 'hani navamasyāhno rūpam 17 tad u jāgatam. jagatyō vā etasya tryahasya madhyamdinam

valanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāḥ jagatīṣhu nividam dadhāti 18 mithunāni sūktāni śasyante traisṭubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 19 pañca sūktāni śasyante. pañcapadā pañktiḥ pāṅkto yajñāḥ pāṅktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 20 tvām id dhi havāmahe, tvam hy ehi cerava iti bṛihatpṛiṣṭham bhavati navame 'hani 21 yad vāvāneti dhāyyācyutābhi tvā sūra nonuma iti rathamtarasya yonim anu nivartayati. rāthamtaram hy etad ahar āyataneन्द्रा tridhātu śaraṇam iti sāmāpragāthas trivān navame 'hani navamasyāhno rūpam. tyam ū shu vājinam devajūtam iti tārksṣhyo 'cyutāḥ || 20 || 1 ||

1 Sam ca tve jagmur gira indra pūrvīr iti sūktam gatavan navame 'hani navamasyāhno rūpam 2 kadā bhuvan rathakshayāni brahmeti sūktam kshetivād antarūpam. kshetivā vā antam gatvā, navame 'hani navamasyāhno rūpam 3 ā satyo yātu maghavāñ ṛijishīti sūktam satyavan navame 'hani navamasyāhno rūpam 4 tat ta indriyam paramam parācair iti sūktam. anto vai paramam, anto navamam ahar navame 'hani navamasyāhno rūpam 5 tad u traisṭubham. tena pratishṭhitapadena savanam dādharāyatanād evaitena na pracyavate 6 'ham bhuvam vasunāḥ pūrvyas patir iti sūktam, aham dhanāni sam jayāmi śasvata ity: anto vai jitam, anto navamam ahar navame 'hani navamasyāhno rūpam 7 tad u jāgataḥ. jagatyō vā etasya tryahasya madhyamdinam vahanti. tad vai tac chando vahati yasmin nivid dhīyate. tasmāḥ jagatīṣhu nividam dadhāti 8 mithunāni sūktāni śasyante traisṭubhāni ca jāgatāni ca. mithunam vai paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. pañcapañca sūktāni śasyante. pañcapadā pañktiḥ pāṅkto yajñāḥ

pāṅktāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. tāni dvedhā, pañcānyāni pañcānyāni, daṣa sampadyante: sā daṣiṇī virāl. annaṃ virāl annaṃ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai 9 tat savitur vṛiṇīmahe, 'dyā no deva savitar iti vaiṣvadevasya pratipadanucarau. rāthamtare 'hani navame 'hani navamasyāhno rūpaṃ 10 dosho āgād iti sāvitram. anto vai gamtam, anto navamam ahar navame 'hani navamasyāhno rūpaṃ 11 pra vām mahi dyavī abhīti dyāvāprithivīyaṃ, śuci upa praśastaya iti śucivan navame 'hani navamasyāhno rūpaṃ 12 indra ishe dadātu nas, te no ratnāni dhattanety ārbhavam, trir ā sāptāni sunvata iti trivan navame 'hani navamasyāhno rūpaṃ 13 babhrur eko vishuṇaḥ sūnaro yuветi dvipadāḥ śaṁsati. dvipād vai puruṣaḥ catuṣhpādāḥ paṣavaḥ paṣavaḥ chandomāḥ, paṣūnām avaruddhyai. tad yad dvipadāḥ śaṁsati, yajamānam eva tad dvipratishṭham catuṣhpātsu paṣuṣhu pratishṭhāpayati 14 ye triṇṣati trayas para iti vaiṣvadevaṃ trivan navame 'hani navamasyāhno rūpaṃ 15 tāny u gāyatrāṇi. gāyatrātritiyasavana esha tryaho 16 vaiṣvānaro na ūtaya ity āgnimārutasya pratipad, ā pra yātu parāvata ity: anto vai parāvato, 'nto navamam ahar navame 'hani navamasyāhno rūpaṃ 17 maruto yasya hi kshaya iti mārutam kshetivad antarūpaṃ. kshetīva vā antam gatvā, navame 'hani navamasyāhno rūpaṃ 18 jātavedase sunavāma somam iti jātavedasyācyutā 19 prāgnaye vācam irayeti jātavedasyaṃ samānodarkam navame 'hani navamasyāhno rūpaṃ 20 sa naḥ parśhad ati dvishaḥ sa naḥ parśhad ati dvisha iti śaṁsati. bahu vā etasmin navarātre kimca-kimca vāraṇaṃ kriyate, śāntyā eva. tad yat: sa naḥ parśhad ati dvishaḥ sa naḥ parśhad ati dvisha iti śaṁsati, sarvasmād evaināṁs tad enasaḥ

pramuñcati 21 tāny u gāyatrāṇi. gāyatratrītiyasavana esha tryahaḥ || 21 || ² ||

1 Prishṭhyam shalaham upayanti. yathā vai mukham evam prishṭhyah shalahas. tad yathāntaram mukhasya jihvā tālu dantā, evam chandomā. atha yenaiva vācam vyākaroti yena svādu cāsvādu ca vijānāti, tad daṣamam ahar 2 yathā vai nāsike evam prishṭhyah shalahas. tad yathāntaram nāsikayor, evam chandomā. atha yenaiva gandhān vijānāti, tad daṣamam ahar 3 yathā vā akshy evam prishṭhyah shalahas. tad yathāntaram akshnaḥ kṛishṇam, evam chandomā. atha yaiva kanīnikā yena paśyati, tad daṣamam ahar 4 yathā vai karna evam prishṭhyah shalahas. tad yathāntaram karnasyaivam chandomā. atha yenaiva śṛiṇoti, tad daṣamam ahar 5 śṛīr vai daṣamam ahar, śṛiyam vā eta āgachanti ye daṣamam ahar āgachanti. tasmād daṣamam ahar avivākyam bhavati: mā śṛiyo 'vavāḍishmeti, duravavadam hi śreyasas 6 te tataḥ sarpanti 7 te mārjayante 8 te patniṣālām samprapadyante 9 teshām ya etām āhutiṃ vidyāt, sa brūyāt: samanvārabhadhvam iti. sa juhuyād 10 iha rameha ramadhvam, iha dhṛitir iha svadhṛitir, Agne vāt, svāhā vā! iti 11 sa yad iha ramety āhāsminn evaināis tal loke ramayatiha ramadhvam iti yad āha, prajāṃ evaishu tad ramayatiha dhṛitir iha svadhṛitir iti yad āha, prajāṃ caiva tad vācam ca yajamāneshu dadhāty. Agne vā! iti ratham-taram, svāhā vā! iti bṛihad 12 devānām vā etan mithunam yad bṛihadrathamtare, devānām eva tan mithunena mithunam avarundhate, devānām mithunena mithunam prajāyante prajātyai 13 prajāyate prajāyā paṣubhir ya evam veda 14 te tataḥ sarpanti, te mārjayante, ta āgnīdhram samprapadyante. teshām ya etām āhutiṃ vidyāt, sa brūyāt: samanvārabhadhvam iti. sa juhuyād 15 upasṛijan

dharuṇam mātaram dharuṇo dhayan | rāyas po-  
sham isham ūrjam asmāsu dīdharat svāheti 16 rā-  
yas posham isham ūrjam avarunddha ātmane ca yaja-  
mānebhyas ca yatraivam vidvān etām āhutim juhōti  
|| 22 || 3 ||

1 Te tataḥ sarpanti, te sadah samprapadyante. yathā-  
yatham anya ṛitvijo vyutsarpanti, samsarpanty udgātāras,  
te Sarparājñyā ṛikshu stuvata 2 iyaṁ vai Sarparājñiyam  
hi sarpato rājñiyam vā alomikevāgra āsīt. saitam mantram  
apaśyad: āyam gauḥ priṣṇir akramīd iti. tām ayam  
priṣṇir varṇa āviśan nānārūpo, yaṁ-yaṁ kāmam akāma-  
yata yad idaṁ kiṁcaushadhayo vanaspatayaḥ sārvaṇi rū-  
pāni 3 priṣṇir enaṁ varṇa āviśati nānārūpo, yaṁ-yaṁ kā-  
mam kāmāyate ya evaṁ veda 4 manasā prastauti manaso-  
dgāyati manasā pratiharati, vācā śaisati 5 vāk ca vai ma-  
naś ca devānām mithunam. devānām eva tan mithunena  
mithunam avarundhate, devānām mithunena mithunam pra-  
jāyante prajātyai. prajāyate prajāyā paśubhir ya evaṁ  
vedāḥ caturhotrīn hotā vyācashṭe, tad eva tat stutam  
anuśānsati 7 devānām vā etad yajñiyam guhyam nāma yac  
caturhotāras. tad yac caturhotrīn hotā vyācashṭe, devānām  
eva tad yajñiyam guhyam nāma prakāśam gamayati, tad  
enaṁ prakāśam gatam prakāśam gamayati. 8 gachati pra-  
kāśam ya evaṁ veda 9 yaṁ brāhmaṇam anūcānam yaśo  
narched, iti ha smāhāraṇyam paretya darbhistambān udgra-  
thya dakṣhiṇato brahmāṇam upaveśya caturhotrīn vyāca-  
kṣhīta 10 devānām vā etad yajñiyam guhyam nāma yac  
caturhotāras. tad yac caturhotrīn vyācakṣhīta, devānām  
eva tad yajñiyam guhyam nāma prakāśam gamayati, tad  
enaṁ prakāśam gatam prakāśam gamayati. gachati pra-  
kāśam ya evaṁ veda || 23 || 4 ||

1 Athaudumbarīm samanvārabhanta 2 iśham ūrjam

anvārabha ity 3 ūrg vā annādyam udumbaro 4 yad vai tad devā isham ūrjam vyabhajanta, tata udumbaraḥ samabhavat. tasmāt sa triḥ samvatsarasya pacyate 5 tad yad audumbarīm samanvārabhanta, isham eva tad ūrjam annādyam samanvārabhante 6 vācam yachanti. vāg vai yajño, yajñam eva tad yachanty 7 ahar niyachanty. ahar vai svargo lokah, svargam eva tal lokam niyachanti 8 na divā vācam visṛjieran. yad divā vācam visṛjierann, ahar bhrātrivṛyāya pariśiṁshyur 9 na naktam vācam visṛjieran. yan naktam vācam visṛjieran, rātrīm bhrātrivṛyāya pariśiṁshyuh 10 samayāvishitah sūryah syād, atha vācam visṛjieraṁs. tāvantam eva tad dvishate lokam pariśiṁshanty 11 atho khalv astamita eva vācam visṛjieraṁs, tamobhājam eva tad dvishantam bhrātrivṛyam kurvanty 12 āhavanīyam paritya vācam visṛjieran. yajño vā āhavanīyah svargo loka āhavanīyo, yajñenaiva tat svargena lokena svargam lokam yanti 13 yad ihonam akarma yad atyarīricāma | Prajāpatim tat pitaram apyetv iti vācam visṛjiente 14 Prajāpatim vai prajā anuprajāyante, Prajāpatir ūnātiriktaḥ pratishṭhā, nainān ūnam nātiriktaḥ hinasti 15 Prajāpatim evonātiriktaṇy abhyatyarjanti ya evam vidvāṁsa etena vācam visṛjiente 16 tasmād evam vidvāṁsa etenaiva vācam visṛjieran || 24 || ॥

1 Adhvaryo ity āhvayate caturhotṛishu vadishyamāṇas, tad āhāvasya rūpam 2 om hotas tathā hotar ity adhvaryuh pratigrīṇāty avasite-vasite daśasu padeshu 3 teshāṁ cittiḥ srug āsī3t | 4 cittam ājyam āsī3t | 5 vāg vedir āsī3t | 6 ādhitam barhir āsī3t | 7 keto Agnir āsī3t | 8 vijñātam agnīd āsī3t | 9 prāṇo havir āsī3t | 10 sāmādhvaryur āsī3t | 11 Vācaspatir hotā3sī3t | 12 mana upavaktā3sī3t | 13 te vā etam graham agriḥṇata: Vācaspate vidhe nāman | vidhema te nāma | vidhes tvam asmākam nāmnā dyām

gacha | yāṃ devāḥ prajāpatigṛīhapataya ṛiddhim  
arādhnuvaṃs tām ṛiddhim rātsyāmo 14 'tha Prajā-  
pates tanūr anudravati brahmodyaṃ cāl5nnādā cāna-  
patnī cānnādā tad Agnir, annapatnī tad Ādityo 16 bha-  
drā ca kalyāṇī ca. bhādrā tat Somah, kalyāṇī tat pa-  
savo 17 'nilayā cāpabhayā cānilayā tad Vāyur, na hy  
esha kadā canelayaty. apabhayā tan mṛityuḥ, sarvaṃ hy  
etasmād bībhāyā 18 nāptā cānāpyā cānāptā tat prithivy,  
anāpyā tad dyaur 19 anādhrishyā cāpratidhrishyā  
cānādhrishyā tad Agnir, apratidhrishyā tad Ādityo 20 'pū-  
rvā cābhrātrivyā cāpūrvā tan mano, 'bhrātrivyā tat  
samvatsara 21 etā vāva dvādaśa Prajāpates tanva, esha  
kṛitsnaḥ Prajāpatis. tat kṛitsnam Prajāpatim āpnoti daśa-  
mam ahar 22 atha brahmodyaṃ vadanty. Agnir gṛīhapatir  
iti haika āhuḥ, so 'sya lokasya gṛīhapatir. Vāyur gṛīha-  
patir iti haika āhuḥ, so 'ntarikshalokasya gṛīhapatir. asau  
vai gṛīhapatir yo 'sau tapaty. esha paṭir, ṛitavo gṛīhā.  
yeshāṃ vai gṛīhapatim devaṃ vidvān gṛīhapatir bha-  
vati, rādhnoti sa gṛīhapati, rādhnuvanti te yajamānā.  
yeshāṃ vā apahatapāpmānaṃ devaṃ vidvān gṛīhapa-  
tir bhavaty, apa sa gṛīhapatiḥ pāpmānaṃ hate, 'pa te  
yajamānāḥ pāpmānaṃ ghnate. 'dhvāryo arātsmūrātsma  
|| 25 || 6 ||

Iti pañcamapañcīkāyāṃ caturtho 'dhyāyāḥ.

Iti caturviṃśādhyāye shashṭhaḥ khaṇḍaḥ.

1 Uddharābhavanīyam ity aparāhṇa āha. yad evāhṇā  
sādhū karoti, tad eva tat prāṇ uddhṛitya tadabhaye ni-  
dhatta 2 uddharābhavanīyam iti prātar āha. yad eva rātryā  
sādhū karoti, tad eva tat prāṇ uddhṛitya tadabhaye ni-  
dhatte 3 yajño vā āhavanīyaḥ, svargo loka āhavanīyo 4 ya-  
jña eva tat svarge loka svargaṃ lokaṃ nidhatte ya evaṃ  
veda 5 yo vā agnihotraṃ vaiśvadevaṃ shoḷaṣakalam paṣu-

shu pratishṭhitam veda, vaiṣvadevenāgnihotreṇa shoḷaṣaka-  
lena paśushu pratishṭhitena rādhnoti 6 raudram gavi sad,  
vāyavyam upāvasṛiṣṭam, āśvinam duhyamānam, saumyam  
dugdham, vāruṇam adhiṣṭitam, paushṇam samudantam,  
mārutam vishyandamānam, vaiṣvadevam binduman, mai-  
tram śarogrihitam, dyāvaprithivīyam udvāsitam, sāvitrām  
prakrāntam, vaiṣṇavam hriyamānam, bārhaspatyam upa-  
sannam, Agueḥ pūrvāhutih, Prajāpater uttaraindram hu-  
tam 7 etad vā agnihotram vaiṣvadevam shoḷaṣakalam  
paśushu pratishṭhitam 8 vaiṣvadevenāgnihotreṇa shoḷaṣa-  
kalena paśushu pratishṭhitena rādhnoti ya evaṃ veda  
|| 26 || 1 ||

1 Yasyāgnihotry upāvasṛiṣṭā duhyamānopaviṣet, kā  
tatra prāyaścittir iti. tām abhimantrayeta 2 yasmād bhī-  
shā nishīdasi tato no abhayam kṛidhi | paśūn naḥ  
sarvān gopāya namo rudrāya mīlhusa iti 3 tām  
utthāpayed 4 ud asthād devy aditir āyur yajñapatāv  
adhāt | indrāya kṛiṇvatī bhāgam mitrāya varu-  
ṇaya cety 5 athāsya udapātram ūdhasi ca mukhe copa-  
griṇṇīyād, athainām brāhmaṇāya dadyāt. sā tatra prāya-  
ścittir 6 yasyāgnihotry upāvasṛiṣṭā duhyamānā vāṣyeta,  
kā tatra prāyaścittir ity. aśanāyām ha vā eshā yajamā-  
nasya pratikhyāya vāṣyate. tām annam apy ādayec chā-  
ntyai, śāntir vā annam. sūyayasād bhagavatī hi  
bhūyā iti. sā tatra prāyaścittir 7 yasyāgnihotry upāvasṛi-  
ṣṭā duhyamānā syandeta, kā tatra prāyaścittir iti. sā yat  
tatra skandayet, tad abhimriṣya japed 8 yad adya du-  
gdham prithivīm asṛipta yad oshadhīr atyasṛipad  
yad āpah | payo griheshu payo aghnyāyām payo  
vatseshu payo astu tan mayīti. 9 tatra yat pa-  
riṣiṣṭam syāt, tena juhuyād yad alam homāya syād  
10 yady u vai sarvam siktam syād, athānyām āhūya

tām dugdhvā tena juhuyād, ā tv eva śraddhāyai hotavyam. sā tatra prāyaścittih 11 sarvaṃ vā āśya barhishyaṃ sarvaṃ parigṛihitaṃ ya evaṃ vidvān agnihotraṃ juhoti || 27 || 2 ||

1 Asau vā asyādityo yūpaḥ, prithivī vedir, oshadhayo barhir, vanaspataya idhmā, āpaḥ prokshanyo, diṣaḥ paridhaya 2 yad dha vā āśya kiṃca nasyati yaṃ mriyate yad apājanti, sarvaṃ haivainam tad amushmiṇi loke yathā barhishi dattam āgached evaṃ āgachati ya evaṃ vidvān agnihotraṃ juhoty 3 ubhayān vā esha devamanushyān viparyāsam dakṣiṇā nayati sarvaṃ cedam yad idaṃ kiṃca 4 manuśhyān vā esha sāyamāhutyā devebhyo dakṣiṇā nayati sarvaṃ cedam yad idaṃ kiṃca. ta ete pralīnā nyokasa iva śere manuśhyā devebhyo dakṣiṇā nītā 5 devān vā esha prātārāhutyā manuśhyebhyo dakṣiṇā nayati sarvaṃ cedam yad idaṃ kiṃca. ta ete vividānā ivotpatanty: ado 'haṃ kariśhye, 'do haṃ gamiśhyāmīti vadanto 6 yāvantaṃ ha vai sarvaṃ idaṃ dattvā lokam jayati, tāvantaṃ ha lokam jayati ya evaṃ vidvān agnihotraṃ juhoty 7 Agnaye vā esha sāyamāhutyāśvinam upākaroti, tad vāk pratigṛiṇāti: vāgvāg ity 8 Agninā hāśya rātryāśvinam śastam bhavati ya evaṃ vidvān agnihotraṃ juhoty 9 Ādityāya vā esha prātārāhutyā mahāvratam upākaroti, tat prāṇaḥ pratigṛiṇāty: annam-annam ity. Ādityena hāśyāhnā mahāvratam śastam bhavati ya evaṃ vidvān agnihotraṃ juhoti 10 tasya vā etasyāgnihotrasya sapta ca śatāni viṃśatiḥ ca samvatsare sāyamāhutayaḥ, sapta co eva śatāni viṃśatiḥ ca samvatsare prātārāhutayas. tāvatyo 'gner yajushmatya iṣṭakāḥ 11 samvatsareṇa hāśyāgninā cityenesṣṭam bhavati ya evaṃ vidvān agnihotraṃ juhoti || 28 || 3 ||

1 Vṛiṣaśuśmo ha Vātāvata uvāca Jātūkarnyo: vaktā smo vā idaṃ devebhyo, yad vai tad agnihotraṃ ubhaye-

dyur ahūyatānyedur vāva tad etarhi hūyata ity 2 etad u  
 haivovāca kumārī gandharvagrihītā: vaktā smo vā idam  
 pitribhyo, yad vai tad agnihotram ubhayeddyur ahūyatān-  
 yedur vāva tad etarhi hūyata ity 3 etad vā agnihotram  
 anyedyur hūyate, yad astamite sāyaṃ juhoty anudite prā-  
 tar. athaitad agnihotram ubhayeddyur hūyate, yad astamite  
 sāyaṃ juhoty udite prātas 4 tasmād udite hotavyaṃ 5 ca-  
 turviṃṣe ha vai samvatsare 'nuditahomī gāyatrīlokaṃ āpnoti  
 dvādaśa uditahomī. sa yadā dvan samvatsarāv anudite ju-  
 hoty atha hāsyaike huto bhavaty, atha ya udite juhoti  
 samvatsarenaiva samvatsaram āpnoti ya evaṃ vidvān udite  
 juhoti. tasmād udite hotavyaṃ 6 esha ha vā ahorātrayos  
 tejasi juhوتي yo 'stamite sāyaṃ juhoty udite prātar. Agninā  
 vai tejasā rātris tejasvaty, Ādityena tejasāhas tejasvad  
 7 ahorātrayor hāsyā tejasi hutam bhavati ya evaṃ vidvān  
 udite juhوتي 8 tasmād udite hotavyaṃ || 29 || 4 ||

1 Ete ha vai samvatsarasya cakre yad ahorātre, tā-  
 bhyām eva tat samvatsaram eti. sa yo 'nudite juhوتي, ya-  
 thaikataṣṭcakreṇa yāyāt tādṛik tad. atha ya udite juhوتي,  
 yathobhayataṣṭcakreṇa yān kshipram adhvānaṃ samaśnuvīta  
 tādṛik tat 2 tad eshābhi yajñagāthā gīyate 3

bṛihadrathamtarābhyām idam eti yuktaṃ

yad bhūtaṃ bhaviṣyac cāpi sarvaṃ |

tābhyām iyād agnīn ādhāya dhīro

divaivānyaj juhuyān naktam anyad

iti 4 rāthamtarī vai rātry, ahar bārhatam. Agnir vai ra-  
 thamtarām Ādityo bṛihad, ete ha vā enaṃ devate bradhna-  
 sya viṣṭapaṃ svargaṃ lokaṃ gamayato ya evaṃ vidvān  
 udite juhوتي. tasmād udite hotavyaṃ 5 tad eshābhi yajña-  
 gāthā gīyate 6

yathā ha vā sthūrīṇaikenā yāyād

akṛitvānyad upayojanāya |

evam yanti te bahavo janāsaḥ  
 purodayāj juhvati ye 'gnihotram  
 iti 7 tām vā etām devatām prayatīm sarvam idam anu-  
 praiti yad idam kimcaitasyai hīdam devatāyā anucaram  
 sarvam yad idam kimca, saishānucaravati devatā 8 vindate  
 ha vā anucaram, bhavaty asyānucaro ya evam veda 9 sa  
 vā esha ekātithiḥ, sa esha juhvatsu vasati 10 tad yad ado  
 gāthā bhavaty 11

anenasam enasā so 'bhiṣastād  
 enasvato vāpaharād enaḥ |  
 ekātithim apa sāyam ruṇaddhi  
 bisāni steno apa so jahārety

12 esha ha vai sa ekātithiḥ, sa esha juhvatsu vasaty. etām  
 vāva sa devatām aparunaddhi, yo 'lam agnihotrāya san  
 nāgnihotram juhōti. tam eshā devatāparuddhāparunaddhy  
 asmāc ca lokād amushmāc cobhābhyām, yo 'lam agniho-  
 trāya san nāgnihotram juhōti 13 tasmād yo 'lam agniho-  
 trāya syāj juhuyāt 14 tasmād āhur: na sāyam atithir apa-  
 rudhya ity 15 etad dha sma vai tad vidvān Nagari Jānaṣru-  
 teya uditahominam Aikādaśāksham Mānutantavyam uvāca:  
 prajāyām enam vijñātā smo yadi vidvān vā juhōty avi-  
 dvān veti. tasyo haikādaśakshe rāshṭram iva prajā ba-  
 bhūva. rāshṭram iva ha vā asya prajā bhavati ya evam  
 vidvān uditte juhōti. tasmād udite hotavyam || 30 || 5 ||

1 Udyann u khalu vā Āditya āhavanīyena raṣmīm  
 samdadhāti. sa yo 'nudite juhōti, yathā kumārāya vā va-  
 tsāya vājātāya stanam pratidadhyāt tādrik tad. atha ya  
 udite juhōti, yathā kumārāya vā vatsāya vā jātāya stanam  
 pratidadhyāt tādrik tat. tam asmaḥ pratidhiyamānam ubha-  
 yor lokayor annādyam anu pratidhiyate 'smāc ca lokād  
 amushmāc cobhābhyām 2 sa yo 'nudite juhōti, yathā puru-  
 shāya vā hastine vāprayate hasta ādadhyāt tādrik tad.

atha ya udite juhوتي, yathā purushāya vā hastine vā praya-  
 yate hasta ādadhyāt tādrik tat. tam esha etenaiva haste-  
 nordhvam hṛitvā svarge loka ādadhāti ya evaṃ vidvān  
 udite juhوتي. tasmād udite hotavyam 3 udyann u khalu vā  
 Ādityaḥ sarvāṇi bhūtāni prañayati, tasmād enam prāṇa ity  
 ācakshate. prāṇe hāsyā samprati hutam bhavati ya evaṃ  
 vidvān udite juhوتي. tasmād udite hotavyam 4 esha ha vai  
 satyam vadan satye juhوتي, yo 'stamite sāyam juhuty udite  
 prātar. bhūr bhuvāḥ svar o3m Agnir jyotir jyotir  
 Agnir iti sāyam juhوتي, bhūr bhuvāḥ svar o3m Sūryo  
 jyotir jyotiḥ Sūrya iti prātaḥ. satyam hāsyā vadataḥ  
 satye hutam bhavati ya evaṃ vidvān udite juhوتي. tasmād  
 udite hotavyam 5 tad eshābhi yajñagāthā gīyate 6

prātaḥ-prātar anṛitam te vadanti

purodayāj juhvati ye 'gnihotram |

divā kīrtiyam adivā kīrtayantaḥ

Sūryo jyotir na tadā jyotir eshām

iti || 31 || ॥

1 Prajāpatir akāmayata: prajāyeya bhūyān syām iti.  
 sa tapo 'tapyata, sa tapas taptveṇāṅl lokān asṛijata: pṛi-  
 thivīm antarikshaṃ divam. tāṅl lokān abhyatapat, tebhyo  
 'bhītaptebhyas trīṇi jyotīṃshy ajāyantāgnir eva pṛithivyā  
 ajāyata, Vāyur antarikshād, Ādityo divas. tāni jyotīṃshy  
 abhyatapat, tebhyo 'bhītaptebhyas trayo vedā ajāyanta:  
 ṛigveda evāgner ajāyata, yajurvedo Vāyoḥ, sāmaveda Ādi-  
 tyāt. tān vedān abhyatapat, tebhyo 'bhītaptebhyas trīṇi  
 sukrāṇy ajāyanta: bhūr ity eva ṛigvedād ajāyata, bhuvā  
 iti yajurvedāt, svar iti sāmavedāt 2 tāni sukrāṇy abhyata-  
 pat, tebhyo 'bhītaptebhyas trayo varṇā ajāyantākāra nkāro  
 makāra iti. tān ekadhā samabharat, tad etad o3m iti. ta-  
 smād om-om iti prañauty. om iti vai svargo loka, om ity  
 asau yo 'sau tapati 3 sa Prajāpatir yajñam atanuta, tam

āharat, tenāyajata. sa ṛicaiva hautram akarod, yajushādhvaryavam, sāmnodgītham. yad etat trayyai vidyāyai sukram, tena brahmatvam akarot 4 sa Prajāpatir yajñam devebhyaḥ samprāyachāt, te devā yajñam atanvata, tam āharanta, tenāyajanta. ta ṛicaiva hautram akurvan, yajushādhvaryavam, sāmnodgītham. yad evaitat trayyai vidyāyai sukram, tena brahmatvam akurvaṅs 5 te devā abruvan Prajāpatim: yadi no yajña ṛikta ārtiḥ syād yadi yajushṭo yadi sāmato yady avijñātā sarvavyāpad vā, kā prayaścittir iti. sa Prajāpatir abravīd devān: yadi vo yajña ṛikta ārtir bhavati, bhūr iti gārhapatyē juhavātha; yadi yajushṭo, bhuva ity āgnīdhriye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhuvah svar iti sarvā anudrutyāhavanīya eva juhavāthety 6 etāni ha vai vedānām antaḥśleshaṇāni yad etā vyāhṛitayas. tad yathātmanātmānam sāmādhyād, yathā parvaṇā parva yatliā śleshaṇā carmanyam vānyad vā viśliṣṭam samśleshayed: evam evaitābhir yajñasya viśliṣṭam sāmādhyātī, saishā sarvaprayaścittir yad etā vyāhṛitayas, tasmād eshaiva yajñe prayaścittiḥ kartavyā || 32 || 7 ||

1 Tad āhur mahāvādāḥ | yad ṛicaiva hautram kriyate yajushādhvaryavam sāmnodgītham, vyārabdhā trayī vidyā bhavaty: atha kena brahmatvam kriyata iti. trayyā vidyayeti brūyād 2 ayam vai yajño yo 'yam pavate. tasya vāk ca manaḥ ca vartanyau, vācā ca hi manasā ca yajño vartata. iyam vai vāg ado manas, tad vācā trayyā vidyayāikam pakṣam samśkurvanti, manasaiva brahmā samśkarotī 3 te haika brahmāṇa upākṛite prātaranuvāke stoma bhāgāṇi japitvā bhāṣamāṇā upāsate. tad dhaitad uvāca brāhmaṇa upākṛite prātaranuvāke brahmāṇam bhāṣamānam dṛiṣṭvārdham asya yajñasyāntaragur iti. tad yathai-

kapāt purusho yann ekataṣcakra vā ratho vartamāno bhresham nyety, evam eva sa yajño bhresham nyeti, yajñasya bhresham anu yajamāno bhresham nyeti 4 tasmād brahmo-pākṛite prātaranuvāke vācamyamaḥ syād opāṇṣvantaryāmayor homād, upākṛiteshu pavamāneshv odrīco. 'tha yāni stotrāṇi saṣaṣtrāṇy, ā teshām vashaṭkārād vācamyama eva syāt. tad yathobhayatahpāt purusho yann ubhayataṣcakra vā ratho vartamāno na rishyaty, evam eva sa yajño na rishyati, yajñasyārishṭim anu yajamāno na rishyati || 33 || s ||

1 Tad āhur: yad grahān me 'grahīt prācārīn ma āhutiṁ me 'haushid ity adhvaryave dakṣiṇā nīyanta, udagāsīn ma ity udgātre, 'nvavocan me 'śaṁsīn me 'yāksbīn ma iti hotre: kim svid eva cakrushe brahmaṇe dakṣiṇā nīyante, 'kṛitvāho svid eva haratā iti 2 yajñasya haisha bhiṣhag yad brahmā, yajñāyaiva tad bhiṣhajam kṛitvā haraty 3 atho yad bhūyishṭhenaiva brahmaṇā chandasām rasenārtvijyam karoti yad brahmā, tasmād brahmā, rddhabhāg gha vā eṣha itareshām ritvijām agra āsa yad brahmā, rddham eva brahmaṇa āsārdham itareshām ritvijām 4 tasmād yadi yajña ṛikta ārtiḥ syād yadi yajushto yadi sāmato yady avijñātā sarvavyāpad vā, brahmaṇa eva nivedayante. tasmād yadi yajña ṛikta ārtir bhavati, bhūr iti brahmā gārhapatyē juhuyād; yadi yajushto, bhūva ity āgnīdhriye 'nvāhāryapacane vā haviryajñeshu; yadi sāmataḥ, svar ity āhavanīye; yady avijñātā sarvavyāpad vā, bhūr bhuvaḥ svar iti sarvā anudrutīyāhavanīya eva juhuyāt 5 sa prastotopākṛite stotra āha: brahman stoshyāmaḥ praśāstar iti. sa bhūr iti brahmā prātaḥsavane brūyād, indravantaḥ studhvam iti; bhūva iti mādhyamdine savane brūyād, indravantaḥ studhvam iti; svar iti tritīyasavane brūyād, indravantaḥ studhvam iti; bhūr bhuvaḥ svar ity ukthe vātirātre vā brūyād, indravantaḥ

studhvam iti 6sa yad āhendravantaḥ studhvam ity,  
 aindro vai yajña, Indro yajñasya devatā. sendram eva  
 tad udgīthaṃ karotīndrān mā gād, indravantaḥ studhvam  
 ity evaināns tad āha tad āha || 34 || २ ||

Iti pañcamapañcikāyām pañcamo 'dhyāyaḥ.

Iti pañcaviṃśadyāye navamaḥ khaṇḍaḥ.

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1 Devā ha vai sarvacarau satraṃ nishedus, te ha pāpmānam nāpajaghnire. tān hovācārbudaḥ Kādraveyaḥ sa-  
rparishir mantrakṛid: ekā vai vo hotrākṛitā, tām vo 'haṃ  
karavāṇy, atha pāpmānam apahanishyadhva iti. te ha ta-  
thety ūcus. teshāṃ ha sma sa madhyamdine-madhyamdina  
evopodāsarpad, grāvṇo 'bhishtānti 2 tasmān madhyamdine-  
madhyamdina eva grāvṇo 'bhishtuvanti tadanukṛiti 3 sa  
ha sma yenopodāsarpad, tad dhāpy etarhy Arbudodāsarpaṇī  
nāma prapad asti 4 tān ha rājā madayām cakāra, te ho-  
cur: āṣivisho vai no rājānam avekshate, hantāsyoshnīshe-  
nākshyāv apinahyāmeti. tatheti. tasya hoshnīshenākshyāv  
apinahyus, tasmād ushnīsham eva paryasya grāvṇo 'bhi-  
shtuvanti tadanukṛiti 5 tān ha rājā madayām eva cakāra,  
te hocuḥ: svena vai no mantreṇa grāvṇo 'bhishtautīti, ha-  
ntāsyānyābhir ṛigbhir mantram āpṛiṇacāmeti. tatheti. ta-  
sya hānyābhir ṛigbhir mantram āpapṛicus, tato hainān na  
madayām cakāra. tad yad asyānyābhir ṛigbhir mantram  
āpṛiṇcanti, śāntyā eva 6 te ha pāpmānam apajaghnire. te-  
shāṃ anv apahatiṃ sarpāḥ pāpmānam apajaghnire, ta ete  
'pahatapāpmāno hitvā pūrvām jīṇām tvacāṃ navayaiva  
prayanty. 7 apa pāpmānam hate ya evaṃ veda || 1 || 1 ||

1 Tad āhuḥ: kiyatībhir abhishtuyād iti. śatenety āhuḥ.  
ṣatāyur vai puruṣaḥ ṣatavīryaḥ ṣatendriya, āyushy evai-  
nam tad vīrya indriye dadhāti 2 trayastriṇṣatyā vety āhus.  
trayastriṇṣato vai sa devānām pāpmāno 'pāhaṇs, trayastri-  
ṇṣad vai tasya devā ity 3 aparimitābhir abhishtuyād. apa-  
rimito vai Prajāpatiḥ. Prajāpater vā eshā hotrā yad grā-  
vastotriyā, tasyām sarve kāmā avarudhyante. sa yad apa-

rimitābhir abhishtauti, sarveshām kāmānām avaruddhyai  
 4 sarvān kāmān avarunddhe ya evaṃ veda 5 tasmād apa-  
 rimitābhir evābhishtuyāt 6 tad āhuh: katham abhishtuyād  
 ity. aksharaṣāḥ | caturaksharaṣāḥ | pacchāḥ | ardharca-  
 ṣāḥ | rikṣāḥ iti | tad yad rikṣo na tad avakalpate, 'tha  
 yat paccho no eva tad avakalpate, 'tha yad aksharaṣaḥ  
 caturaksharaṣo vi tathā chandānsi lupyeran bahūni tathā-  
 ksharāṇi hīyerann. ardharcaṣa evābhishtuyāt, pratishthāyā  
 eva 7 dvipratishtho vai puruṣaḥ catushpādāḥ paśavo, ya-  
 jamānam eva tad dvipratishtham catushpātsu paśuṣhu pra-  
 tishthāpayati. tasmād ardharcaṣa evābhishtuyāt 8 tad āhur:  
 yan madhyamdine-madhyamdina eva grāvṇo 'bhishtauti,  
 katham asyetarayoḥ savanayor abhishtutam bhavatīti. yad  
 eva gāyatrībhir abhishtauti, gāyatraṃ vai prātaḥsavanam,  
 tena prātaḥsavane; 'tha yaj jagatībhir abhishtauti, jagataṃ  
 vai tritīyasavanam, tena tritīyasavana 9 evam u hāsya ma-  
 dhyamdine-madhyamdina eva grāvṇo 'bhishtuvataḥ sarve-  
 shu savaneshv abhishtutam bhavati ya evaṃ veda 10 tad  
 āhur: yad adhvaryur evānyān ritvijāḥ sampreshyaty, atha  
 kasmād esha etām asampreshitaḥ pratipadyata iti. mano  
 vai grāvastotriyāsampreshitaṃ vā idam manas, tasmād esha  
 etām asampreshitaḥ pratipadyate || 2 || 2 ||

1 Vāg vai subrahmanyā, tasyai somo rājā vatsaḥ.  
 some rājani krīte subrahmanyām āhvayanti yathā dhenum  
 upahvayet, tena vatsena yajamānāya sarvān kāmān duhe  
 2 sarvān hāsmāi kāmān vāg duhe ya evaṃ veda 3 tad  
 āhuh: kiṃ subrahmanyāyai subrahmanyātvam iti. vāg eveti  
 brūyād, vāg vai brahma ca subrahma ceti 4 tad āhur: atha  
 kasmād enam pumānsam santam strīm ivācakshata iti. vāg  
 ghi subrahmanyeti brūyāt, teneti 5 tad āhur: yad antarve-  
 dītara ritvija ārtvijyam kurvanti bahirvedi subrahmanyā,  
 katham asyāntarvedy ārtvijyam kṛitam bhavatīti. veder

vā utkaram utkiranti; yad evotkare tishṭhann āhvayatīti  
brūyāt, teneti 6 tad āhur: atha kasmād utkare tishṭhan su-  
brahmanyām āhvayatīty. ṛishayo vai satram āsata. teshām  
yo varshishṭha āsīt tam abruvan: subrahmanyām āhvaya,  
tvam no nedishṭhād devān hvayishyasīti. varshishṭham  
evainam tat kurvanty, atho vedim eva tat sarvām prīṇāti  
7 tad āhuḥ: kasmād asmā ṛishabham dakṣhiṇām abhyāja-  
ntīti. vṛishā vā ṛishabho yoshā subrahmanyā tan mithu-  
nam, tasya mithunasya prajātyā ity 8 upāṇṣu pātnīvatasya-  
gnīdhro yajati. reto vai pātnīvata, upāṇṣv iva vai retasaḥ  
siktir 9 nānuvashaṭkaroti. samsthā vā eshā yad anuvasha-  
ṭkāro: ned retasḥ samsthāpayānity. asamsthitam vai reta-  
saḥ samriddham. tasmān nānuvashaṭkaroti 10 neshṭur upa-  
stha āsīno bhakshayati. patnībhājanam vai neshṭāgniḥ pa-  
tnīshu reto dadhāti prajātyā, Agninaiva tat patnīshu reto  
dadhāti prajātyai 11 prajāyate prajāyā paṣubhir ya evam  
veda 12 dakṣhiṇā anu subrahmanyā samtishṭhate. vāg vai  
subrahmanyānnam dakṣhiṇānnādya eva tad vāci yajñam  
antataḥ pratishṭhāpayanti pratishṭhāpayanti || 3 || ॥

Iti shashṭhapañcikāyām prathamō 'dhyāyah.

Iti shadvīṅśadhyāye tṛtīyah khaṇḍaḥ.

1 Devā vai yajñam atanvata, tāns tanvānān asurā  
abhyāyan: yajñaveśasam eshām karishyāma iti. tān da-  
kṣhinata upāyan, yata eshām yajñasya tanishṭham ama-  
nyanta. te devāḥ pratibudhya Mitrāvaruṇau dakṣhinataḥ  
paryanhanś, te Mitrāvaruṇābhyām eva dakṣhinataḥ prātaḥ-  
savane 'surarakṣhānsy apāghnata. tathaivaitad yajamānā  
Mitrāvaruṇābhyām eva dakṣhinataḥ prātaḥsavane 'surara-  
kshānsy apāghnate. tasmān maitrāvaruṇam maitrāvaruṇaḥ  
prātaḥsavane saṁsati, Mitrāvaruṇābhyām. hi devā dakṣhiṇa-  
taḥ prātaḥsavane 'surarakṣhānsy apāghnata 2 te vai dakṣhi-  
nato 'pahatā asurā madhyato yajñam prāviśaṁs. te devāḥ

pratibudhyendram madhyato 'dadhus, ta Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṁsy apāghnata. tathaivaitad yajamānā Indreṇaiva madhyataḥ prātaḥsavane 'surarakshāṁsy apaghnate. tasmād aindram brāhmaṇāccehaṁsī prātaḥsavane ṣaṁsatīndreṇa hi devā madhyataḥ prātaḥsavane 'surarakshāṁsy apāghnata 3 te vai madhyato 'pahatā asurā uttarato yajñam prāviṣaṁs. te devāḥ pratibudhyendrāgnī uttarataḥ paryauhaṁs, ta Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṁsy apāghnata. tathaivaitad yajamānā Indrāgnibhyām evottarataḥ prātaḥsavane 'surarakshāṁsy apaghnate. tasmād aindrāgnam achāvākaḥ prātaḥsavane ṣaṁsatīndrāgnibhyām hi devā uttarataḥ prātaḥsavane 'surarakshāṁsy apāghnata 4 te vā uttarato 'pahatā asurāḥ purastāt paryadravan samanīkatas. te devāḥ pratibudhyāgnim purastāt prātaḥsavane paryauhaṁs, te 'gninaiva purastāt prātaḥsavane 'surarakshāṁsy apāghnata. tathaivaitad yajamānā Agninaiva purastāt prātaḥsavane 'surarakshāṁsy apaghnate. tasmād āgneyam prātaḥsavanam 5 apa pāpmānam hate ya evaṁ veda 6 te vai purastād apahatā asurāḥ paścāt parītya prāviṣaṁs. te devāḥ pratibudhya Viṣvān devān ātinānam paścāt tṛtīyasavane paryauhaṁs, te Viṣvair eva devair ātmabhiḥ paścāt tṛtīyasavane 'surarakshāṁsy apāghnata. tathaivaitad yajamānā Viṣvair eva devair ātmabhiḥ paścāt tṛtīyasavane 'surarakshāṁsy apaghnate. tasmād vaiṣvadevaṁ tṛtīyasavanam 7 apa pāpmānam hate ya evaṁ veda 8 te vai devā asurān evaṁ apāghnata sarvasmād eva yajñāt. tato vai devā abhavan, parāsurā 9 bhavaty ātmanā, parāsyā dvishan pāpmā. bhrātrivyo bhavati, ya evaṁ veda 10 te devā evaṁ kṛiptena yajñenāpasurān pāpmānam aghnatājayan svargaṁ lokam 11 apa ha vai dvishantam pāpmānam bhrātrivyaṁ hate, jayati svar-

gam lokam ya evam veda yaś caivam vidvān savanāni kalpayati || 4 || 1 ||

1 Stotriyam stotriyasyānurūpam kurvanti prātaḥsavane, 'har eva tad ahno 'nurūpam kurvanty, avareṇaiva tad ahnā param ahar abhyārabhante 2 'tha tathā na madhyamdine. śrīr vai prishthāni, tāni tasmai na tatsthānāni yat stotriyam stotriyasyānurūpam kuryus 3 tayaiva vibhaktyā trītiyasavane na stotriyam stotriyasyānurūpam kurvanti || 5 || 2 ||

1 Athāta ārambhanīyā eva 2 rījunīti no varuṇa iti maitrāvaruṇasya, mitro nayatu vidvān iti. pranetā vā esha hotrakāṇām yaṁ maitrāvaruṇas, tasmād eshā pranetrimati bhavati 3 indram vo viśvatas parīti brāhmaṇācchaṁsino, havāmāhe janebhya itīndram evaitayāhar-ahar nihvayante 4 na haishām vihāve 'nya Indram vṛiṅkte yatraivam vidvān brāhmaṇācchaṁsy etām ahar-ahāḥ śaṁsati 5 yat soma ā sute nara ity achāvākasyendrāgnī ajohavur itīndrāgnī evaitayāhar-ahar nihvayante. na haishām vihāve 'nya indrāgnī vṛiṅkte yatraivam vidvān achāvāka etām ahar-ahāḥ śaṁsati 6 tā vā etāḥ svargasya lokasya nāvāḥ sampārīṇyaḥ, svargam evaitābhir lokam abhisamtaranti || 6 || 3 ||

1 Athātaḥ paridhānīyā eva 2 te syāma deva varuṇeti maitrāvaruṇasyesham svaś ca dhīmāhīty. ayam vai loka isham ity asau lokaḥ svar ity, ubhāv evaitayā lokāy ārabhante 3 vy antariksham atirad iti brāhmaṇācchaṁsino, vivatṛicam svargam evaibhya etayā lokam vivṛiṇoti 4 made somasya rocanā | indro yad abhinad valam iti 5 sishāsavo vā ete yad dikshitās, tasmād eshā valavati bhavaty 6 ud gā ājad āngiṛobhya āvish kṛiṇvan gubā satīḥ | arvāṅcam nunude valam iti, sanim evaibhya etayāvaruṇā 7 indreṇa rocanā diva iti, svargo

vai loka indreṇa rocanā divo 8 dṛiḥhāni dṛiṇhitāni ca |  
 sthirāni na parāṇuda iti 9 svarga evaitayā loke 'har-  
 ahaḥ pratitishṭhanto yanty 10 āham sarasvatīvator ity  
 achāvākasya. vāg vai Sarasvatī, vāgvator iti haitad aḥe-  
 ndrāgnyor avo vṛiṇa ity. etad dha vā Indrāgnyoh pri-  
 yaṃ dhāma yad vāg iti, priyeṇaivainau tad dhāmnā sa-  
 mardhayati 11 priyeṇa dhāmnā samṛidhyate ya evaṃ veda  
 || 7 || 4 ||

1 Ubhayaḥ paridhāniyā bhavanti hotrakāṇām prātaḥ-  
 savane ca mādhyandine cāhinaḥ caikāhikāḥ ca 2 tata aikā-  
 hikaḥ eva maitrāvaruṇo paridadhāti, tenāsmāl lokān na  
 pracyavate 3 'hinaḥ achāvākāḥ, svargasya lokasyāptyā  
 4 ubhayībhīr brāhmaṇacchaṁsī. teno sa ubhau vyanvāra-  
 bhamāṇa etimaṃ cāmuṃ ca lokam, atho maitrāvaruṇam  
 cāchāvākam cātho ahinaṃ caikāham cātho samvatsaram  
 cāgnisṭomaṃ caivam u sa ubhau vyanvārabhamāṇa ety  
 5 atha tata aikāhikā eva tṛitīyasavane hotrakāṇām pari-  
 dhāniyā bhavanti. pratishṭhā vā ekāhaḥ, pratishṭhāyām  
 eva tad yajñam antataḥ pratishṭhāpayanty 6 anavānam  
 prātaḥsavane yajed 7 ekāṃ dve na stomam atiṣaṁset. tad  
 yathābhiheshate pipāsate kshipram prayachet, tādṛik tad.  
 atho kshipram devebhyo 'nnādyam somapītham prayachā-  
 nīti. kshipram lāsmiṇi loke pratitishṭhaty 8 aparimitābhīr  
 uttarayoh savanayor. aparimito vai svargo lokāḥ, svarga-  
 sya lokasyāptyai 9 kāmam tad dhotā ṣaṁsed yad dhotra-  
 kāḥ pūrvedyuh ṣaṁseyur, yad vā hotā tad dhotrakāḥ.  
 prāṇo vai hotāṅgāni hotrakāḥ, samāno vā ayam prāṇo  
 'ṅāny anusamcarati. tasmāt tat kāmam hotā ṣaṁsed yad  
 dhotrakāḥ pūrvedyuh ṣaṁseyur, yad vā hotā tad dhotra-  
 kāḥ 10 sūktāntair hotā paridadhad ety, atha samānya eva  
 tṛitīyasavane hotrakāṇām paridhāniyā bhavanty. ātmā vai  
 hotāṅgāni hotrakāḥ. samānā vā ime 'ṅānām antās, tasmāt

samānya eva tṛtīyasavane hotrakāṇām paridhāniyā bhavanti bhavanti || 8 || 5 ||

Iti shashṭhapāñcīkāyām dvitīyo 'dhyāyaḥ.

Iti saptaviṃśādhyaḥ pañcamah khaṇḍaḥ.

1 Ā tvā vahantu haraya iti prātaḥsavana unnīyamānebhya 'nvāha vṛṣhaṇvatīḥ pītavatīḥ sutavatīḥ madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajño 3 gāyatrīr anvāha, gāyatram vai prātaḥsavanam 4 nava nyūnāḥ prātaḥsavane 'nvāha, nyūne vai retaḥ sicyate 5 daśa madhyamdine 'nvāha, nyūne vai retaḥ siktam madhyam striyai prāpya sthavishṭham bhavati 6 nava nyūnās tṛtīyasavane 'nvāha, nyūnād vai prajāḥ prajāyante 7 tad yad etāni kevalasūktāny anvāha, yajamānam eva tad garbham bhūtam prajanayati yajñād devayonyai 8 te haike sapta-saptānvāhuḥ sapta prātaḥsavane sapta mādhyamdine sapta tṛtīyasavane: yāvatyo vai puroṇuvākyās tāvatyo yājyāḥ, sapta vai prāñco yajanti sapta vashaṭkurvanti, tāsām etāḥ puroṇuvākyā iti vadantas 9 tat tathā na kuryād. yajamānasya ha te reto vilumpanty attho yajamānam eva, yajamāno hi sūktam 10 navabhir vā etam maitrāvaruṇo 'smāl lokād antarikshalokam abhi pravahati, daśabhir antarikshalokād amuṃ lokam abhy — antarikshaloko hi jyeshṭho — navabhir amuṣmāl lokāt svargaṃ lokam abhi 11 na ha vai te yajamānam svargaṃ lokam abhi voḥum arhanti ye sapta-saptānvāhus 12 tasmāt kevalaśa eva sūktāny anubrūyāt || 9 || 1 ||

1 Athāha: yad aindro vai yajño, 'tha kasmād dvāv eva prātaḥsavane prasthitānām pratyakshād aindrībhyām yajato hotā caiva brāhmaṇācchaṁsī ce, daṃ te somyam madhv iti hotā yajati, ndra tvā vṛṣhabham vayam iti brāhmaṇācchaṁsī, nānādevatyābhir itare: katham teshām aindryo bhavantīti 2 mitram vyaṃ havāmaha iti mai-

trāvaruṇo yajati, varuṇaṃ somapītaya iti. yad vai kimca pītavat padaṃ tad aindraṃ rūpaṃ, tenendram prīṇāti 3 maruto yasya hi kshaya iti potā yajati, sa sugopātamo jana itīndro vai gopās, tad aindraṃ rūpaṃ, tenendram prīṇāty 4 agne patnīr ihā vaheti neshṭā yajati, tvasṭārāṃ somapītaya itīndro vai Tvasṭā, tad aindraṃ rūpaṃ, tenendram prīṇāty 5 ukshānnāya vaṣānnāyety āgnīdbro yajati, somapṛishṭhāya vedhasa itīndro vai vedhās, tad aindraṃ rūpaṃ, tenendram prīṇāti 6 prātaryāvabhir ā gataṃ devebhir jenyāvasū | indrāgnī somapītaya iti svayaṃ samṛiddhāchāvākāsyai-7vam u haitā aindryo bhavanti 8 yan nānādevatyās, tenānyā devatāḥ prīṇāti 9 yad u gāyatriyas, tenāgneyya 10 etad u haitābhis trayam upāpnoti || 10 || २ ||

1 Asāvi devaṃ goṛijīkam andha iti madhyamdina unniyamānebhya 'nvāha vṛishanvatīḥ pītavatīḥ sutavatīr madvatī rūpasamṛiddhā 2 aindrīr anvāhaindro vai yajñās. trishṭubho 'nvāha, traisṭubham vai mādhyamdinaṃ savanam 3 tad āhur: yat trītiyasavanasyaiva rūpaṃ madvad, atha kasmān madhyamdine madvatīr anu cāha yajanti cābhir iti 4 mādhyantīva vai madhyamdine devatāḥ, sam eva trītiyasavane mādayante. tasmān madhyamdine madvatīr anu cāha yajanti cābhis 5 te vai khalu sarva eva mādhyamdine prasthitānām pratyakshād aindrībhir yajanty 6 abhitrīṇnavatībhir eke 7 pibā somam abhi yam ugra tarda iti hotā yajati 8 sa īm pāhi ya ṛijīshī tarutra iti maitrāvaruṇo yajaty 9 evā pāhi pratnathā mandatu tveti brāhmaṇācchaṇsī yajaty 10 arvān ehi somakāmaṃ tvāhur iti potā yajati 11 tavāyaṃ somas tvam ehy arvān iti neshṭā yajati 12 ndrāya somāḥ pradivo vidānā ity achāvāko yajaty 13 āpūrṇo asya kalaṣaḥ svāhety āgnīdhro yajati 14 tāsām etā abhitrīṇnavatyō bhavantīndro

vai prātaḥsavane na vyajayata, sa etābhīr eva mādhyam-  
dinam savanam abhyatṛiṇat. yad abhyatṛiṇat, tasmād etā  
abhitṛiṇṇavatyo bhavanti || 11 ||<sup>3</sup> ||

1 Ithopa yāta śavaso napāta iti tṛitīyasavana unnī-  
yamānebhyo 'nvāha vṛishaṇvatīḥ pītavatīḥ sutavatīr madvatī  
rūpasamṛiddhās. tā aindrārbhavyo bhavanti 2 tad āhur:  
yan nārbhavīshu stuvate, 'tha kasmād ārbhavaḥ pavamāna  
ity ācakshata iti 3 Prajāpatir vai pita Rībhūn martyān  
sato 'martyān kṛtvā tṛitīyasavana ābhajat, tasmān nārbha-  
vīshu stuvate, 'thārbhavaḥ pavamāna ity ācakshate 4 'thāha:  
yad yathāchandasaṁ pūrvayoh savanayor anvāha gāyatrīḥ  
prātaḥsavane trisṭubho mādhyamādye, 'tha kasmā jāgate  
sati tṛitīyasavane trisṭubho 'nvāheti 5 dhītarasaṁ vai tṛi-  
tīyasavanam, athaitad adhītarasaṁ śukriyaṁ chando yat  
trisṭup savanasya sarasatāyā iti brūyād, atho Indram  
evaitat savane 'nvābhajatīty 6 athāha: yad aindrārbhavaṁ  
vai tṛitīyasavanam, atha kasmād esha eva tṛitīyasavane  
prasthitānām pratyakshād aindrārbhavyā yajati, ndra ri-  
bhubhir vājavadbhiḥ samukshitam iti hotaiva, nānā-  
devatyābhīr itare, katham teshām aindrārbhavyo bhavanti-  
ti 7 ndrāvaruṇā sutapāv imam sutam iti maitrāvaruṇo  
yajati, yuvo ratho adhvaraṁ devavītaya iti bahūni  
vāha. tad Rībhūnām rūpam 8 indraś ca somam piba-  
tam bṛihaspata iti brāhmaṇācchaṁsī yajaty, ā vām vi-  
śantv indavaḥ svābhuva iti bahūni vāha. tad Rībhū-  
nām rūpam 9 ā vo vahantu saptayo raghushyada  
iti potā yajati, raghupatvānaḥ pra jigāta bāhubhir  
iti bahūni vāha. tad Rībhūnām rūpam 10 ame va naḥ su-  
havā ā hi gantaneti nesliṭā yajati, gantaneti bahūni  
vāha. tad Rībhūnām rūpam 11 indrāvishṇū pibatam  
madhvo asyety achāvāko yajaty, ā vām andhāṁsi ma-  
dirāṇy agmann iti bahūni vāha. tad Rībhūnām rūpam

12 imam stomam arhate jātavedasa ity āgnīdhro yajati, ratham iva sam mahemā manīshayeti bahūni vāha. tad Rībhūnām rūpam 13 evam u haitā aindrārbhavyo bhavanti 14 yan nānādevatyās, tenānyā devatāḥ prīṇāti 15 yad u jagatprāsāhā, jāgataṃ vai tṛtīyasavanam, tṛtīyasavanasyaiva samṛiddhyai || 12 || 4 ||

1 Athāha: yād ukthinyo 'nyā hotrā anukthā anyāḥ, katham asyaitā ukthinyāḥ sarvāḥ samāḥ samṛiddhā bhavanti 2 yad evaināḥ sampragīrya hotrā ity ācakshate, tena samā 3 yad ukthinyo 'nyā hotrā anukthā anyās, teno viśhamā 4 evam u hāsyaitā ukthinyāḥ sarvāḥ samāḥ samṛiddhā bhavanti 5 athāha: śaṁsanti prātaḥsavane śaṁsanti mādhyamdine hotrakāḥ, katham eśhām tṛtīyasavane śastam bhavati 6 yad eva mādhyamdine dve-dve sūkte śaṁsanti brūyāt, tenety 7 athāha: yad dvyuktho hotā, katham hotrakā dvyukthā bhavanti 8 yad eva dvidevatyābhir yajanti brūyāt, teneti || 13 || 5 ||

1 Athāha: yad etās tīsa ukthinyo hotrāḥ, katham itarā ukthinyo bhavanti 2 ājyam evāgnīdhriyāyā uktham, marutvatīyam potṛiyāyai, vaiśvadevaṃ neshṭṛiyāyai. tā vā etā hotrā evamnyaṅgā eva bhavanti 3 athāha: yad ekapraishā anye hotrakā, atha kasmād dvipraishāḥ potā dvipraisho neshṭeti 4 yatrādo gāyatrī suparno bhūtvā somam āharat, tad etāsām hotrāṇām Indra ukthāni parilupya hotre pradadau: yūyam mābhyaḥvayadhvam yūyam asyāvedishṭeti. te hocur devā: vāceme hotre prabhāvayāmeti, tasmāt te dvipraishe bhavata. rīcāgnīdhriyām prabhāvayām cakrus, tasmāt tasyaikayareā bhūyasyo yājyā bhavanti 5 athāha: yad dhotā yakshad dhotā yakshad iti maitrāvaruṇo hotre preshyaty, atha kasmād ahotṛibhyaḥ sadbhyo hotrāśaṁsibhyo hotā yakshad dhotā yakshad iti preshyati 6 prāṇo vai hotā prāṇaḥ sarva rītvijaḥ, prāṇo yakshat prāṇo ya-

kshad ity eva tad āhā7thābāsty udgātrīṇām praishā3h | nā3ñ iti | astīti brūyād. yad evaitat praśāstā japam japi-  
tvā studhvam ity āha, sa eshām praisho 8 'thābāsty achā-  
vākasya pravarā3h | nā3ñ iti | astīti brūyād. yad evainam  
adhvaryur āhāchāvāka vadasva yat te vādyam ity, esho  
'sya pravaro 9 'thāha: yad aindrāvaruṇam maitrāvaruṇas  
trītiyasavane śaṁsaty, atha kasmād asyāgneyau stotriyānu-  
rūpau bhavata ity. Agninā vai mukhena devā asurān  
ukthebhyo nirjaghnus, tasmād asyāgneyau stotriyānurūpau  
bhavato 10 'thāha: yad aindrābārhaspatyam brāhmaṇācchā-  
nśi trītiyasavane śaṁsaty aindrāvaishṇavam achāvākah, ka-  
tham enayor aindrāḥ stotriyānurūpā bhavantīti, ndro ha sma  
vā asurān ukthebhyah prajigāya, so 'bravīt: kaṣ cāham  
cety. aham cāham ceti ha sma devatā anvavayanti. sa  
yad Indrah pūrvaḥ prajigāya, tasmād enayor aindrāḥ sto-  
triyanurūpā bhavanti. yad v aham cāham ceti ha sma de-  
vatā anvavayus, tasmān nānādevatyāni śaṁsataḥ || 14 || ॥

1 Athāha: yad vaiṣvadevam vai trītiyasavanam, atha  
kasmād etāny aindrāṇi jāgatāni sūktāni trītiyasavana āra-  
mbhaṇīyāni śasyanta itī, ndram evaitair ārabhya yantīti  
brūyād. atho yaj jāgatam vai trītiyasavanam, taj jagatkā-  
myaiva. tad yat kimcāta ūrdhvam chandah śasyate, tad  
dha sarvam jāgatam bhavaty etāni ced aindrāṇi jāgatāni  
sūktāni trītiyasavana ārambhaṇīyāni śasyante 2 'tha trai-  
shṭubham achāvāko 'ntataḥ śaṁsati: sam vām karmaneti.  
yad eva panāyām karma, tad etad abhivadati 3 sam  
ishety. annam vā isho, 'nnādyasyāvaruddhya 4 arishṭair  
naḥ pathibhiḥ pārayanteti, svastitāyā evaitad ahar-  
ahā śaṁsaty 5 athāha: yaj jāgatam vai trītiyasavanam,  
atha kasmād eshām trishṭubhaḥ paridhānīyā bhavantīti.  
vīryam vai trishṭub, vīrya eva tad antataḥ pratītiṣṭhanto  
śantī6yam indram varuṇam aśṭa me gīr iti maitrā-

varuṇasya, bṛihaspatir naḥ pari pātu paścād iti brāhmaṇāccehaṁsina, ubhā jigyaṭhur ity achāvākasyo 7 bhau hi tau jigyatur 8 na parā jayethe na parā jigya iti 9 na hi tayoh kataras cana parājigya 10 indras ca viśṇo yad apaspridhethām tredhā sahasram vi tad airayethām itī 11 indras ca ha vai Viśṇuḥ cāsuraḥ yuyudhāte, tān ha sma jitvocatuh: kalpāmahā iti. te ha tathety asurā nūcuḥ. so 'bravīd Indro: yāvad evāyaṁ Viśṇuḥ trir vikramate, tāvad asmākam, atha yushmākam itarad iti. sa imāñi lokān vicakrame 'tho vedān atho vācam. tad āhuḥ: kiṁ tat sahasram itī, me lokā ime vedā atho vāg iti brūyād 12 airayethām-airayethām ity achāvāka ukthye 'bhyasyati, sa hi tatrāntyo bhavaty 13 agnisṭome hotātīratre ca, sa hi tatrāntyo bhavaty 14 abhyasyet shoḷaṣiñi 3 | nābhyasye 3 iti | abhyasyed, ity āhuḥ, katham anyeshv abhassy abhyasyati katham atra nābhyasyed iti. tasmād abhyasyet || 15 || 7 ||

1 Athāha: yan nārāṣaṁsam vai tritīyasavanam, atha kasmād achāvāko 'ntataḥ śilpeshv anārāṣaṁsīḥ ṣaṁsatīti 2 vikṛitir vai nārāṣaṁsam. kim iva ca vai kim iva ca reto vikriyate, tat tadā vikṛitam prajātam bhavaty. athaitan mṛidv iva chandaḥ śithiraṁ yan nārāṣaṁsam. athaisho 'ntyo yad achāvākas: tad dṛiḥatāyai dṛiḥe pratishṭhāsyāma iti 3 tasmād achāvāko 'ntataḥ śilpeshv anārāṣaṁsīḥ ṣaṁsati: dṛiḥatāyai dṛiḥe pratishṭhāsyāma iti dṛiḥe pratishṭhāsyāma iti || 16 || 8 ||

Iti shashṭhapañcīkāyaṁ tritīyo 'dhyāyāḥ.

Ity aṣṭāvīṁśādhyāye 'ṣṭamaḥ khaṇḍaḥ.

1 Yaḥ śvaḥstotriyaḥ, tam anurūpaṁ kurvanti prātaḥ-savane 'hīnasamtatyai 2 yathā vā ekāhaḥ suta, evam ahīnas. tad yathaikāhasya sutasya savanāni saṁtishṭhamānāni yanty, evam evāhīnasyāhāni saṁtishṭhamānāni yanti. tad

yac chvaḥstotriyam anurūpaṃ kurvanti prātaḥsavane 'hīna-  
samtatyā, ahīnam eva tat samtanvanti 3 te vai devāḥ ca  
ṛishayaḥ cādriyanta: samānena yajñam samtanavāmeti, ta  
etat samānam yajñasyāpaṣyan: samānān pragāthlān samā-  
nīḥ pratipadaḥ samānāni sūktāny 4 okaḥsārī vā Indro. ya-  
tra vā Indrah pūrvam gachaty, aiva tatrāparam gachati,  
yajñasyaiva sendratāyai || 17 || 1 ||

1 Tān vā etān sampātān Viṣvāmitrah prathamam apa-  
syat, tān Viṣvāmitreṇa dṛiṣṭitān Vāmadevo 'srijatai, va tvām  
indra vajrinn atra, yan na indro jujushe yac ca  
vashtī, kathā mahām avṛidhat kasya hotur iti, tān  
kshipraṃ samapatad. yat kshipraṃ samapatat; tat sampā-  
tānāṃ sampātātvaṃ 2 sa hekshāṃ cakre Viṣvāmitro: yān  
vā ahaṃ sampātān apaṣyam tān Vāmadevo 'sriṣṭa, kāni  
nv ahaṃ sūktāni sampātāns tatpratimān srijeyeti. sa etāni  
sūktāni sampātāns tatpratimān asrijata: sadyo ha jāto  
vṛishabhaḥ kanīna, indrah pūrbhid ātirad dāsam  
arkair, imām ū shu prabhṛitim sātaye dhā, icha-  
nti tvā somyāsaḥ sakhāyaḥ, ṣāsad vahnir duhitur  
naptyam gād, abhi tashteva dīdhayā manīshām  
iti 3 ya eka id dhavyaḥ carshaṇinām iti Bharadvājo;  
yas tigmaṣṛiṅgo vṛishabho na bhīma, ud u bra-  
hmāṇy airata ṣravasyeti Vasishṭho, 'smā id u pra-  
tavase turāyeti Nodhās 4 ta ete prātaḥsavane śalaha-  
stotriyāṃ chastvā mādhyandine 'hīnasūktāni ṣaṃsanti 5 tāny  
etāny ahīnasūktāny: ā satyo yātu maghavāṃ ṛijīshīti  
satyavan maitrāvaruṇo; 'smā id u pra tavase turāye,  
ndrāya brahmāṇi rātataṃ | indra brahmāṇi go-  
tamāso akraun iti brahmapvad brāhmaṇecchaṃsī; ṣāsad  
vahnir — janayanta vahnim iti vahnivad achāvākas  
6 tad āhuḥ: kasmād achāvāko vahnivad etat sūktam ubha-  
yatra ṣaṃsati parāñcishu caivāhassv abhyāvartishu ceti

7 vīryavān vā esha bahvṛico, vahnivad etat sūktam. vahati ha vai vahnir dhuro yāsu yujyate. tasmād achāvāko vahnivad etat sūktam ubhayatra śaṁsati parāñcishu caivāhassv abhyāvartishu ca 8 tāni pañcasv ahassu bhavanti: caturviṁṣe 'bhijiti vishuvati viṣvajiti mahāvrate. 'hīnāni ha vā etāny ahāni, na hy eshu kiṁ cana hīyate. parāñcīni ha vā etāny ahāny anabhyāvartīni, tasmād enāny eteshv ahassu śaṁsanti 9 yad enāni śaṁsanty: ahīnān svargāṁ lokān sarvarūpān sarvasamṛiddhān avāpnavāmeti 10 yad evaināni śaṁsantīndram evaitair nihvayante, yatha ṛishabham vāṣītāyāi 11 yad v evaināni śaṁsanty, ahīnasya saṁtatyā, ahīnam eva tat saṁtanvanti || 18 || 2 ||

1 Tato vā etāns trīn sampātān maitrāvaruṇo viparyāsam ekaikam ahar-ahaḥ śaṁsaty 2 evā tvām indra vajrīn atreti prathame 'hani, yan na indro jujushe yac ca vashṭīti dvitīye, kathā mahām avṛidhat kasya hotur iti tṛitīye 3 trīn eva sampātān brāhmaṇēcchanśi viparyāsam ekaikam ahar-ahaḥ śaṁsatīndraḥ pūrbhid ātirad dāsam arkair iti prathame 'hani, ya eka id dhavyaṣ carshaṇīnām iti dvitīye, yas tigmaṣṛiṅgo vṛishabho na bhīma iti tṛitīye 4 trīn eva sampātān achāvāko viparyāsam ekaikam ahar-ahaḥ śaṁsatī, mām ūshu prabhṛitiṁ sātaye dhā iti prathame 'hani, chanti tvā somyāsaḥ sakhāya iti dvitīye, śāsad vahnir duhitur napyam gād iti tṛitīye 5 tāni vā etāni nava 6 trīni cāharahaṣasyāni 7 tāni dvādaśa sampadyante: dvādaśa vai māsāḥ samvatsaraḥ, samvatsaraḥ Prajāpatiḥ, Prajāpatir yajñas. tat samvatsaram Prajāpatiṁ yajñam āpnuvanti, tat samvatsare Prajāpataṁ yajñe 'har-ahaḥ pratitishṭhanto yanti 8 tāny antareṇāvāpam āvaperann 9 anyūñkhyā virājo vaimadīṣ caturthe 'hani, pañktiḥ pañcame, pārucehpiḥ shasṭhe 10 'tha yāny ahāni mahāsto-

māni syuḥ: ko adya naryo devakāma iti maitrāvaruṇa āvapeta, vane na vā yo ny adhāyi cākann iti brāhma-  
nācchaṁsy, ā yāhy arvāṇ upa vandhureshṭhā ity achā-  
vāka 11 etāni vā āvapanāny. etair vā āvapanair devāḥ  
svargaṁ lokam ajayann etair ṛishayas. tathaivaitad yaja-  
mānā etair āvapanaiḥ svargaṁ lokam jayanti || 19 || 3 ||

1 Sadyo ha jāto vṛishabhah kanīna iti maitrā-  
varuṇaḥ purastāt sūktānām ahar-ahāḥ śaṁsati 2 tad etat  
sūktam svargyam. etena vai sūktena devāḥ svargaṁ lo-  
kam ajayann etena ṛishayas. tathaivaitad yajamānā etena  
sūktena svargaṁ lokam jayanti 3 tad u vaiśvāmitram. vi-  
śvasya ha vai mitram Viśvāmitra āsa 4 viśvam hāsmāi mi-  
tram bhavati ya evaṁ veda yeshām caivam vidvān etan  
maitrāvaruṇaḥ purastāt sūktānām ahar-ahāḥ śaṁsati 5 tad  
ṛishabhavat paṣumad bhavati, paṣūnām avaruddhyai 6 tat  
pañcarecam bhavati. pañcapadā pañktiḥ, pañktir vā annam,  
annādyasyāvaruddhyā 7 ud u brahmāny airata śrava-  
syeti brāhmaṇācchaṁsi brahmaṇvat samṛiddham sūktam  
ahar-ahāḥ śaṁsati 8 tad etat sūktam svargyam. etena vai  
sūktena devāḥ svargaṁ lokam ajayann etena ṛishayas. ta-  
thaivaitad yajamānā etena sūktena svargaṁ lokam jayanti  
9 tad u vāsishṭham. etena vai Vasishṭha Indrasya priyam  
dhāmopāgachāt, sa paramam lokam ajayad 10 upendrasya  
priyam lokam gachati, jayati paramam lokam ya evaṁ  
veda 11 tad vai śaḥṛicam. śaḥṛi vā ṛitava, ṛitūnām āptyai  
12 tad upariśṭāt sampātānām śaṁsaty. āptvaiva tat sva-  
rgam lokam yajamānā asmiṇ loka pratitishṭhanty 13 abhi  
tashṭeva dīdhayā manīshām ity achāvāko ahar-ahāḥ  
śaṁsaty abhivat tatyai rūpam 14 abhi priyāṇi marmṛi-  
ṣat parāṇīti. yāny eva parāṇy ahāni tāni priyāṇi, tāny  
eva tad abhimarmṛiṣato yanty abhyārabhamāṇāḥ. paro vā  
asmāl lokāt svargo lokas, tam eva tad abhivadati 15 ka-

viñr ichāmi samdṛiṣe sumedhā iti 16 ye vai te na ri-  
shayaḥ pūrve pretās te vai kavayas, tān eva tad abhyati-  
vadati 17 tad u vaiṣvamitraṁ. viśvasya ha vai mitraṁ Vi-  
śvāmitra āsa. viśvaṁ hāsmāi mitraṁ bhavati ya evaṁ  
veda 18 tad aniruktam prajāpatyaṁ śaṁsaty. anirukto vai  
Prajāpatiḥ, Prajāpater āptyai 19 sakṛid Indraṁ nirāha, te-  
naindrād rūpān na pracyavate 20 tad vai daśarcaṁ. daśā-  
ksharā virāl, annaṁ virāl, annādyasyāvaruddhyai 21 yad  
eva daśarcāṣm | daśa vai prāṇāḥ, prāṇān eva tad āpnuva-  
nti, prāṇān ātman dadhate 22 tad upariśṭāt sampātānāṁ  
śaṁsaty. āptaiva tat svargaṁ lokam yajamānā asmiñ loke  
pratitishṭhanti || 20 || + ||

1 Kaś tam indra tvāvasuṁ, kaś navyo atasī-  
nām, kaś ū nv asyākṛitam iti kadvantaḥ pragāthā  
ārambhaṇīyā ahar-ahaḥ śasyante 2 ko vai Prajāpatiḥ, Pra-  
jāpater āptyai 3 yad eva kadvantāṣṭh | annaṁ vai kaś,  
annādyasyāvaruddhyai 4 yad v eva kadvantāṣṭh | ahar-aha-  
rā ete śāntāny ahīnasūktāny upayujjānā yanti, tāni ka-  
dvadbhiḥ pragāthaiḥ śamayanti. tāny ebhyaḥ śāntāni kaś  
bhavanti, tāny enāḥ chāntāni svargaṁ lokam abhi vahanti  
5 trishṭubhaḥ sūktapratipadaḥ śaṁseyus 6 tā haike purastāt  
pragāthānām śaṁsanti dhāyyā iti vadantas 7 tat tathā na  
kuryāt 8 kshatraṁ vai hotā viśo hotṛāśaṁsinaḥ, kshatrā-  
yaiva tad viśam pratyudyāminīm kuryuḥ, pāpavasyasaṁ  
9 trishṭubho ma imāḥ sūktapratipada ity eva vidyāt 10 tad  
yathā samudram praploverann, evaṁ haiva te praplavante  
ye samvatsaraṁ vā dvādaśāhaṁ vāsate. tad yathā sairā-  
vatīm nāvam pārakāmāḥ samāroheyur, evaṁ evaitās tri-  
shṭubhaḥ samārohanti 11 na ha vā etac chando gamayitvā  
svargaṁ lokam upāvartate, vīryavattamaṁ hi 12 tābhyo  
na vyāhvayīta, samānaṁ hi chando, 'tho ned dhāyyāḥ ka-  
ravānīti 13 yad enāḥ śaṁsanti: prajāātābhiḥ sūktapratipa-

dbhiḥ sūktāni samārohāmeti 14 yad evaināḥ śaṁsantīndram  
evaitābhir nihvayante, yatha ṛishabhaṁ vāṣitāyai. yad v  
evaināḥ śaṁsanty, ahīnasya śaṁtatyā, ahīnam eva tat saṁ-  
tanvanti || 21 || ॥ ॥

1 Apa prāca indra viṣvāñ amitrān iti maitrāva-  
raṇaḥ purastāt sūktānām abar-ahāḥ śaṁsaty 2 apāpāco  
abhibhūte nudasva | apodico apa sūrādharāca urau  
yathā tava śarman mademety 3 abhayasya rūpam,  
abhayam iva hi yann ichati 4 brahmaṇā te brahma-  
yujā yunajmīti brāhmaṇēcchaṁsy abar-ahāḥ śaṁsati.  
yunajmīti yuktavati, yukta iva hy ahīno, 'hīnasya rūpam  
5 uruṇ no lokam anu neshi vidvān ity achāvāko 'har-  
ahāḥ śaṁsaty. anu neshīty, etīva hy ahīno, 'hīnasya rū-  
pam 6 neshīti satrāyaṇarūpam 7 tā vā etā abar-ahāḥ śa-  
syante 8 samānībhiḥ paridadhyur 9 okaḥsārī haishām Indro  
yajñam bhavati3ñ | yatha ṛishabho vāṣitāṁ yathā vā gauḥ  
prajñātaṁ goshṭham, evaṁ haishām Indro yajñam aiva  
gachati 10 na ṣuṇamhuvīyayāhīnasya paridadhyāt. ksha-  
triyo ha rāshṭrāc cyavate, yo haiva paro bhavati, tam  
abhihvayati || 22 || ॥ ॥

1 Athāto 'hīnasya yuktiḥ ca vimuktiḥ ca 2 vy antari-  
ksham atirad ity ahīnam yuñkta, eved indram iti vi-  
muñcaty 3 āham sarasvatīvator, nūnam sā ta ity ahī-  
nam yuñkte 4 te syāma deva varuṇa, nū shṭuta iti  
vimuñcaty 5 esha ha vā ahīnam tantum arhati ya enaṁ  
yoktum ca vimoktum ca veda 6 tad yac caturviṁṣe 'han  
yujyante sā yuktir, atha yat purastād ndayanīyasyātīrā-  
trasya vimucyante sā vimuktis 7 tad yac caturviṁṣe 'hann  
aikāhikābhiḥ paridadhyur, atrāhaiva yajñam samsthāpa-  
yeyur, nāhīnakarma kuryur. atha yad ahīnaparidhānīyā-  
bhiḥ paridadhyur, yathā śrānto 'vimucyamāna utkrītyetai-  
vaṁ yajamānā utkrītyeram. ubhayībhiḥ paridadhyus 8 tad

yathā dīrghādhva upavimokam yāyāt, tādrik tat 9 samtato haishām yajño bhavati3ū | vy ū muñcanta 10 ekām dve na dvayoh savanayoh stomam atisañsed 11 dīrghāranyāni ha vai bhavanti yatra bahvibhiḥ stomo 'tiṣasyate 12 'parimitābhiḥ tṛtīyasavane. 'parimito vai svargo lokah, svargasya lokasyāptyai 13 samtato hāsyābhyāraddho 'visrasto 'hīno bhavati ya evaṃ vidvān ahīnam tannte || 23 || 7 ||

1 Devā vai vale gāḥ paryapasyaṃs, tā yajñenaivepsaṃs, tāḥ shashthēnālnāpnuvaiṃs. te prātaḥsavane Nabhākena valam anabhayaṃs. tam yad anabhayā3ū | aśrathayann evainam tat. ta u tṛtīyasavane vajreṇa vālakhilyābhir vācaḥ kūṭenaikapadayā valam virujya gā udājaṃs 2 tathaivaitad yajamānāḥ prātaḥsavane Nabhākena valam nabhayanti. tam yaṃ nabhayanti3ū | śrathayanty evainam tat. tasmād dhotrakāḥ prātaḥsavane nābhākāṃs tricāṇ chañsanti 3 yaḥ kakubho nidhāraya iti maitrāvaruṇaḥ, pūrvīṣ ṭa indropamātaya iti brāhmaṇācchañsī, tā hi madhyam bharāṇām ity achāvākas 4 ta u tṛtīyasavane vajreṇa vālakhilyābhir vācaḥ kūṭenaikapadayā valam virujya gā āpnuvanti 5 pacchaḥ prathamam shad vālakhilyānām sūktāni viharaty, ardhareṇa dvitīyam, rikṣas tṛtīyam. sa paccho viharan pragāthe-pragātha evaikapadām dadhyāt, sa vācaḥ kūṭas 6 tā etāḥ pañcaikapadāḥ. catasro daṣamād ahna, ekā mahāvratād 7 athashtāksharāṇi mātānāmanāni padāni. teshāṃ yāvadbhiḥ sampadyeta tāvanti ṣaṇsen, netaṇy ādriyeta8thardhareṇa viharāṃs tāḥ caivaikapadāḥ ṣaṇset tāni caivāshtāksharāṇi mātānāmanāni padāni 9 atha rikṣo viharāṃs tāḥ caivaikapadāḥ ṣaṇset tāni caivāshtāksharāṇi mātānāmanāni padāni 10 sa yat prathamam shad vālakhilyānām sūktāni viharati, prānam ca tad vācam ca viharati. yad dvitīyam, cakshuḥ ca tan manaḥ ca viharati. yat tṛtīyam, śrotram ca tad ātmānam ca viharati. tad

upāpto vibhāre kāmā, upāpto vajre vālakhilyāsūpāpto vācaḥ  
 kūṭa ekapadāyām, upāptaḥ prānakliptyām 11 avihṛitān eva  
 caturtham pragāthān chaṁsati. paṣavo vai pragāthāḥ, pa-  
 ṣūnām avaruddhyai 12 nātraikapadām vyavadadhyād 13 yad  
 atraikapadām vyavadadhyād, vācaḥ kūṭena yajamānāt pa-  
 ṣūn nirhanyād. ya enam tatra brūyād: vācaḥ kūṭena ya-  
 jamānāt paṣūn niravadhīr, apaṣum enam akar iti, ṣaṣvat  
 tathā syāt 14 tasmāt tatraikapadām na vyavadadhyād 15 vy  
 evottame sūkte paryasyati, sa eva tayor vibhāras 16 tad etat  
 Saubalāya Sarpir Vātsiḥ ṣaṣaṁsa. sa hovāca: bhūyishṭhān  
 ahaṁ yajamāne paṣūn paryagrahaisham, akanishṭhā u mām  
 āgamishyanṭīti. tasmai ha yathā mahadbhya ṛitvigbhya  
 evaṁ nināya. tad etat paṣavyaṁ ca svargyaṁ ca ṣaṣtram,  
 tasmād etac chaṁsati || 24 || \* ||

1 Dūrohaṇam rohati, tasyoktam brāhmaṇam 2 aindre  
 paṣukāmasya rohed, aindrā vai paṣavas 3 taj jāgatam syāj,  
 jāgatā vai paṣavas 4 tan mahāsūktam syād, bhūyishṭheshv  
 eva tat paṣushu yajamānam pratishṭhāpayati 5 Baran rohet,  
 tan mahāsūktam ca jāgatam ca 6 ndrāvaruṇe pratishṭhākā-  
 masya rohed. etaddevatā vā eshā hotraitatpratishṭhā yad  
 aindrāvaruṇā, tad enat svāyām eva pratishṭhāyām antataḥ  
 pratishṭhāpayati 7 yad evaindrāvaruṇā3i | eshā ha vā atra  
 nivin, nividā vai kāmā āpyante. sa yady aindrāvaruṇe  
 rohet, sauparṇe rohet. tad upāpta aindrāvaruṇe kāmā,  
 upāptaḥ sauparṇe || 25 || \* ||

1 Tad āluḥ: samṣaṁset shashṭhe 'hā3n | na samṣaṁse3t  
 iti | 2 samṣaṁsed ity āluḥ 3 katham anyeshv ahassu sam-  
 ṣaṁsati, katham atra na samṣaṁsed ity 4 atho khalv āhur:  
 naiva samṣaṁset 5 svargo vai lokāḥ shashṭham ahar, asa-  
 māyī vai svargo lokāḥ, kaṣcid vai svarge loka sameti. sa  
 yat samṣaṁset, samānam tat kuryād. atha yan na sam-  
 ṣaṁsati3n | tat svargasya lokasya rūpam. tasmān na sam-

ṣaṁsed. yad eva na saṁṣaṁsati<sup>3</sup> | 6 ātmā vai stotriyāḥ  
 prāṇā vālakhilyāḥ. sa yat saṁṣaṁsed, etābhyāṁ devatā-  
 bhyāṁ yajamānasya prāṇān viyād. ya enaṁ tatra brūyād:  
 etābhyāṁ devatābhyāṁ yajamānasya prāṇān vyagāt, prāṇa  
 enaṁ hāsyatīti, ṣaṣvat tathā syāt. tasmān na saṁṣaṁset  
 7 sa yad ikṣhetāṁsisham vālakhilyā hanta purastād dūro-  
 haṇasya saṁṣaṁsānīti, no eva tasyāśāṁ iyāt 8 tam yadi  
 darpa eva vinded, upariśtād dūrohaṇasyāpi bahūni śatāni  
 ṣaṁsed. yasyo tat kāmāya tathā kuryād, atraiva tad upāptam  
 9 aindrya vālakhilyās, tāsāṁ dvādaśākṣharāṇi padāni, tatra  
 sa kāma upāpto ya aindre jūgate. 'thedaṁ aindrāvaruṇaṁ  
 sūktam, aindrāvaruṇi paridhānīyā. tasmān na saṁṣaṁset  
 10 tad āhur: yathā vāva stotram evaṁ ṣaṣtram. vihrītā  
 vālakhilyāḥ ṣasyante, vihrītāṁ stotrā<sup>3</sup>m | avihritā<sup>3</sup>m iti |  
 11 vihrītam iti brūyād, aṣṭākṣhareṇa dvādaśākṣharam iti  
 12 tad āhur: yathā vāva ṣaṣtram evaṁ yājyā. tisro deva-  
 tāḥ ṣasyante 'gnir Indro Varuṇa ity athaindrāvaruṇyā ya-  
 jati, katham Agnir anantarita iti 13 yo vā Agniḥ sa Varu-  
 ṇas. tad apy etad ṛishinoktam: tvam agne varuṇo jā-  
 yase yad iti. tad yad evaindrāvaruṇyā yajati, tenāgnir  
 anantarito 'nantaritaḥ || 26 || 10 ||

Iti shashṭhapañcīkāyaṁ caturtho 'dhyāyāḥ.

Ity ekonatrinṣādhyaḥ daśamaḥ khaṇḍaḥ.

1 Śilpāni ṣaṁsanti 2 devaśilpāny, eteshāṁ vai śilpānāṁ  
 anukṛitīha śilpam adhigamyate. hasti kaṁso vāso hira-  
 nyam aṣvatarirathaḥ śilpam 3 śilpam hāsmiṇ adhigamyate  
 ya evaṁ veda 4 yad eva śilpāni<sup>3</sup> | 5 ātmasaṁskṛitir vāva  
 śilpāni, chandomayaṁ vā etair yajamāna ātmānaṁ saṁ-  
 skurute 6 nābhānediśṭhaṁ ṣaṁsati 7 reto vai Nābhānedi-  
 śṭho, retas tat siñcati 8 tam aniruktaṁ ṣaṁsaty. aniruktaṁ  
 vai reto gubā yonyāṁ sicaty 9 sa retomiṣro bhavati:  
 kṣhmayā retāḥ saṁjagmāno ni shiñcad iti, retāḥ-

samṛiddhyā eva 10 taṃ sanārāṣaṃsaṃ ṣaṁsati. prajā vai naro vāk ṣaṁsaḥ, prajāsv eva tad vācam dadhāti. tasmād imāḥ prajā vadatyō jāyante 11 taṃ haike purastāc chaṁsanti: purastādāyatanā vāg iti vadanta 12 upariśtād eka: upariśtādāyatanā vāg iti vadanto 13 madhya eva ṣaṁsen. madhyāyatanā vā iyaṃ vāg 14 upariśtānnedīyasivopariśtān nedīyasīva vā iyaṃ vāk 4 taṃ hotā retobhūtaṃ sitkvā maitrāvaruṇāya samprayachaty: etasya tvam prāṇān kalpayeti || 27 || 1 ||

1 Vāḥkilyāḥ ṣaṁsati. prāṇā vai vāḥkilyāḥ, prāṇān evāsyā tat kalpayati 2 tā vihrītāḥ ṣaṁsati. vihrītā vā ime prāṇāḥ: prāṇenāpāno, 'pānena vyānaḥ 3 sa pacchaḥ prathame sūkte viharaty, ardharcaṣo dvitīye, rikṣas tṛtīye 4 sa yat prathame sūkte viharati, prāṇaṃ ca tad vācam ca viharati. yad dvitīye, cakshuṣ ca taṃ manaṣ ca viharati. yat tṛtīye, śrotraṃ ca tad ātmānaṃ ca viharati 5 te haike saha bṛihatyaṃ saha satobṛihatyaṃ viharanti. tad upāpto vihare kāmo, net tu pragāthāḥ kalpante 6 'timarṣam eva vihareṭ, tathā vai pragāthāḥ kalpante. pragāthā vai vāḥkilyās, tasmād atimarṣam eva vihareḍ. yad evātimarṣā3m | 7 ātmā vai bṛihatī, prāṇāḥ satobṛihatī. sa bṛihatīm aṣaṁsīt, sa ātmātha satobṛihatīm, te prāṇā; atha bṛihatīm atha satobṛihatīm, tad ātmānaṃ prāṇaiḥ paribṛihann eti. tasmād atimarṣam eva vihareḍ 8 yad v evātimarṣā3m | ātmā vai bṛihatī, paṣavaḥ satobṛihatī. sa bṛihatīm aṣaṁsīt, sa ātmātha satobṛihatīm, te paṣavo; 'tha bṛihatīm atha satobṛihatīm, tad ātmānaṃ paṣubhiḥ paribṛihann eti. tasmād atimarṣam eva vihareḍ 9 vy evottame sūkte paryasyati, sa eva taylor viharas 10 tasya maitrāvaruṇaḥ prāṇān kalpayitvā brāhmaṇacchaṁsine samprayachaty: etaṃ tvam prajānayet || 28 || 2 ||

1 Sukīrtim ṣaṁsati. devayonir vai Sukīrtis, tad yajñād

devayonyai yajamānam prajanayati 2 Vṛishākapiṁ ṣaṁsaty. ātmā vai Vṛishākapir, ātmānam evāsyā tat kalpayati 3 taṁ nyūṅkhaty. annaṁ vai nyūṅkhas, tad asmai jātāyānnādyam pratidadhāti yathā kumārāya stanam 4 sa pāṅkto bhavati. pāṅkto 'yam puruṣaḥ pañcadhā vilīto: lomāni tvaṅ māṁsam asthi majjā. sa yāvān eva puruṣas, tāvantaṁ yajamānam saṁskaroti 5 taṁ brāhmaṇācchaṁsī janayitvāchāvākāya samprayachaty: etasya tvam pratishṭhām kalpayeti || 29 || ३ ||

1 Evayāmarutaṁ ṣaṁsati. pratishṭhā vā evayāmarut, pratishṭhām evāsyā tat kalpayati 2 taṁ nyūṅkhaty. annaṁ vai nyūṅkho, 'nnādyam evāsmiṁs tad dadhāti 3 sa jāgato vātijāgato vā. sarvaṁ vā idaṁ jāgataṁ vātijāgataṁ vā 4 sa u māruta. āpo vai Maruta āpo 'nnam, abhipūrvam evāsmiṁs tad annādyam dadhāti 5 tāny etāni saha carāṇīty ācakshate: nābhānedishṭhaṁ vālakhilyā vṛishākapiṁ evayāmarutaṁ. tāni saha vā ṣaṁset saha vā na ṣaṁsed 6 yad enāni nānā ṣaṁsed, yathā puruṣaṁ vā reto vā vichindyāt tādṛik tat. tasmād enāni saha vā ṣaṁset saha vā na ṣaṁset 7 sa ha Bulila Āṣvataṛa Āṣvir vaiṣvajito hotā sann ikshāṁ cakṛa: eṣhāṁ vā eṣhāṁ ṣilpānāṁ viṣvajiti sām̐vatsarīke dve madhyam̐dinam abhi pratyetoṛ hantāham itthaṁ evayāmarutaṁ ṣaṁsayānīti. tad dha tathā ṣaṁsayāṁ cakāṛa 8 tad dha tathā ṣasyamāne Gauṣṭa ājagāma, sa hovāca: hotaḥ kathā te ṣastraṁ vicakṛam plavata iti 9 kiṁ hy abhūd ity 10 evayāmarud ayam uttarataḥ ṣasyata iti sa hovācaindro vai madhyam̐dinaḥ, kathendram madhyam̐dinān ninīṣhasīti 11 nendram madhyam̐dinān ninīṣhāmīti hovāca 12 chandas tv idaṁ amadhyam̐dinasācy. ayam jāgato vātijāgato vā. sarvaṁ vā idaṁ jāgataṁ vātijāgataṁ vā. sa u māruto. maiva ṣaṁsisṭheti 13 sa hovācāramāchāvakety. atha hāsmiṁn anuṣāsanam īshe 14 sa hovācaindraṁ

esha vishṇunyaṅgam śaṁsatv, atha tvam etaṁ hotar upari-  
 śiṭād raudryai dhāyyāyai purastān mārutasyaṅpyasyāthā  
 iti 15 tad dha tathā śaṁsayāṁ cakāra. tad idam apy eta-  
 rhi tathaiva śasyate || 30 || 4 ||

1 Tad āhur: yad asmin viṣvajity atirātra evaṁ shashṭhe  
 'hani kalpate yajñah kalpate yajamānasya prajātiḥ, katham  
 atrāṣasta eva Nābhānedishṭho bhavaty atha maitrāvaruṇo  
 vālakhilyāḥ śaṁsati, te prāṇā — reto vā agre 'tha prāṇā  
 — evam brāhmaṇācchansy: aṣasta eva Nābhānedishṭho bha-  
 vaty atha Vṛishākapiṁ śaṁsati, sa ātmā — reto vā agre  
 'thātmā — katham atra yajamānasya prajātiḥ, katham  
 prāṇā avikṛiptā bhavantīti 2 yajamānaṁ ha vā etena sa-  
 rveṇa yajñakratunā samskurvanti. sa yathā garbho yonyāṁ  
 antar, evaṁ sambhavañ chete. na vai sakṛid evāgre sarvaḥ  
 sambhavaty, ekaikam vā aṅgam sambhavataḥ sambhavatīti  
 3 sarvāṇi cet samāne 'han kriyeran, kalpata eva yajñah  
 kalpate yajamānasya prajātir. athaitaṁ hotaivayāmarutaṁ  
 tṛtīyasavane śaṁsati, tad yāsyā pratishṭhā tasyāṁ evainaṁ  
 tad antataḥ pratishṭhāpayati || 31 || 5 ||

1 Chandasām vai shashṭhenāhnāptānām raso 'tyanedat.  
 sa Prajāpatir abibhet: parāṇ ayam chandasām raso lokān  
 atyeshyatīti. tam parastāc chandobhiḥ paryagriḥṇān: nā-  
 rāśaṁsyā gāyatrīyā, raibhyā trisṭubhaḥ, pārikshityā jaga-  
 tyāḥ, kāvyaṅyānushṭubhas. tat punaḥ chandassu rasam  
 adadhāt 2 sarasair hāsya chandobhir isṭam bhavati, sara-  
 saiḥ chandobhir yajñam tannte ya evaṁ veda 3 nārāśaṁsīḥ  
 śaṁsati. prajā vai naro vāk śaṁsah, prajāsv eva tad vācam  
 dadhāti. tasmād imāḥ prajā vadatyō jāyante. ya evaṁ  
 veda yad eva nārāśaṁsīḥ | 4 śaṁsanto vai devāḥ ca ṛisha-  
 yaḥ ca svargam lokam āyaṁ, tathaivaitad yajamānaḥ śa-  
 ṁsanta eva svargam lokam yanti 5 tāḥ pragrāham śaṁsati  
 yathā Vṛishākapiṁ, vārshākapiṁ hi, Vṛishākapes tan nyā-

yam eti 6 tāsū na nyūṅkhayen, nī vīva nardet, sa hi tāsām  
 nyūṅkho 7 raibhīḥ śaṁsati 8 rebhanto vai devāḥ ca ṛisha-  
 yaḥ ca svargaṃ lokam āyaṁs, tathaivaitad yajamānā re-  
 bhanta eva svargaṃ lokam yanti 9 tāḥ pragrāham śaṁsati  
 yathā Vṛishākapiṃ, vārshākapaṃ hi, Vṛishākapes tan  
 nyāyam eti. tāsū na nyūṅkhayen, nī vīva nardet; sa hi tā-  
 sām nyūṅkhaḥ 10 pārikshitīḥ śaṁsaty 11 Agnir vai pari-  
 kshid, Agnir hīmāḥ prajāḥ parikshety, Agniṃ hīmāḥ pra-  
 jāḥ parikshiyanty 12 Agner eva sāyujyam sarūpatām salo-  
 katām aṣnute ya evaṃ veda 13 yad eva pārikshitiḥ |  
 14 samvatsaro vai parikshit, samvatsaro hīmāḥ prajāḥ pari-  
 ksheti, samvatsaram hīmāḥ prajāḥ parikshiyanti 15 sam-  
 vatsarasyaiva sāyujyam sarūpatām salokatām aṣnute ya  
 evaṃ veda. tāḥ pragrāham śaṁsati yathā Vṛishākapiṃ,  
 vārshākapaṃ hi, Vṛishākapes tan nyāyam eti. tāsū na  
 nyūṅkhayen, nī vīva nardet, sa hi tāsām nyūṅkhaḥ 16 kā-  
 ravyāḥ śaṁsati 17 devā vai yat kiṃca kalyāṇaṃ karmāku-  
 rvaṁs tat kāravyābhir āpnuvaṁs, tathaivaitad yajamānā  
 yat kiṃca kalyāṇaṃ karma kurvanti tat kāravyābhir āpnu-  
 vanti 18 tāḥ pragrāham śaṁsati yathā Vṛishākapiṃ, vār-  
 shākapaṃ hi, Vṛishākapes tan nyāyam eti. tāsū na nyū-  
 űkhayet, nī vīva nardet, sa hi tāsām nyūṅkho 19 diṣām  
 klīptīḥ śaṁsati. diṣa eva tat kalpayati. 20 tāḥ pañca śa-  
 ṁsati. pañca vā imā diṣaḥ, cetasras tiraṣcya, ekordhvā  
 21 tāsū na nyūṅkhayen naivaiva ca ninarden: ned imā  
 diṣo nyūṅkhayānīti 22 tā ardharcaṣaḥ śaṁsati, pratishṭhāyā  
 eva 23 janakalpāḥ śaṁsati. prajā vai janakalpā, diṣa eva  
 tat kalpayitvā tāsū prajāḥ pratishṭhāpayati 24 tāsū na  
 nyūṅkhayen naivaiva ca ninarden: ned imāḥ prajā nyū-  
 űkhayānīti. tā ardharcaṣaḥ śaṁsati, pratishṭhāyā eve 25 ndra-  
 gāthāḥ śaṁsatīndragāthābhir vai devā asurān abhigāyāthai-  
 nān atyāyaṁs, tathaivaitad yajamānā indragāthābhir evā-

priyam bhrātrivyaṃ abhigāyāthainam atiyanti 26 tā ardha-  
reçaṣaḥ ṣaṁsati, pratishṭhāyā eva || 32 || 6 ||

1 Aitaṣapralāpaṃ ṣaṁsaty 2 Aitaṣo ha vai munir agner  
āyur dadarṣa, yajñasyāyātayāmam iti haika āhuḥ. so 'bra-  
vīt putrān: putrakā agner āyur adarṣam, tad abhilapi-  
shyāmi, yat kimca vadāmi tan me mā parigāteti. sa pra-  
tyapadyatai, tā aśvā ā plavante pratīpam prātīsatva-  
nam iti 3 tasyābhyagnir Aitaṣāyana etyākāle 'bhihāya mu-  
kham apyagrīhṇād: adripan naḥ piteti 4 tam hovācāpehy,  
alaso 'bhūr yo me vācam avadhīḥ. śatāyuraṃ gām akari-  
shyaṃ sahasrāyuraṃ puruṣam, pāpishṭhāṃ te prajāṃ ka-  
romi yo mettham asakthā iti 5 tasmād āhur: Abhyagnaya  
Aitaṣāyanā Aurvāṇāṃ pāpishṭhā iti 6 tam haika bhūyānsam  
ṣaṁsanti 7 sa na nishedhed, yāvatkāmam ṣaṁsety eva brū-  
yād. āyur vā aitaṣapralāpa 8 āyur eva tad yajamānasya  
pratārayati ya evaṃ veda 9 yad evaitaṣapralāpāḥ | 10 cha-  
ndasāṃ haisha raso yad aitaṣapralāpaḥ, chandassv eva tad  
rasam dadhāti 11 sarasair hāsya chandobhir ishtam bha-  
vati, sarasaḥ chandobhir yajnam tanute yā evaṃ veda  
12 yad v evaitaṣapralāpāḥ | 13 ayātayāmā vā akṣitir ai-  
taṣapralāpo, 'yātayāmā me yajñe 'sad akṣitir me yajñe  
'sad iti 14 tam vā etam aitaṣapralāpaṃ ṣaṁsati padāvagrā-  
ham yathā nividaṃ 15 tasyottamena padena prañauti yathā  
nividaḥ 16 pravallhikāḥ ṣaṁsati. pravallhikābhir vai devā  
asurān pravallhyāthainān atyāyaṇs, tathaivaitad yajamānāḥ  
pravallhikābhir evāpriyam bhrātrivyaṃ pravallhyāthainam  
atiyanti 17 tā ardhareçaṣaḥ ṣaṁsati, pratishṭhāyā eva 18 ji-  
jñāsenaḥ ṣaṁsaty. ājijñāsenaḥ vai devā asurān ājñā-  
yāthainān atyāyaṇs, tathaivaitad yajamānā ājijñāsenaḥ  
evāpriyam bhrātrivyaṃ ājñāyāthainam atiyanti. tā ardha-  
reçaṣaḥ ṣaṁsati, pratishṭhāyā eva 19 pratirādhām ṣaṁsati.  
pratirādhena vai devā asurān pratirādhyāthainān atyāyaṇs,

tathaivaitad yajamānāḥ pratirādhenaiṣvāpriyam bhrātrivyaṁ  
pratirādhyāthainam atiyanty 20 ativādaṁ śaṁsati. ativā-  
dena vai devā asurān atyudyāthainān atyāyaṁś, tathaivai-  
tad yajamānā ativādenaiṣvāpriyam bhrātrivyaṁ atyudyā-  
thainam atiyanti. tam ardharcaśaḥ śaṁsati, pratishṭhāyā  
eva || 33 || 7 ||

1 Devanītham śaṁsati 2 Ādityāś ca ha vā Aṅgirasas  
ca svarge loke 'spardhanta: vayam pūrva eshyāmo vayam  
iti. te hāṅgirasas pūrve śvaḥsutyām svargasya lokasya  
dadṛṣus, te 'gnim prajighyur — Aṅgirasām vā eko 'gniḥ  
— parehy, Ādityebhyaḥ śvaḥsutyām svargasya lokasya  
prabrūhīti. te hādityā Agnim eva dṛishṭvā sadyaḥsutyām  
svargasya lokasya dadṛṣus. tān etyābravīc: chvaḥsutyām  
vaḥ svargasya lokasya prabrūma iti. te hocur: atha vayam  
tubhyaṁ sadyaḥsutyām svargasya lokasya prabrūmas, tva-  
yaiva vayam hotrā svargaṁ lokam eshyāma iti. sa ta-  
thety ukṭvā pratyuktaḥ punar ājagāma 3 te hocuḥ: prāvo-  
cāḥ iti | prāvocaṁ iti hovācātho me pratiprāvocaṁ iti.  
no hi na pratyajñāsthāḥ iti | prati vā ajñāsam iti hovāca  
4 yaśasā vā esho 'bhyaitya ya ārtvijyena, taṁ yaḥ pratiru-  
ndhed yaśaḥ sa pratirundhet, tasmān na pratyarautsīti  
5 yadi tv asmād apojjigāṁsed, yajñenāsmād apodiyāt | yadi  
tv ayājyaḥ, svayam apoditaṁ tasmāt || 34 || 8 ||

1 Te hādityān Aṅgirasas 'yājayaṁś, tebhya yājyadbhya  
imāṁ pṛithivīm pūrṇām dakṣiṇānām adadus. tān iyaṁ  
pratigṛihītātapat, tāṁ nyavṛiṇjan, sā sīnhi bhūtvā vijri-  
mbhantī janān acarat. tasyāḥ śocatyā ime pradarāḥ prā-  
dīryanta ye 'syā ime pradarāḥ, sameva haiva tataḥ purā  
2 tasmād āhur: na nivṛittadakṣiṇām pratigṛihṇīyān: nen  
mā śucā viddhā śucā vidhyād iti 3 yadi tv enām pratigṛi-  
hṇīyād, apriyāyainām bhrātrivyaḥ dadyāt, parā haiva  
bhavaty 4 atha yo 'san tapatiḥ | esho 'śvaḥ śveto rūpaṁ  
kṛitvāśvābhīdhānyapilītenātmanā praticakrama. imāṁ vo

nayāma iti, sa esha devanītho 'nūcyata 5 ādityā ha jaritar aṅgirobhyo dakṣhiṇām anayan | 6 tām ha jaritar na praty āyann iti. na hi ta imām pratyāyaṁs 7 tām u ha jaritaḥ praty āyann iti. prati hi te 'num āyaṁs 8 tām ha jaritar na praty aḡribhṇann iti. na hi ta imām pratyagribhṇaṁs 9 tām u ha jaritaḥ praty aḡribhṇann iti. prati hi te 'num aḡribhṇann 10 aḥā neta sann avicetanānīty. esha ha vā abnām vicetayitā 11 jajñā neta sann apurogavāsa iti. dakṣhiṇā vai yajñānām purogavī. yathā ha vā idam ano 'purogavam rishyaty, evaṁ haiva yajño 'dakṣhiṇo rishyati. tasmād āhur: dātavyaiva yajñe dakṣhiṇā bhavaty apy alpikāpy 12 uta śveta āṣupatvā | 13 uto padyābhir javi-  
 shṭhaḥ | 14 utem āṣu mānam piparti | 15 ādityā ru-  
 drā vasavas tvelate | 16 idam rādhāḥ prati ḡri-  
 bhṇīhy aṅgira iti. pratigraham eva tad rādhasa aichann  
 17 idam rādho bṛihat prithu | 18 devā dadatv ā va-  
 ram | 19 tad vo astu sucetanam | 20 yushme astu  
 dive-dive | 21 praty eva ḡribhāyateti. praty evainam  
 tad ajagrabhaisham 22 tam vā etam devanītham śaṁsati  
 padāvagrāham yathā nividam. tasyottamena padena pra-  
 nauti yathā nvidaḥ || 35 || ° ||

1 Bhūtechadaḥ śaṁsati 2 bhūtechadbhir vai devā asu-  
 rān upāsacantoteva yuddhenoteva māyayā. teshāṁ vai devā  
 asurāṇām bhūtechadbhir eva bhūtaṁ chādayitvāthainān  
 atyāyaṁs, tathaivaitad yajamānā bhūtechadbhir evāpriyasya  
 bhrātrivyasya bhūtaṁ chādayitvāthainam atiyanti 3 tā  
 ardharaśaḥ śaṁsati, pratishṭhāyā evā 4 hanasyāḥ śaṁsaty  
 5 āhanasyād vai retaḥ sicyate, retasaḥ prajāḥ prajāyante,  
 prajātim eva tad dadhāti 6 tā daśa śaṁsati. daśākṣharā  
 virāl, annam virāl, annād retaḥ sicyate, retasaḥ prajāḥ  
 prajāyante, prajātim eva tad dadhāti 7 tā nyūṅkhayaty.  
 annam vai nyūṅkho, 'nnād retaḥ sicyate, retasaḥ prajāḥ

prajāyante, prajātim eva tad dadhāti 8 dadhikrāvṇo akārisham iti dādihikrīm śaṁsati. devapavitram vai dadhikrā idam vā idam vyāhanasyām vācam avādīt, tad devapavitreṇa vācam punīte 9 sānushṭub bhavaṭi. vāg vā anushṭup, tat svena chandasā vācam punīte 10 sutāso madhumattamā iti pāvamānīḥ śaṁsati 11 devapavitram vai pāvamānya. idam vā idam vyāhanasyām vācam avādīt, tad devapavitreṇaiva vācam punīte. tā anushṭubho bhavanti. vāg vā anushṭup, tat svenaiva chandasā vācam punīte 12 'va drapso aṅsumatīm atishṭhad ity aindrābārhaspatyaṃ trīcam śaṁsati 13 viṣo adevīr abhy ācarantīr brīhaspatinā yujendraḥ sasāha ity 14 asuraviṣam ha vai devān abhy udācārya āsīt, sa Indro Brīhaspatinaiva yujāsuryaṃ varṇam abhidāsantam apāhaṁs. tathaivaitad yajamānā Indrābrīhaspatibhyām eva yujāsuryaṃ varṇam abhidāsantam apaghnate 15 tad āluḥ: saṁśaṁset shashṭhe 'hā3n | na saṁśaṁse3t iti | saṁśaṁsed ity āluḥ. katham anyeshv ahassu saṁśaṁsati, katham atra na saṁśaṁsed ity. atho khalv āhur: naiva saṁśaṁset. svargo vai lokāḥ shashṭham ahar, asamāyī vai svargo lokāḥ, kaścīd vai svarge loke sametīti. sa yat saṁśaṁset, samānam tat kuryād. atha yan na saṁśaṁsatī3ñ | tat svargasya lokasya rūpam. tasmān na saṁśaṁsed. yad eva na saṁśaṁsatī3ñ | 16 etāni vā atrokthāni: nābhānedishṭho vālakhilyā vṛishākāpir evayāmarut. sa yat saṁśaṁsed, apaiva sa eteshu kāmam rādhnuyād 17 aindro vṛishākapiḥ, sarvāni chandāṁsy aitaṣapralāpas. tatra sa kāma upāpto ya aindre jāgate. 'thedaṃ aindrābārhaspatyaṃ sūktam, aindrābārhaspatyā paridhāniyā. tasmān na saṁśaṁsen na saṁśaṁset || 36 || 10 ||

Iti shashṭhapañcikāyām pañcamo 'dhyāyaḥ.

Iti triṁśadhyāye daśamaḥ khaṇḍaḥ.

1 Athātah paṣor vibhaktis, tasya vibhāgam vakshyāmo  
2 hanū sajiḥve prastotuḥ, syenaṃ vaksha udgātuh, kaṇṭhaḥ  
kākudraḥ pratihartur, dakṣhiṇā ṣronir hotuḥ, savyā bra-  
hmaṇo, dakṣhiṇaṃ sakthi maitrāvaruṇasya, savyam brā-  
hmaṇācchaṇsino, dakṣhiṇam pārṣvam sāṇsam adhvaryoḥ,  
savyam upagātrīṇām, savyo 'nsaḥ pratiprasthātur, dakshi-  
ṇaṃ dor neshtuḥ, savyam potur, dakṣhiṇa ūrur achāvāka-  
sya, savya āgnīdhṛasya, dakṣhiṇo bāhur ātreyaśya, savyaḥ  
sadayasya, sadam cānūkam ca gṛihapater, dakṣhiṇau pā-  
dau gṛihapater vratapradasya, savyau pādau gṛihapater  
bhāryāyāi vratapradasyau, shṭha enayoḥ sādḥāraṇo bhavati,  
tam gṛihapatir eva praśiṇśhyāj. jāghānīm patnībhyo hara-  
nti, tām brāhmaṇāya dadyuḥ. skandhyāṣ ca maṇikās ti-  
sraṣ ca kikasā grāvastutas, tisraṣ caiva kikasā ardham ca  
vaikartasyonnetur, ardham caiva vaikartasya klomā ca ṣa-  
mitus. tad brāhmaṇāya dadyād, yady abrahmaṇaḥ syāc.  
chiraḥ subrahmaṇyāyāi, yaḥ śvaḥsutyām prāha tasyājinaṃ,  
ilā sarveshām hotur vā 3 tā vā etāḥ shattriṇśatam ekapadā  
yajñam vahanti. shattriṇśadaksharā vai bṛihati, bārḥataḥ  
svargā lokāḥ. prāṇāṇṣ caiva tat svargāṇṣ ca lokān āpnu-  
vanti, prāṇeshu caiva tat svargeshu ca lokeshu pratiti-  
shṭhanto yanti 4 sa esha svargyaḥ paṣur ya enam evam  
vibhajanty 5 atha ye 'to 'nyathā, tad yathā selagā vā pā-  
pakṛito vā paṣum vimathuṇiraṇs tādrīk tat 6 tām vā etām  
paṣor vibhaktim Śrautarīshir Devabhāgo vidām cakāra,  
tām u hāprocyavāsmāl lokād uccakrāmat 7 tām u ha

Girijāya Bābhavyāyāmanushyaḥ provāca. tato haināni  
etadarvān manushyā adhiyate 'dhiyate || 1 || 1 ||

Iti saptamapañcīkāyām prathamō 'dhyāyaḥ.

Ity ekatrinśadhyāye prathamāḥ khaṇḍaḥ.

1 Tad āhur: ya āhitāgnir upavasathe mriyeta, katham  
asya yajñāḥ syād iti. nainam yājayed, ity āhur, anabhi-  
prāpto hi yajñam bhavatīti 2 tad āhur: ya āhitāgnir adhi-  
ṣṛite 'gnihotre sāmṇāyye vā havishshu vā mriyeta, kā tatra  
prāyaścittir ity. atraivaināny anuparyādadhyaḍ yathā sa-  
rvāni samdahyeran. sā tatra prāyaścittis 3 tad āhur: ya  
āhitāgnir āsanneshu havishshu mriyeta, kā tatra prāyaściti-  
tīti. yābhya eva tāni devatābhyo havīṁshi gṛhītāni  
bhavanti, tābhyaḥ svāhety evaināny āhavanīye sarvahanti  
juhuyāt. sā tatra prāyaścittis 4 tad āhur: ya āhitāgniḥ  
pravasan mriyeta, katham asyāgnihotraṁ syād ity. abhi-  
vānyavatsāyāḥ payasā juhuyād. anyad ivaitat payo yad  
abhivānyavatsāyā, anyad ivaitad agnihotraṁ yat preta-  
syā 5 pi vā yata eva kutaśca payasā juhuyur 6 athāpy  
āhur: evam evainān ājasrān ajuhvata indhīrann ā śarīrā-  
ṇām āhartor iti 7 yadi śarīrāṇi na vidyeran, parṇaśaraḥ  
shashtis trīṇi ca śatāny āhṛitya teshām puruṣharūpakam  
iva kṛtvā tasmiṁs tām āvṛitaṁ kuryur, athainān charīrair  
āhṛitaiḥ samsparsyodvāsāyeyur 8 adhyardhaśataṁ kāye,  
sakthiṇī dvipaṇcāṣe ca viṁṣe co, rū dvipaṇcaviṁṣe, śeṣam  
tu śirasy upari dadhyāt 9 sā tatra prāyaścittih || 2 || 1 ||

1 Tad āhur: yasyāgnihotry upāvaśiṣṭhā duhyamānopa-  
viṣet, kā tatra prāyaścittir iti. tām abhimantrayeta 2 yas mā-  
bhīṣhā nishīdasi tato no abhayam kṛidhi | paśūn  
naḥ sarvān gopāya namo rudrāya mīlhusa iti. tām  
utthāpayed: ud asthād devy aditir āyur yajñapatāv  
adhāt | indrāya kṛiṇvatī bhāgam mitrāya varu-  
ṇaya cety. athāsyā udapātram ūdhasi ca mukhe copa-

grihṇīyād, athainām brāhmaṇāya dadyāt. sā tatra prāya-  
 ṣcittis 3 tad āhur: yasyāgnihotry upāvasṛiṣṭhā duhyamānā  
 vāsyeta, kā tatra prāyaṣcittir ity. aṣauṇyām ha vā eshā ya-  
 jamānasya pratikhyāya vāsyate. tām annam apy ādayee chā-  
 ntyai, śāntir vā annam. sūyavasād bhagavatī hi bhūyā  
 iti. sā tatra prāyaṣcittis 4 tad āhur: yasyāgnihotry upāvasṛi-  
 ṣṭhā duhyamānā syandeta, kā tatra prāyaṣcittir iti. sā yat  
 tatra skandayet, tad abhimṛiṣya japed: yad adya du-  
 gdham pṛithivīm asṛipta yad oshadhīr atyasṛipad  
 yad āpaḥ | payo griheshu payo aghnyāyām payo  
 vatseshu payo astu tan mayīti. tatra yat pari-  
 ṣiṣṭam syāt, tena juhnyād yady alam homāya syād.  
 yady u vai sarvaṃ siktam syād, athānyām āhūya tām  
 dugdhvā tena juhuyād, ā tv eva śraddhāyai hotavyam.  
 sā tatra prāyaṣcittih || 3 || 2 ||

1 Tad āhur: yasya sāyamdugdham sāmṇāyām du-  
 shyed vāpahared vā, kā tatra prāyaṣcittir iti. prātardu-  
 gdham dvaidham kṛtvā tasyānyatarām bhaktim ātacya  
 tena yajeta: sā tatra prāyaṣcittis 2 tad āhur: yasya prātar-  
 dugdham samṇāyām dushyed vāpahared vā, kā tatra prā-  
 yaṣcittir ity. aindram vā māhendraṃ vā puroḷāṣam tasya  
 sthāne nirupya tena yajeta. sā tatra prāyaṣcittis 3 tad  
 āhur: yasya sarvaṃ eva sāmṇāyām dushyed vāpahared  
 vā, kā tatra prāyaṣcittir ity. aindram vā māhendraṃ veti  
 samānam. sā tatra prāyaṣcittis 4 tad āhur: yasya sarvāṇy  
 eva havīṃshi dushyeyur vāpahareyur vā, kā tatra prāya-  
 ṣcittir ity. ājyasyaināni yathādevatam parikalpya tayājya-  
 havisheshtyā yajetāto 'nyām isṭim anulbanām tanvīta. ya-  
 jño yajñasya prāyaṣcittih || 4 || 3 ||

1 Tad āhur: yasyāgnihotram adhiṣṛitam amedhyam  
 āpadyeta, kā tatra prāyaṣcittir iti. sarvaṃ evainat srucy  
 abhiparyāsicya prāṇ udetyāhavanīye baitām samidham

abhyādadhāty, athottarata āhavanīyasyoshnam bhasma nirūhya juhuyān manasā vā prājāpatyayā varcā. tad dhutam cāhutam ca. sa yady ekasminn unnīte yadi drayor, esha eva kalpas. tac ced vyapanayitum śaknuyān, nishshicyaitad dushtam adushtam abhiparyāsicya tasya yathonnītī syāt tathā juhuyāt. sā tatra prāyaścittis 2 tad āhur: yasyāgnihotram adhiṣṛitam skandati vā vishyandate vā, kā tatra prāyaścittir iti. tad adbhīr upaninayec chāntyai, śāntir vā āpo. 'thainad dakṣiṇena pāṇinābhīmriṣya japati 3 divam tṛtīyaṁ devān yajño 'gāt tato mā draviṇam āshtāntarikṣam tṛtīyaṁ pitṛīn yajño 'gāt tato mā draviṇam āshta, pṛithivīm tṛtīyaṁ manushyān yajño 'gāt tato mā draviṇam āshta 4 yayor ojasā skabhitā rajānsīti vaiṣṇuvārūṇīm ricam japati. Vishṇur vai yajñasya durishṭam pāti Varuṇaḥ svishṭam, tayor ubhayor eva śāntyai 5 sā tatra prāyaścittis 6 tad āhur: yasyāgnihotram adhiṣṛitam prāṇ udāyan skhalate vāpi vā bhraṇṣate, kā tatra prāyaścittir iti. sa yady upanivartayet, svargāl lokād yajamānam āvartayed. atraivāsmā upariśṭāyaitam agnihotrapariṣesham āhareyus, tasya yathonnītī syāt tathā juhuyāt. sā tatra prāyaścittis 7 tad āhur: atha yadi srug bhidyeta, kā tatra prāyaścittir ity. anyām sruccam āhritya juhuyād, athaitām sruccam bhinnām āhavanīye 'bhyādadhātyāt prāgdandām pratyakpushkarām. sā tatra prāyaścittis 8 tad āhur: yasyāhavanīye lāguir vidyetātha gārhapatya upaśāmyet, kā tatra prāyaścittir iti. sa yadi prāṇcam uddharet prāyatanāc cyaveta, yat pratyāṇcam asuravad yajñam tanvīta, yan manthed bhrāṭṛivyaṁ yajamānasya janayed, yad anugamayet prāṇo yajamānam jahyāt. sarvam evainam sahabhasmānam sainopya gārhapatyāyatane nidhāyātha prāṇcam āhavanīyam uddharet. sā tatra prāyaścittih || 5 || 4 ||

1 Tad āhur: yasyāgnāv agniṁ uddhareyuh, kā tatra prāyaścittir iti. sa yady anupaśyed, udūhya pūrvam aparāṁ nidadhyād. yady u nānupaśyet, so 'gnaye. 'gnivate 'shtākāpālam puroḷāṣaṁ nirvapet. tasya yājyānuvākye: agnināgniḥ sam idhyate, tvam hy agne agninety. āhutiṁ vāhavanīye juhuyād: agnaye 'gnivate svāheti. sā tatra prāyaścittis 2 tad āhur: yasya gārhapatyāhavanīyau mithaḥ saṁsriḷyeyātām, kā tatra prāyaścittir iti. so 'gnaye vītaye 'shtākāpālam puroḷāṣaṁ nirvapet. tasya yājyānuvākye: agna ā yāhi vītaye, yo agniṁ devavītaya ity. āhutiṁ vāhavanīye juhuyād: agnaye vītaye svāheti. sā tatra prāyaścittis 3 tad āhur: yasya sarva evāgnayo mithaḥ saṁsriḷyeran, kā tatra prāyaścittir iti. so 'gnaye vivicaye 'shtākāpālam puroḷāṣaṁ nirvapet. tasya yājyānuvākye: svar na vastor ushasāṁ aroci, tvām agne mānushīr īlate viṣa ity. āhutiṁ vāhavanīye juhuyād: agnaye vivicaye svāheti. sā tatra prāyaścittis 4 tad āhur: yasyāgnayo anyair agnibhiḥ saṁsriḷyeran, kā tatra prāyaścittir iti. so 'gnaye kshāmavate 'shtākāpālam puroḷāṣaṁ nirvapet. tasya yājyānuvākye: akrandad agni stanayann iva dyaur, adhā yathā naḥ pitarāḥ parāsa ity. āhutiṁ vāhavanīye juhuyād: agnaye kshāmavate svāheti. sā tatra prāyaścittih || 6 || 5 ||

1 Tad āhur: yasyāgnayo grāmyenāgninā saṁdahyeraṇ, kā tatra prāyaścittir iti. so 'gnaye saṁvargāyāshtākāpālam puroḷāṣaṁ nirvapet. tasya yājyānuvākye: kuvit su no gaviṣṭhaye, mā no asmin mahādhana ity. āhutiṁ vāhavanīye juhuyād: agnaye saṁvargāya svāheti. sā tatra prāyaścittis 2 tad āhur: yasyāgnayo divyenāgninā saṁsriḷyeraṇ, kā tatra prāyaścittir iti. so 'gnaye 'psumate 'shtākāpālam puroḷāṣaṁ nirvapet. tasya yājyānuvākye: apsv agne sadhish ṭava, mayo dadhe medhirah pū-

tadaksha ity. āhutiṃ vāhavanīye juhuyād: agnaye 'psumate svāheti. sā tatra prāyaścittis 3 tad āhur: ya-syāgnayaḥ śavāgninā samsrījyeran, kā tatra prāyaścittir iti. so 'gnaye śucaye 'śtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: agniḥ śucivratatama, nd agne śucayas tavety. āhutiṃ vāhavanīye juhuyād: agnaye śucaye svāheti. sā tatra prāyaścittis 4 tad āhur: yasyā-gnaya āraṇyenāgninā samdabhyeran, kā tatra prāyaścittir iti. sam evāropayed araṇī volmukaṃ vā mokshayed yady āhavanīyād yadi gārhapatyād. yadi na śaknuyāt, so 'gnaye samvargāyāśtākāpālam purolāṣaṃ nirvāpet. tasyokte yā-jyānuvākye. āhutiṃ vāhavanīye juhuyād: agnaye sam-vargāya svāheti. sā tatra prāyaścittih || 7 || 6 ||

1 Tad āhur: ya āhitāgnir upavasathe 'śru kurvīta, kā tatra prāyaścittir iti. so 'gnaye vratabhṛite 'śtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: tvam agne vratabhṛic chucir, vratāni bibhrad vratapā ada-bdha ity. āhutiṃ vāhavanīye juhuyād: agnaye vratabhṛite svāheti. sā tatra prāyaścittis 2 tad āhur: ya āhi-tāgnir upavasathe 'vratyam āpadyeta, kā tatra prāyaścittir iti. so 'gnaye vratapataye 'śtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: tvam agne vratapā asi, yad vo vayam pramināma vratānīty. āhutiṃ vāhavanīye juhuyād: agnaye vratapataye svāheti. sā tatra prāyaścittis 3 tad āhur: ya āhitāgnir amāvāsyām paurnamā-sīm vātīyāt, kā tatra prāyaścittir iti. so 'gnaye pathikṛite 'śtākāpālam purolāṣaṃ nirvāpet. tasya yājyānuvākye: vetthā hi vedho 'dhvana, ā devānām api panthām aganmety. āhutiṃ vāhavanīye juhuyād: agnaye pathi-kṛite svāheti. sā tatra prāyaścittis 4 tad āhur: yasya sarva evāgnaya upaśāmyeran, kā tatra prāyaścittir iti. so 'gnaye tapasvate janadvate pāvakavate 'śtākāpālam pu-

roḷāṣaṃ nirvapet. tasya yājyānuvākye: ā yāhi tapasā janeshv, ā no yāhi tapasā janeshv ity. āhutim vāhavanīye juhuyād: agnaye tapasvate janadvate pāvakavate svāheti. sā tatra prāyaścittih || 8 || 7 ||

1 Tad āhur: ya āhitāgnir āgrayanēnānīṣṭvā navānnam prāśnīyāt, kā tatra prāyaścittir iti. so 'gnaye vaiṣvānarāya dvādaśakapālam purolāṣaṃ nirvapet. tasya yājyānuvākye: vaiṣvānaro ajījanat, priṣṭho divi priṣṭho agniḥ priṭhivyām ity. āhutim vāhavanīye juhuyād: agnaye vaiṣvānarāya svāheti. sā tatra prāyaścittis 2 tad āhur: ya āhitāgnir yadi kapālam naśyet, kā tatra prāyaścittir iti. so 'śvibhyām dvikapālam purolāṣaṃ nirvapet. tasya yājyānuvākye: aśvinā vartir asmad ā gomatā nāsatyā rathenety. āhutim vāhavanīye juhuyād: aśvibhyām svāheti. sā tatra prāyaścittis 3 tad āhur: ya āhitāgnir yadi pavitraṃ naśyet, kā tatra prāyaścittir iti. so 'gnaye pavitravate 'śtākāpālam purolāṣaṃ nirvapet. tasya yājyānuvākye: pavitraṃ te vitatam brahmaṇas pate, taposh pavitraṃ vitatam divas pada ity. āhutim vāhavanīye juhuyād: agnaye pavitravate svāheti. sā tatra prāyaścittis 4 tad āhur: ya āhitāgnir yadi hiranyam naśyet, kā tatra prāyaścittir iti. so 'gnaye hiranyavate 'śtākāpālam purolāṣaṃ nirvapet. tasya yājyānuvākye: hiranyakeṣo rajaso visāra, ā te suparṇā aminantañ evair ity. āhutim vāhavanīye juhuyād: agnaye hiranyavate svāheti. sā tatra prāyaścittis 5 tad āhur: ya āhitāgnir yadi prātar asnāto 'gnihotraṃ juhuyāt, kā tatra prāyaścittir iti. so 'gnaye Varuṇāyāśtākāpālam purolāṣaṃ nirvapet. tasya yājyānuvākye: tvam no agne varuṇasya vidvān, sa tvam no agne 'vamo bhavotīty. āhutim vāhavanīye juhuyād: agnaye varuṇāya svāheti. sā tatra prāyaścittis 6 tad āhur: ya āhitāgnir yadi sūtākā-

nam prāṣṇiyāt, kā tatra prāyaścittir iti. so 'gnaye tantu-  
mate 'shtākāpālam puroḷāṣam nirvāpet. tasya yājyānuvā-  
kye: tantum tanvan rajaso bhānum anv ihy, akshā-  
naho nahyatanota somyā ity. āhutiṃ vāhavanīye ju-  
huyād: agnaye tantumate svāheti. sā tatra prāyaściti-  
tis 7 tad āhur: ya āhitāgnir jīve mṛtaṣabdam śrutvā, kā  
tatra prāyaścittir iti. so 'gnaye surabhimate 'shtākāpālam  
puroḷāṣam nirvāpet. tasya yājyānuvākye: agnir hotā ny  
asidad yajīyān, sādhvīm akar devavītiṃ no  
adyety. āhutiṃ vāhavanīye juhuyād: agnaye surabhi-  
mate svāheti. sā tatra prāyaścittis 8 tad āhur: ya āhi-  
tāgnir yasya bhāryā gaur vā yamau janayet, kā tatra  
prāyaścittir iti. so 'gnaye marutvate trayodaśakāpālam  
puroḷāṣam nirvāpet. tasya yājyānuvākye: maruto yasya  
hi kshaye, 'rā ived acaramā ahevety. āhutiṃ vāha-  
vanīye juhuyād: agnaye marutvate svāheti. sā tatra  
prāyaścittis 9 tad āhur: apatniko 'py agnihotram āhareṣt |  
nāhareṣt iti | 10 āhared ity āhur 11 yadi nāhared, anaddhā-  
purushaḥ 12 ko 'naddhāpurusha iti. na devān na pitṛīn na  
manuṣhyān iti 13 tasmād apatniko 'py agnihotram āharet  
14 tad eshābhi yājñagāthā gīyate 15

yajet santrāmanyām apatniko 'py asomapah |  
mātāpitṛibhyām anṛṇārthād yajeti vacanāc chrutir  
iti 16 tasmāt saumyam yājayet || 9 || 8 ||

(1 Tad āhur: vācāpatniko 'gnihotram katham eva juhoti  
2 nivishte mṛitā patnī nashtā vāgnihotram katham agniho-  
tram juhoti 3 putrān pautrān napṛīn ity āhur: asmiṃś ca  
loke 'mushmiṃś cāsmiṃl loke 'yam svargo 'svargēṇa sva-  
rgam lokam ārurohety. amuṣyaiva lokasya saṃtatim  
dhārayati yasyaishām patnīm naichet. tasmād apatnika-  
syādhānam kurvanty 4 apatniko 'gnihotram katham agni-  
hotram juhoti. śraddhā patnī satyam yajamānaḥ. śraddhā

satyaṃ tad ity uttamam mithunaṃ, śraddhayā satyena mithunena svargāñ lokāñ jayatīti || 10 || 9 ||)

(1 tad āhur: yad darṣapūrṇamāsayor upavasati, na ha vā avratasya devā havir aśnanti. tasmād upavasaty: uta me devā havir aśniyur iti 2 pūrvām paurṇamāsīm upavased iti Paiṅgyam, uttarām iti Kaushītakaṃ. yā pūrvā paurṇamāsī sānumatir, yottarā sā Rākā 3 yā pūrvāmāvāsyā sā Sinivāli, yottarā sā Kuhūr 4 yām paryastamiyād abhyudiyād iti sā tithiḥ 5 pūrvām paurṇamāsīm upavased. anirjñāya purastād amāvāsyāyām candramasaṃ yad upaiti yad yajate, tena somam kriṇanti tenottarām. uttarām upavased. uttarāṇi ha vai somo yajate somam anu daivatam. etad vai devasomaṃ yac candramās, tasmād uttarām upavaset || 11 || 10 ||)

1 Tad āhur: yasyāgnim anuddhṛitam Ādityo 'bhyudiyād vābhyastamiyād vā praṇīto vā prāg ghomād upaśamyet, kā tatra prāyaścittir iti 2 hiraṇyam puraskṛitya sāyam uddharej. jyotir vai śukraṃ hiraṇyam, jyotiḥ śukram asau; tad eva taj jyotiḥ śukraṃ paśyann uddharati. rajatam antardhāya prātar uddhared, etad rātrirūpam. purā sambhedāc chāyānām āhavanīyam uddharen. mṛityur vai tamaḥ chāyā, tenaiva taj jyotishā mṛityuṃ tamaḥ chāyām tarati. sā tatra prāyaścittis 3 tad āhur: yasya gārhapatyāhavanīyāv antareṇāno vā ratho vāṣvā vā pratipadyeta, kā tatra prāyaścittir iti. nainan manasi kuryād, ity āhur, ātmany asya hitā bhavantīti. tac cen manasi kurvīta, gārhapatyād avichinnām udakadhārām haret, tantuṃ tannvan rajaso bhānum anv ihīty āhavanīyāt. sā tatra prāyaścittis 4 tad āhuḥ: katham agnīm anvādadhāno 'nvāhāryapacanam āhāraye3t | nāhāraye3t iti | 5 āhārayed ity āhuḥ. prāṇān vā esho 'bhyātmaṃ dhatte yo 'gnīm ādhatte. teshām esho 'nnādatamo bhavati yad anvāhāryapacanas.

tasminn etām āhutiṃ juhoty: agnaye 'nnādāyānna-  
 pataye svāhety 6 annādo hānnapatir bhavaty, aṣṇute  
 prajāyānnādyam ya evaṃ vedā7ntareṇa gārhapatyāhava-  
 nīyau hoshyan saṃcaretaitena ha vā enaṃ saṃcaramāṇam  
 agnayo vidur: ayam asmāsu hoshyatīty. etena ha vā asya  
 saṃcaramāṇasya gārhapatyāhavanīyau pāpmānam apaha-  
 taḥ, so 'pahatapāpmordhvaḥ svargam lokam etīti vai brā-  
 hmaṇam udāharanti 8 tad āhuḥ: katham agnīn pravatsyann  
 upatishṭheta, proshya vā pratyetyāhar-ahar veti. tūshṇīm  
 ity āhus. tūshṇīm vai śreyasa ākāṅkshante. 'thāpy āhur:  
 ahar-ahar vā ete yajamānasyāṣraddhayodvāsanāt praplā-  
 vanād bibhyati. tān upatishṭhetaivābhayam vo 'bha-  
 yam me 'stv ity. abhayam haivāsmāi bhavaty abhayam  
 haivāsmāi bhavati || 12 || 11 ||

Iti saptamapañcikāyām dvitīyo 'dhyāyaḥ.

Iti dvātriṃśādhyaḥ ekādaśaḥ khaṇḍaḥ.

1 Hariṣcandro ha Vaidhasa Aikshvāko rājāputra āsa.  
 tasya ha śataṃ jāyā babhūvus, tāsu putraṃ na lebhe. ta-  
 sya ha Parvatanāradau grīha ūshatuh, sa ha Nāradaṃ pa-  
 pracha 2

yaṃ nv imam putraṃ ichanti ye vijānanti ye ca na |  
 kiṃ svit putreṇa vindate tan ma ācakshva Nāradeti  
 3 sa ekayā priṣṭho daṣabhiḥ pratyuvāca 4

ṛiṇam asmin saṃnayaty amṛitatvaṃ ca gachati |  
 pitā putrasya jātasya paśyec cej jīvato mukham ||  
 5 yāvantaḥ prithivyām bhogā yāvanto jātavedasi |  
 yāvanto apsu prāṇinām bhūyān putre pitus tataḥ ||  
 6 śaśvat putreṇa pitaro 'tyāyan bahulam tamaḥ |  
 ātmā hi jajña ātmanaḥ sa irāvaty atitārīnī ||  
 7 kiṃ nu malam kim ajiṇam kim u śmaśrūṇi kim tapaḥ |  
 putraṃ brahmāṇa ichadhvaṃ sa vai loko 'vadāvadaḥ ||  
 8 annaṃ ha prāṇaḥ śaraṇaṃ ha vāso

- rūpaṃ hiranyaṃ paśavo vivābhāḥ |  
 sakhā ha jāyā kṛipāṇaṃ ha duhitā  
 jyotir ha putraḥ parame vyoman ||
- 9 patir jāyām praviṣati garbho bhūtvā sa mātaram |  
 tasyām punar navo bhūtvā daśame māsi jāyate ||
- 10 taj jāyā jāyā bhavati yad asyām jāyate punaḥ |  
 ābhūtir eshābhūtir bijam etan nidhīyate ||
- 11 devāḥ caitām ṛishayaḥ ca tejaḥ samabharan mahat |  
 devā manushyān abruvan eshā vo janāni punaḥ ||
- 12 nāputrasya loko 'stīti tat sarve paśavo viduḥ |  
 tasmāt tu putro mātaram svasāram cādhirohati ||
- 13 esha panthā urugāyaḥ suṣevo  
 yam putriṇa ākramante viṣokāḥ |  
 tam paśyanti paśavo vayānsi ca  
 tasmāt te mātṛāpi mithunibhavanti 14 ti  
 ha smā ākhyāya || 13 ||

1 Athainam uvāca: Varuṇaṃ rājānam upadhāva: pu-  
 tro me jāyatām, tena tvā yajā iti 2 tatheti. sa Varuṇaṃ  
 rājānam upasasāra: putro me jāyatām, tena tvā yajā iti.  
 tatheti. tasya ha putro jajñe Rohito nāma 3 tam hovācā-  
 jani vai te putro, yajasva māneneti. sa hovāca: yadā vai  
 paśur nirdaśo bhavaty, atha sa medhyo bhavati. nirdaśo  
 nv astv, atha tvā yajā iti. tatheti 4 sa ha nirdaśa āsa.  
 tam hovāca: nirdaśo nv abhūd, yajasva māneneti. sa ho-  
 vāca: yadā vai paśor dantā jāyante, 'tha sa medhyo bha-  
 vati. dantā nv asya jāyantām, atha tvā yajā iti. tatheti  
 5 tasya ha dantā jajñire. tam hovācājñata vā asya dantā,  
 yajasva māneneti. sa hovāca: yadā vai paśor dantāḥ pa-  
 dyante, 'tha sa medhyo bhavati. dantā nv asya padya-  
 ntām, atha tvā yajā iti. tatheti 6 tasya ha dantāḥ pedire.  
 tam hovācāpatsata vā asya dantā, yajasva māneneti. sa  
 hovāca: yadā vai paśor dantāḥ punar jāyante, 'tha sa me-

dhyo bhavati. dantā nv asya punar jāyantām, atha tvā yajā iti. tatheti 7 tasya ha dantāḥ punar jajñire. tam hovācājñata vā asya punar dantā, yajasva māneneti. sa hovāca: yadā vai kshatriyaḥ sāmṇāhuko bhavaty, atha sa medhyo bhavati. samṇāham nu prāpnotv, atha tvā yajā iti. tatheti 8 sa ha samṇāham prāpat. tam hovāca: samṇāham nu prāpnod, yajasva māneneti. sa tathety uktvā putram āmantrayām āsa: tatāyam vai mahyam tvām adādā, dhanta tvayāham imam yajā iti 9 sa ha nety uktvā dhanur ādāyāranyam apātasthan, sa samvatsaram aranye cacāra || 14 || 2 ||

1 Atha haikshvākam Varuṇo jagrāha, tasya hodaram jajñe. tad u ha Rohitaḥ śuśrāva, so 'ranyād grāmam eyāya. tam Indrah purusharūpeṇa paryetyovāca:

nānā śrāntāya śrīr astīti Rohita śuśruma |

pāpo nṛishadvaro jana Indra ic carataḥ sakhā ||  
caraiveti 2 caraiveti vai mā brāhmaṇo 'voad, iti ha dvitīyam samvatsaram aranye cacāra. so 'ranyād grāmam eyāya, tam Indrah purusharūpeṇa paryetyovāca:

pushpiṇyaṇ carato jaṅghe bhūshṇur ātmā phalagrahiḥ |

śere 'sya sarve pāpmānaḥ śrameṇa prapathe hatāḥ ||  
caraiveti 3 caraiveti vai mā brāhmaṇo 'voad, iti ha tṛtīyam samvatsaram aranye cacāra. so 'ranyād grāmam eyāya, tam Indrah purusharūpeṇa paryetyovāca:

āste bhaga āsīnasyordhvas tishṭhati tishṭhataḥ |

śete nipadyamānasya carāti carato bhagaḥ ||  
caraiveti 4 caraiveti vai mā brāhmaṇo 'voad, iti ha catuṛtham samvatsaram aranye cacāra. so 'ranyād grāmam eyāya, tam indrah purusharūpeṇa paryetyovāca:

Kaliḥ śayāno bhavati samjīhānas tu Dvāparaḥ |

uttishṭhaṇs Tretā bhavati Kṛitam sampadyate caranḥ ||  
caraiveti 5 caraiveti vai mā brāhmaṇo 'voad, iti ha pañca-

maṃ samvatsaram aranye cacāra. so 'ranyād grāmam eyāya, tam Indrah puruṣharūpeṇa paryetyovāca:

caran vai madhu vindati caran svādum ndumbaram |  
 sūryasya paśya śreṇānam yo na tandrayate caraiḥ ||  
 caraiṣviti 6 caraiṣviti vai mā brāhmaṇo 'voca, iti ha sha-  
 shṭham samvatsaram aranye cacāra. so 'jīgartaṃ Sauyava-  
 sim ṛṣim aśanayāparitam aranya upeyāya 7 tasya ha  
 trayah putrā āsuh: Śunahpuchah Śunahṣepah Śunolāṅgūla  
 iti. tam hovāca: ṛṣhe 'haṃ te śataṃ dadāmy, aham eṣhām  
 ekenātmānam nishkrīṇā iti. sa jyeshṭham putram nigri-  
 hṇāna uvāca: na nv imam iti, no evamam iti kanishṭham  
 mātā. tau ha madhyame sampādayām cakratuḥ Śunahṣepe.  
 tasya ha śataṃ dattvā sa tam ādāya so 'ranyād grāmam  
 eyāya 8 sa pitaram etyovāca: tata hantāham anenātmānam  
 nishkrīṇā iti. sa Varuṇam rājānam upasasārānena tvā  
 yajā iti. tatheti, bhūyān vai brāhmaṇah kshatriyād iti  
 Varuṇa uvāca. tasmā etam rājasūyam yajñakratum pro-  
 vāca. tam etam abhishecaniye puruṣham paśum ālebbe  
 || 15 || ३ ||

1 Tasya ha Viśvāmitro hotāsīj, Jamadagnir adhvaryur,  
 Vasishṭho brahmāyāsyā udgātā. tasmā upākṛitāya niyo-  
 ktāram na vidiḥ. sa hovācājīgartaḥ Sauyavasir: mahyam  
 aparaṃ śataṃ dattāham enaṃ nyokshyāmīti. tasmā apa-  
 raṃ śataṃ dadus, tam sa niniyoja 2 tasmā upākṛitāya ni-  
 yuktāyāprītāyā paryagnikṛitāya viśasitāram na vidiḥ. sa  
 hovācājīgartaḥ Sauyavasir: mahyam aparaṃ śataṃ dattā-  
 ham enaṃ viśasishyāmīti. tasmā aparaṃ śataṃ daduḥ, so  
 'sim niḥṣāna eyāya 3 tha ha Śunahṣepa ikṣhām cakre: 'mā-  
 nusham iva vai mā viśasishyanti, hantāham devatā upa-  
 dhāvāmīti. sa Prajāpatim eva prathamam devatānām upa-  
 sasāra: kasya nūnam katamasyāmṛitānām ity etaya-  
 reā 4 tam Prajāpatir uvācāgnir vai devānām nedishṭhas,

tam evopadhāveti. so 'gnim upasasārāgner vayam prathamasyāmṛitānām ity etayarcā 5 tam Agnir uvāca: Savitā vai prasavānām iṣe, tam evopadhāveti. sa Savitāram upasasārābhi tvā deva savitar ity etena trīcena 6 tam Savitovāca: Varuṇāya vai rājñe niyukto 'si, tam evopadhāveti. sa Varuṇam rājānam upasasārāta uttarābhir ekatriṁṣatā 7 tam Varuṇa uvācāgnir vai devānām mukham suhṛidayatamas, tam nu stuhy atha tvotsrakshyāma iti. so 'gnim tushṭāvāta uttarābhir dvāviṁṣatyā 8 tam Agnir uvāca: Viṣvān nu devān stuhy, atha tvotsrakshyāma iti. sa Viṣvān devāns tushṭāva: namo mahadbhīyo namo arbhakebhya ity etayarcā 9 tam Viṣve devā ūcur: Indro vai devānām ojishṭho balishṭhaḥ sahisṭhaḥ sattamaḥ pārayishṇutamās, tam nu stuhy, atha tvotsrakshyāma iti. sa Indram tushṭāva: yac cid dhi satya somapā iti caitena sūktenottarasya ca pañcadaśabhis 10 tasmā Indrah stūyamānaḥ prīto manasā hiranyaratham dadau. tam etayā pratiyāya: śaśvad indra iti 11 tam Indra uvācāṣvinau nu stuhy, atha tvotsrakshyāma iti. so 'ṣvinau tushṭāvāta uttareṇa trīcena 12 tam Aṣvinā ūcatur: Ushasam nu stuhy, atha tvotsrakshyāma iti. sa Ushasam tushṭāvāta uttareṇa trīcena 13 tasya ha smarey-ṛicy uktāyām vi pāṣo mumuce, kaniya Aikshvākasyodaram bhavaty; uttamasyām evarey uktāyām vi pāṣo mumuce, 'gada Aikshvāka āsa | 16 || 4 ||

1 Tam ṛitvija ūcus: tvam eva no 'syāhnaḥ samsthām adhigachety. atha haitam Śunahṣepo 'ñjaḥsavam dadarṣa, tam etābhiḥ catasṛibhir abhisushāva: yac cid dhi tvam gṛihe-gṛiha ity. athainam droṇakalaṣam abhyavanināyoc chisṭam camvor bharety etayarcātha hāsminn anvārabdhe pūrvābhiḥ catasṛibhiḥ sasvāhākārābhir juhavām cakārāthainam avabhṛitham abhyavanināya: tvam no agne varuṇasya vidvān ity etābhyām. athainam ata ūrdhvam

agnim āhavanīyam upasthāpayām cakāra: śunaṣ cie che-  
pam niditam sahasrād ity 2 atha ha Śunahṣepo Viṣvā-  
mitrasyāñkam āśasāda. sa hovācājigartaḥ Sauyavasir: rishe  
punar me putram debīti. neti hovāca Viṣvāmitro, devā vā  
imam mahyam arāsateti. sa ha Devarāto Vaiṣvāmītra āsa.  
tasyaite Kāpileyabābhrahvāḥ 3 sa hovacājigartaḥ Sauyava-  
sis: tvam vehi vihveyāvalā iti. sa hovācājigartaḥ Sau-  
yavasir:

Āngiraso janmanāsy Ājigartiḥ śrutaḥ kavīḥ |  
rishe paitāmahāt tantor māpagāḥ punar ehi mām ||  
iti. sa hovāca Śunahṣepo:

'darṣus tvā śāsahastam na yac chūreshv alapsata |  
gavām trīṇi śatāni tvam avṛiṇītbā mad Aṅgira  
iti 4 sa hovācājigartaḥ Sauyavasis:

tad vai mā tāta tapati pāpam karma mayā kṛitam |  
tad aham nihnave tubhyam pratiyantu śatā gavām ||  
iti. sa hovāca Śunahṣepo:  
yaḥ sakṛit pāpakam kuryāt kuryād enat tato 'param |  
nāpāgāḥ śaudrān nyāyād asaṃdheyam tvayā kṛitam ||  
ity 5 asaṃdheyam iti ha Viṣvāmītra upapapāda. sa hovāca  
Viṣvāmitro:

bhīma eva Sauyavasīḥ śāsena viṣiṣāsishuḥ |  
asthān, maitasya putro bhūr mamaivopehi putratām ||  
iti 6 sa hovāca Śunahṣepaḥ:

sa vai yathā no jñāpayā rājaputra tathā vada |  
yathaivāṅgirasah sanu upeyām tava putratām ||  
iti. sa hovāca Viṣvāmitro:

jyeshṭho me tvam putrāṇām syās tava śreshṭhā prajā syāt |  
upeyā daivam me dāyam tena vai tvopamantraya  
iti 7 sa hovāca Śunahṣepaḥ:

saṃjñānāneshu vai brūyāt sauhardya me śriyai |  
yathāham bharatarīshabhopeyām tava putratām ||

ity. atha ha Viṣvāmitraḥ putrān āmantrayām āsa:

Madhuchandāḥ ṣṛiṇotana Rishabho Reṇur Ashtakaḥ |  
ye keca bhrātaraḥ sthanāsmāi jyaishṭhyāya kalpadhivam ||  
iti || 17 || 5 ||

1 Tasya ha Viṣvāmitrasyaikaśatam putrā āsuḥ pañcā-  
śad eva jyāyāṁso Madhuchandasah pañcāśat kaniyāṁsas  
2 tad ye jyāyāṁso, na te kuśalam menire. tān anuvyāja-  
hārāntān vaḥ prajā bhakshīṣṭeti. ta ete 'ndhrāḥ Puṇḍrāḥ  
Śabarāḥ Pulindā Mūtibā ity udantyā bahavo bhavanti Vai-  
ṣvāmitrā dasyūnām bhūyishṭhāḥ 3 sa hovāca Madhuchandāḥ  
pañcāśatā sārddham:

yan naḥ pitā samjānīte tasmiṁs tiṣṭhāmahe vāyam |  
puras tvā sarve kurmahe tvām anvañco vāyam smasī-  
ty 4 atha ha Viṣvāmitraḥ pratītaḥ putrāṁs tushṭāva 5  
te vai putrāḥ paṣumanto vīravanto bhaviṣyatha |  
ye mānam me 'nugriḥṇanto vīravantam akarta mā ||  
6 puraetrā vīravanto Devarātena Gāthināḥ |  
sarve rādhyāḥ stha putrā, esha vaḥ sadvivācanam ||  
7 esha vaḥ Kuṣikā vīro Devarātas, tam anvita |  
yushmāṁś ca dāyam ma upetā vidyām yām u ca vidmasi ||  
8 te samyañco Vaiṣvāmitrāḥ sarve sākam sarātayaḥ |  
Devarātāya tasthire dhṛityai śraishṭhyāya Gāthināḥ ||  
9 adhīyata Devarāto rikthayor ubhayor rīṣiḥ |  
Jahnūnām cādhipatye daive vede ca Gāthinām ||

10 tad etat pararīkṣatagātham ṣaunaḥṣepam ākhyānam 11 tad  
dhotā rājñe 'bhishiktāyācasṭe 12 hiraṇyakaṣipāv āsīna āca-  
sṭe, hiraṇyakaṣipāv āsīnaḥ pratigriṇāti. yaśo vai hira-  
ṇyam, yaśasaivainam tat samardhayaty 13 om ity ṛicaḥ  
pratigara, evaṁ tatheti gāthāyā. om iti vai daivam, ta-  
theti mānusham. daivena caivainam tan mānushena ca pā-  
pād enasaḥ pramuñcati 14 tasmād yo rājā vijitī syād, apy  
ayajamāna ākhyāpayetaivaitac chaunaḥṣepam ākhyānam,

na hāsminn alpaṃ canainaḥ pariśishyate 16 sahasram  
ākhyātre dadyāc chatam pratigaritra ete caivāsane, śvetas  
cāṣvatarīratho hotuḥ 16 putrakāmā bhāpy ākhyāpayeraṇi,  
labhante ha putrāṇi labhante ha putrān || 18 || 6 ||

Iti saptamapañcīkāyāṃ tṛtīyo 'dhyāyaḥ.

Iti trayastriṅśadhyāye śaṣṭhaḥ khaṇḍaḥ.

1 Prajāpatir yajñam asṛijata, yajñam sṛiṣṭam anu bra-  
hmakshatre asṛijyetām. brahmakshatre anu dvayyaḥ prajā  
asṛijyanta hutādaḥ cāhutādaḥ ca, brahmaivānu hutādaḥ  
kshatram anv ahutāda. etā vai prajā hutādo yad brā-  
hmaṇā, athaitā ahutādo yad rājanyo vaiśyaḥ śūdras 2 tā-  
bhyo yajña udakrāmat, tam brahmakshatre anvaitām. yāny  
eva brahmaṇa āyudhāni tair brahmānvaidd, yāni kshatra-  
sya taiḥ kshatram. etāni vai brahmaṇa āyudhāni yad ya-  
jñāyudhāny, athaitāni kshatrasya āyudhāni yad aṣvarathaḥ  
kavaca ishudhanva 3 tam kshatram ananvāpya nyavarta-  
tā, yudhebhyo ha smāsyā vijamānaḥ parāṇ evaity. athainam  
brahmānvait, tam āpnot, tam āptvā parastān nirudhyāti-  
śṭhat. sa āptaḥ parastān niruddhas tiṣṭhaṇ jñātvā svāny  
āyudhāni brahmopāvartata. tasmād dhāpy etarhi yajño  
brahmaṇy eva brāhmaṇeshu pratishṭhito 4 'thainat ksha-  
tram anvāgachat, tad abravīd: upa māsmin yajñe hvaya-  
sveti. tat tathety abravīt, tad vai nidhāya svāny āyudhāni  
brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā  
yajñam upāvartasveti. tatheti. tat kshatram nidhāya svāny  
āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma  
bhūtvā yajñam upāvartata. tasmād dhāpy etarhi kshatriyo  
yajamāno nidhāyaiva svāny āyudhāni brahmaṇa evāyu-  
dhair brahmaṇo rūpeṇa brahma bhūtvā yajñam upāvartate  
|| 19 || 1 ||

1 Athāto devayajanasyaiva yācñyas. tad āhur: yad  
brāhmaṇo rājanyo vaiśyo dīkshishyamāṇaḥ kshatriyaṃ

devayajanam yācati, kam kshatriyo yāced iti 2 daivam kshatram yāced, ity āhur. Ādityo vai daivam kshatram, Āditya eshām bhūtānām adhipatiḥ 3 sa yad ahar dīkshishyamāno bhavati, tad ahaḥ pūrvāhna evodyantam Ādityam upatishṭhete, dam śreshṭham jyotishām jyotir uttamam | deva savitar devayajanam me dehi deva-yajyāyā iti devayajanam yācati 4 sa yat tatra yācita uttarām sarpaty, om tathā dadāmīti haiva tad āha 5 tasya ha na kā cana rishtir bhavati devena Savitrā prasūtasoyottarottariṇīm ha śriyam aśnute, 'śnute ha prajānām aiśvaryaṁ ādhipatyam, ya evam upasthāya yācitvā devayajanam adhyavasāya dīkshate kshatriyaḥ san || 20 || 2 ||

1 Athāta ishtāpūrtasyāparijyāniḥ kshatriyasya yajamānasya. sa purastād dīkshāyā āhutiṁ juhuyāc caturgrīhītam ājyam āhavanīya ishtāpūrtasyāparijyānyai 2 punar na indro maghavā dadātu | brahma punar ishtam pūrtam dāt svāhety 3 athānūbandhyāyai samishtayajushām uparishṭāt: punar no agnir jātavedā dadātu | kshatram punar ishtam pūrtam svāheti 4 saisheshṭāpūrtasyāparijyāniḥ kshatriyasya yajamānasya yad ete āhuti, tasmād ete hotavye || 21 || 3 ||

1 Tad u ha smāha Saujāta Ārāḥhir: ajitapunarvanyam vā etad yad ete āhutiḥ iti. yathā ha kāmayeta tathaite kuryād, ya ito 'nuśāsanam kuryād itīme tv eva juhuyād 2 brahma prapadye brahma mā kshatrād gopāyatu brahmaṇe svāheti 3 tat-tad itī3ū | 4 brahma vā esha prapadyate, yo yajñam prapadyate. brahma vai yajño; yajñād u ha vā esha punar jāyate yo dīkshate. tam brahma prapannam kshatram na parijināti. brahma mā kshatrād gopāyatv ity āha, yathainam brahma kshatrād gopāyed. brahmaṇe svāheti, tad enat prīnāti. tad enat prītam kshatrād gopāyaty 5 athānūbandhyāyai samishtayajushām

uparishṭāt 6 kshatram prapadye kshatram mā brahmano gopāyatu kshatrāya svāheti. tat-tad itī<sup>3</sup> | kshatram vā esha prapadyate, yo rāshṭram prapadyate. kshatram hi rāshṭram. tam kshatram prapannam brahma na parijināti. kshatram mā brahmano gopāyatv ity āha, yathainam kshatram brahmano gopāyet. kshatrāya svāheti, tad enat prīnāti. tad enat prītam brahmano gopāyati 7 saisheshṭāpūrtasyaivāparijyāniḥ kshatriyasya yajamānasya yad ete āhutī, tasmād ete eva hotavye || 22 || 4 ||

1 Athaindro vai devatayā kshatriyo bhavati, trishṭubhaṣ chandasā, pañcadaṣaḥ stomena, somo rājyena, rājanyo bandhunā. sa ha dīkshamāna eva brāhmaṇatām abhyupaiti yat kṛishṇājinam adhyūhati, yad dīkshitavratam carati, yad enam brāhmaṇā abhisamgachante. tasya ha dīkshamānasyendra evendriyam ādatte, trishṭub vīryam, pañcadaṣaḥ stoma āyuh, somo rājyam, pitaro yaśas kīrtim: anyo vā ayam asmad bhavati, brahma vā ayam bhavati, brahma vā ayam upāvartata iti vadantaḥ 2 sa purastād dīkshāyā āhutim hutvāhavanīyam upatishṭheta 3 nendra devatāyā emi, na trishṭubhaṣ chandaso, na pañcadaṣāt stomān, na somād rājño, na pitryād bandhor. mā ma Indra indriyam ādita, mā trishṭub vīryam, mā pañcadaṣaḥ stoma āyur, mā somo rājyam, mā pitaro yaśas kīrtim. sahendriyena vīryenāyushā rājyena yaśasā bandhunāgnim upaimi gāyatrīm chandas trivṛitam stomam somam rājānam, brahma prapadye brāhmaṇo bhavāmīti 4 tasya ha nendra indriyam ādatte na trishṭub vīryam na pañcadaṣaḥ stoma āyur na somo rājyam na pitaro yaśas kīrtim, ya evam etām āhutim hutvāhavanīyam upasthāya dīkshate kshatriyah san || 23 || 5 ||

1 Athāgneyo vai devatayā kshatriyo dīkshito bhavati,

gāyatraḥ chandasā, trivṛit stomena, brāhmaṇo bandhunā. sa hodavasyann eva kshatriyatām abhyupaiti. tasya hoda-vasyato 'gnir eva teja ādatte, gāyatrī vīryam, trivṛit stoma āyur, brāhmaṇā brahma yaśas kīrtim: anyo vā ayam asmad bhavati, kshatram vā ayam bhavati, kshatram vā ayam upāvartata iti vadantaḥ 2 so 'nūbandhyāyai samishṭayajushām uparishṭād dhutvāhutim ābavanīyam upati-  
shṭhēta 3 nāgner devatāyā emi, na gāyatrīyāḥ chandaso, na trivṛitaḥ stomān, na brahmaṇo bandhor. mā me 'gnis teja ādita, mā gāyatrī vīryam, mā trivṛit stoma āyur, mā brāhmaṇā brahma yaśas kīrtim. saha tejasā vīryeṇāyushā brahmaṇā yaśasā kīrtiyendram devatām upaimi trishṭubham chandaḥ pañcadaśam stomam somam rājānam, kshatram prapadye kshatriyo bhavāmi | devāḥ pitarāḥ pitaro devā yo 'smi sa san yaje | svam ma idam ishṭam svam pūrtam svam śrāntam svam hutam | tasya me 'yam Agnir upadrashtāyam Vāyur upaśrotāsāv Ādityo 'nukhyātedam aham ya evāsmi so 'smīti 4 tasya ha nāgnis teja ādatte na gāyatrī vīryam na trivṛit stoma āyur na brāhmaṇā brahma yaśas kīrtim, ya evam etām āhutim hutvābavanīyam upasthāyo-davasyati kshatriyaḥ san || 24 || 6 ||

1 Athāto dikshāyā āvedanasyaiva. tad āhur: yad brāhmaṇasya dikshitasya brāhmaṇo 'dikshishṭeti dikshām āvedayanti, katham kshatriyasyāvedayed iti 2 yathaivaitad brāhmaṇasya dikshitasya: brāhmaṇo 'dikshishṭeti dikshām āvedayanti, evam evaitat kshatriyasyāvedayet, purohitasyārshe-  
yeṇeti 3 tat-tad itīti 3 | 4 nidhāya vā esha svāny āyudhāni brahmaṇa evāyudhair brahmaṇo rūpeṇa brahma bhūtvā yajūam upāvartata. tasmāt tasya purohitasyārsheyeṇa dikshām āvedayeyuh, purohitasyārsheyeṇa pravaram pravṛiṇīran || 25 || 7 ||

1 Athāto yajamānabhāgasyaiva. tad āhuḥ: prāśnīyāt kshatriyo yajamānabhāgāṁ | na prāśnīyāṣt iti | 2 yat prāśnīyād ahutād dhutam prāśya pāpiyān syād; yan na prāśnīyād yajñād ātmānam antariyād, yajño vai yajamānabhāgaḥ 3 sa brahmaṇe parihṛityaḥ 4 purohitāyatanaṁ vā etat kshatriyasya yad brahmā, rādhātmo ha vā esha kshatriyasya yat purohita. upāha parokshenaiva prāṣitarūpam āpnoti, nāśya pratyaksham bhakshito bhavati 5 yajña u ha vā esha pratyaksham yad brahmā. brahmaṇi hi sarvo yajñaḥ pratishṭhito, yajñe yajamāno. yajña eva tad yajñam apyatyarjanti yathāpsv āpo yathāgnāv agniṁ. tad vai nātiricyate, tad enam na hinasti. tasmāt sa brahmaṇe parihṛityo 6 'gnau haike juhvati: prajāpater vibhān nāma lokas, tasmiṁs tvā dadhāmi saha yajamānena svāheti. tat tathā na kuryād. yajamāno vai yajamānabhāgo, yajamānaṁ ha so 'gnau pravṛṇakti. ya enam tatra brūyād: yajamānam āgnau prāvārkshih, prāśyāgniḥ prāñān dhakshyati, marishyati yajamāna iti: śaśvat tathā syāt. tasmāt tasyāśāṁ neyād āśāṁ neyāt || 26 || s ||

Iti saptamapañcikāyāṁ caturtho 'dhyāyaḥ.

Iti catustriṁśadhyaḥ 'śṣṭamaḥ khaṇḍaḥ.

1 Viśvamtaro ha Saushadmanaḥ Śyāparṇān parica-kshāno viśyāparṇam yajñam ājahre. tad dhānubudhya Śyāparṇās taṁ yajñam ājagmus, te ha tadantarvedy āśāṁ cakrire. tān ha dṛiṣṭvovāca: pāpasya vā ime karmanāḥ kartāra āsate 'pūtāyai vāco vaditāro yac Chyāparṇā, imān utthāpayateme me 'ntarvedi māsishateti. tatheti. tān utthāpayāṁ cakrus 2 te hotthāpyamānā ruruvire: ye tebhyo Bhūtavirebhyo 'sitamṛigāḥ Kaśyapānām somapītham abhijigyuh Pārikshitasya Janamejayasya vikaśyape yajñe, tais te tatra vīravanta āsuh. kaḥ svit so 'smākāsti vīro, ya imam somapītham abhijeshyatīty 3 ayam aham asmi vo

vīra, iti hovāca Rāmo Mārgaveyo 4 Rāmo hāsa Mārgaveyo 'nūcānaḥ Śyāparṇiyas. teshāṃ hottishṭhatām uvācāpi nu rājann itthaṃvidam veder utthāpayantīti. yas tvam katham vettha brahmabandhav iti || 27 || 1 ||

1 Yatrendraṃ devatāḥ paryavṛiñjan: Viṣvarūpaṃ Tvāshṭram abhyamañsta, Vṛitram aśṛita, yatīn sālāvrikebhyaḥ prādād, arurmaghān avadhīd, Bṛihaspateḥ pratyavadhīd iti: tatrendraḥ somapīthena vyārdhyatendrasyaṇu vyṛiddhiṃ kshatram somapīthena vyārdhyatāpīndraḥ somapīthe 'bhavat Tvashṭur āmushya somam. tad vyṛiddham evādyāpi kshatram somapīthena. sa yas tam bhakshaṃ vīdyād yaḥ kshatrasya somapīthena vyṛiddhasya yena kshatram samṛidhyate, katham tam veder utthāpayantīti 2 vettha brāhmaṇa tvam tam bhakshāṣm | veda hīti. tam vai no brāhmaṇa brūhīti. tasmai vai te rājann, iti hovāca || 28 || 2 ||

1 Trayāṇām bhakshāṇām ekam āharishyanti: somam vā dadhi vāpo vā 2 sa yadi somam, brāhmaṇānām sa bhaksho: brāhmaṇāns tena bhakshēṇa jinvishyasi, brāhmaṇakalpas te prajāyām ājanishyata ādāyy āpāyy āvasāyī yathākāmaprayāpyo. yadā vai kshatriyāya pāpam bhavati, brāhmaṇakalpo 'sya prajāyām ājāyata, īṣvaro hāsmād dvitīyo vā tṛitīyo vā brāhmaṇatām abhyupaitoḥ, sa brahma-bandhavena jījyūshito 3 'tha yadi dadhi, vaiśyānām sa bhaksho: vaiśyāns tena bhakshēṇa jinvishyasi, vaiśyakalpas te prajāyām ājanishyate 'nyasya balikrid anyasyādyo yathākāmajyeyo. yadā vai kshatriyāya pāpam bhavati, vaiśyakalpo 'sya prajāyām ājāyata, īṣvaro hāsmād dvitīyo vā tṛitīyo vā vaiśyatām abhyupaitoḥ, sa vaiśyatayā jījyūshito 4 'tha yady apah, śūdrāṇām sa bhakshaḥ: śūdrāns tena bhakshēṇa jinvishyasi, śūdrakalpas te prajāyām ājanishyate 'nyasya preshyah kāmotthāpyo yathākāmaprayāpyo. yadā vai kshatriyāya pāpam bhavati, śūdrakalpo 'sya pra-

jāyām ājāyata, iṣvaro hāsmād dvitīyo vā tṛitīyo vā śūdra-  
tām abhyupaitoḥ, sa śūdratayā jīyūṣhitaḥ || 29 || 3 ||

1 Ete vai te trayo bhakṣhā rājān, iti hovāca, yeshān  
āśān nocyāt kṣatriyo yajamāno 2 'thāsyaiṣha svo bhakṣho:  
nyagrodhasyāvarodhāṣ ca phalāni caudumbarāny āśva-  
tthāni plākṣhāny abhishunuyāt tāni bhakṣhayet, so 'sya  
svo bhakṣho 3 yato vā adhi devā yajñeneshtvā svargam  
lokam āyañs, tatraitāñs camasān nyubjañs, te nyagrodhā  
abhavan. nyubjā iti hāpy enān etarhy ācakṣhate Kurukṣhe-  
tre. te ha prathamajā nyagrodhānām, tebhyo bānye 'dhi-  
jātās 4 te yan nyañco 'rohañs tasmān nyañ rohati nya-  
groho, nyagroho vai nāma. taṁ nyagrohaṁ santam nya-  
grodha ity ācakṣhate parokṣheṇa, parokṣhapriyā iva hi  
devāḥ || 30 || 4 ||

1 Teshān yaṣ camasānām raso 'vān ait te 'varodhā  
abhavān, atha ya ūrdhvas tāni phalāny 2 esha ha vāva  
kṣatriyaḥ svād bhakṣhān naiti, yo nyagrodhasyāvarodhāñs  
ca phalāni ca bhakṣhayaty. upāha parokṣheṇaiva somapī-  
tham āpnoti, nāsyā pratyakṣham bhakṣhito bhavati. paro-  
kṣham iva ha vā esha somo rājā yan nyagrodhaḥ, paro-  
kṣham ivaisha brahmaṇo rūpam upanigachati yat kṣatri-  
yaḥ: purodhayaiva dikṣhayaiva pravareṇaiva 3 kṣhatram  
vā etad vanaspatinām yan nyagrodhaḥ, kṣhatram rājanyo.  
nitata iva hiha kṣatriyo rāṣṭre vasan bhavati pratishṭhita  
iva, nitata iva nyagrodho 'varodhair bhūmyām pratishṭhita  
iva 4 tad yat kṣatriyo yajamāno nyagrodhasyāvarodhāñs  
ca phalāni ca bhakṣhayaty, ātmany eva tat kṣhatram va-  
naspatinām pratishṭhāpayati kṣhatra ātmānam 5 kṣhatra  
ha vai sa ātmani kṣhatram vanaspatinām pratishṭhāpayati,  
nyagrodha ivāvarodhair bhūmyām prati rāṣṭre tishṭhaty,  
ugram hāsyā rāṣṭram avyathyam bhavati ya evam etam  
bhakṣham bhakṣhayati kṣatriyo yajamānaḥ || 31 || 5 ||

1 Atha yad audumbarāṇy. ūrjo vā esho 'nnādyād vanaspatir ajāyata yad udumbaro, bhaujyaṃ vā etad vanaspatīnām; ūrjam evāsmins tad annādyam ca bhaujyaṃ ca vanaspatīnām kshatre dadhāty 2 atha yad āṣvatthāni. tejaso vā esha vanaspatir ajāyata yad āṣvatthah, sāmrājyaṃ vā etad vanaspatīnām; teja evāsmins tat sāmrājyaṃ ca vanaspatīnām kshatre dadhāty 3 atha yat plākshāni. yaśaso vā esha vanaspatir ajāyata yat plakshah, svārājyaṃ ca ha vā etad vairājyaṃ ca vanaspatīnām; yaśa evāsmins tat svārājyavairājye ca vanaspatīnām kshatre dadhāty 4 etāny asya purastād upakliptāni bhavanty, atha somam rājānam krīṇanti. te rājña evāvṛitopavasathāt prativeṣaiṣ caranty, athaupavasathyam ahar etāny adhvaryuḥ purastād upakalpayetādhihavanam carmādbhishavane phalake droṇakalaṣam daśapavitram adrīṇ pūtabhṛitam cādhavanīyam ca sthālīm udañcanam camasam ca. tad yad etad rājānam prātar abhishnuvanti, tad enāni dvedhā vigrihṇīyād: abhy anyāni sunuṃyān, mādhyamdinānyānyāni pariśiṃshyāt || 32 || ॥

1 Tad yatraitāṅś camasū unnayeyus, tad etaṃ yajamānacamasam unnayet. tasmin dve darbhataruṇake prāste syātām. taylor vashaṭkṛite 'utabparidhi pūrvam prāsyed: dadhikrāvṇo akārisham ity etayarcā sasvābhakārayā, nuvashaṭkṛite 'param: ā dadhikrāḥ śavasā pañca kṛishṭīr iti 2 tad yatraitāṅś camasān āhareyus, tad etaṃ yajamānacamasam āharet. tān yatrodgrihṇīyus, tad enam upodgrihṇīyāt. tad yadelām hotopahvayeta, yadā camasam bhakshayed, athainam etayā bhakshayed 3 yad atra śishṭam rasinaḥ sutasya yad indro apibac chacībhiḥ | idam tad asya manasā śivena somam rājānam iha bhakshayāmīti 4 śivo ha vā asmā esha vānaspatyaḥ śivena manasā bhakshito bhavaty, ugram hāsyarāshṭram avyathyam bhavati ya evam etaṃ bhaksham bha-

kshayati kshatriyo yajamānaḥ 5ṣaṃ na edhi hṛide pī-  
taḥ pra na āyur jīvase soma tārīr ity ātmanaḥ pra-  
tyabhimarṣa 6 īṣvaro ha vā esho 'pratyabhimṛiṣṭo manu-  
shyasyāyuhḥ pratyavahartor: anarhan mā bhakshayatīti.  
tad yad etenātmānam abhimṛiṣaty, āyur eva tat pratirata  
7 ā pyāyasva sam etu te, saṃ te payāṃsi sam u  
yantu vājā iti camasam āpyāyaty abhirūpābhyām. yad  
yajñe 'bhirūpaṃ tat samṛiddham || 33 || 7 ||

1 Tad yatraitāṃś camasān sādāyeyus, tad etam yaja-  
mānacamasam sādāyet. tān yatra prakampayeyus, tad  
enam anuprakampayed. athainam āhṛitam bhakshayen:  
narāṣaṃsapītasya deva soma te mativida ūmaiḥ  
pitṛibhir bhakshitasya bhakshayāmīti prātaḥsavane  
nārāṣaṃso bhaksha, ūrvair iti mādhyamdine, kāvyair iti  
trītiyasavana 2 ūmā vai pitarāḥ prātaḥsavana ūrvā mā  
dhyamdine kāvyāṣ trītiyasavane, tad etat pitṛin evāmṛitān  
savanabhājaḥ karoti 3 sarvo haiva so 'mṛita, iti ha smāha  
Priyavrataḥ Somāpo, yaḥ kaṣca savanabhāg ity 4 amṛitā  
ha vā asya pitarāḥ savanabhājo bhavanty, ugram hāsya  
rāshṭram avyathyam bhavati ya evam etam bhaksham bha-  
kshayati kshatriyo yajamānaḥ 5 samāna ātmanaḥ praty-  
abhimarṣaḥ, samānam āpyāyanam camasasya 6 prātaḥsava-  
nasyaivāvṛitā prātaḥsavane careyur, mādhyamdinasya nā-  
dhyamdine, trītiyasavanasya trītiyasavane 7 tam evam etam  
bhaksham provāca Rāmo Mārgaveyo Viśvamtārāya Sausha-  
dmanāya 8 tasmin hovāca prokte: sahasram u ha brāhmaṇa  
tubhyam dadmaḥ, saṣyāparṇa u me yajña ity 9 etam u haiva  
provāca Turaḥ Kāvasheyo Janamejayāya Pārikshitāyaitam  
u haiva procatuḥ Parvatanāradau Somakāya Sāhadevyāya,  
Sahadevāya Sārṇjayāya, Babhrave Daivāvṛidbhāya, Bhī-  
māya Vaidarbhāya, Nagnajite Gāndhārāyaitam u haiva  
provācāguṇiḥ Sanasrutāyārīmadamāya, Kratuvide Jānakāya,

etam u haiva provāca Vasishṭhaḥ Sudāse Paijavanāya. te  
 ha te sarva eva mahaj jagmur etam bhaksham bhakshayi-  
 tvā, sarve haiva mahārājā āsur, Āditya iva ha sma śriyām  
 pratishṭhitās tapanti sarvābhyo digbhyo balim āvahanta  
 10 Āditya iva ha vai śriyām pratishṭhitas tapati, sarvābhyo  
 digbhyo balim āvahaty, ugram hāsya rāshṭram avyathyam  
 bhayati ya evam etam bhaksham bhakshayati kshatriyo  
 yajamāno yajamānaḥ || 34 || 8 ||

Iti saptamapañcīkāyām pañcama 'dhyāyaḥ.

Iti pañcatrinśadhyāye 'shṭamaḥ khaṇḍaḥ.

1 Athātah stutaṣaṣtrayor evai 2 kāhikam prātaḥsavanam, aikāhikam tṛtīyasavanam. ete vai śānte kṛipte pratishṭhite savane yad aikāhike, śāntyai kṛiptyai pratishṭhityā apracyutyā 3 ukto mādhyamīdinaḥ pavamāno ya ubhayaśānno bṛihatprishṭhasyobbe hi sāmanī kriyete 4 ā tvā ratham yathotaya, idam vaso sutam andha iti rāthamtarī pratipad rāthamtaro 'nucarah. pavamānoktham vā etad, yan marutvatīyam. pavamāne vā atra rathamtaram kurvanti bṛihat prishṭham, savivadbātāyai. tad idam rathamtaram stutam ābhyām pratipadanucarābhyām anuśaṁsaty 5 atho brahma vai rathamtaram kshatram bṛihad, brahma khalu vai kshatrāt pūrvam: brahmapurastān ma ugram rāshṭram avyathyam asad ity. athānnam vai rathamtaram, annam evāsmāi tat purastāt kalpayaty. atheyam vai pṛithivī rathamtaram, iyaṁ khalu vai pratishṭhā, pratishṭhām evāsmāi tat purastāt kalpayati 6 samāna indrani-havo 'vibhaktah, so 'hnām. udvān brāhmaṇaspatya ubhayaśānno rūpam, ubhe hi sāmanī kriyete 7 samāno dhā-yyā avibhaktās, tā ahnām 8 aikāhiko marutvatīyah pragā-thah || 1 || 1 ||

1 Janishṭhā ugrah sahasa turāyēti sūktam ugravat sahasvat, tat kshatrasya rūpam. mandra ojishṭha ity ojasvat, tat kshatrasya rūpam. bahulābhimāna ity abhivad, abhibhūtyai rūpam. tad ekādaśarcam bhavaty, ekādaśāksharā vai trishṭup, traishṭubho vai rājanya. ojo vā indriyam vīryam trishṭub, ojah kshatram vīryam rāja-

nyas; tad enam ojasā kshatreṇa vīryeṇa samardhayati. tad gaurivītam bhavaty. etad vai marutvatiyaṃ samṛiddhaṃ yad gaurivītaṃ, tasyoktaṃ brāhmaṇaṃ 2 tvāṃ id dhi havāmaḥ iti bṛihatprishṭhaṃ bhavati. kshatraṃ vai bṛihat, kshatreṇaiva tat kshatraṃ samardhayaty. atho kshatraṃ vai bṛihad, ātmā yajamānasya nishkevalyaṃ. tad yad bṛihatprishṭhaṃ bhavati, kshatraṃ vai bṛihat, kshatreṇaivainam tat samardhayaty. atho jyaishṭhyaṃ vai bṛihaj, jyaishṭhyenaivainam tat samardhayaty. atho sraishṭhyaṃ vai bṛihac, chraishṭhyenaivainam tat samardhayaty 3 abhi tvā śūra nonuma iti rathaṃtaram anurūpaṃ kurvanty. ayaṃ vai loko rathaṃtaram, asau loko bṛihad; asya vai lokasyāsau loko 'nurūpo, 'mushya lokasyāyaṃ loko 'nurūpas. tad yad rathaṃtaram anurūpaṃ kurvanty, ubhāv eva tal lokau yajamānāya sambhogināu kurvanty. atho brahma vai rathaṃtaraṃ kshatraṃ bṛihad, brahmaṇi khalu vai kshatraṃ pratishṭhitaṃ kshatre brahmātho sāmna eva sayonitāyai 4 yad vāvāneti dhāyyā, tasyā uktam brāhmaṇaṃ 5 ubhayaṃ śṛiṇavac ca na iti sāmāpragātha ubhayaśāmno rūpaṃ, ubhe hi sāmāni kriyete || 2 || 2 ||

1 Tam u shṭuḥi yo abhibhūtyojā iti sūktam abhivād abhibhūtyai rūpaṃ 2 ashālham ugraṃ sahamānam ābhir ity ugravat sahamānavat, tat kshatrasya rūpaṃ 3 tat pañcadaśarcam bhavaty. ojo vā indriyaṃ vīryaṃ pañcadaśa, ojaḥ kshatraṃ vīryaṃ rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 4 tad bhāradvājaṃ bhavati. bhāradvājaṃ vai bṛihad, ārsheyeṇa salomaiśsha ha vāva kshatriyajñāḥ samṛiddho, yo bṛihatprishṭhas. tasmād yatra kvaca kshatriyo yajeta, bṛihad eva tatra prishṭhaṃ syāt. tat samṛiddhaṃ || 3 || 3 ||

1 Aikāhikā hotrā. etā vai śāntāḥ kṛiptāḥ pratishṭhitā hotrā yad aikāhikāḥ, śāntyai kṛiptyai pratishṭhityā apra-

cyutyai. tāḥ sarvarūpā bhavanti sarvasamṛiddhāḥ, sarva-rūpatāyai sarvasamṛiddhyai: sarvarūpābhir hotrābhiḥ sarvasamṛiddhābhiḥ sarvān kāmān avāpnavāmeti. tasmād yatra kvacaikāhā asarvastomā asarvapriṣṭhā, aikāhikā eva tatra hotrāḥ syus. tat samṛiddham 2 ukthya evāyam pañcadaśaḥ syād, ity āhur. ojo vā indriyaṁ vīryam pañcadaśa, ojaḥ kshatram vīryam rājanyas, tad enam ojasā kshatreṇa vīryeṇa samardhayati 3 tasya triṇṣat stutaṣastrāṇi bhavanti. triṇṣadakṣharā vai virāḍ, virāḍ annādyam, virāḍ evainam tad annādye pratishṭhāpayati. tasmāt tadukthyaḥ pañcadaśaḥ syād, ity āhur 4 jyotiṣṭoma evāgnisṭomaḥ syād 5 brahma vai stomānām trivṛit kshatram pañcadaśo, brahma khalu vai kshatrāt pūrvam: brahmapurastān ma ugraṁ rāṣṭram avyathyam asad iti. viṣaḥ sapta-daśaḥ ṣaudro varṇa ekaviṃśo, viṣaṁ caivāśmai tac chaudraṁ ca varṇam anuvartmānau kurvanty. atho tejo vai stomānām trivṛid vīryam pañcadaśaḥ prajātiḥ sapta-daśaḥ pratishṭhaikaviṃśas, tad enam tejasā vīryeṇa prajātyā pratishṭhayāntataḥ samardhayati. tasmāj jyotiṣṭomaḥ syāt 6 tasya caturviṃsatīḥ stutaṣastrāṇi bhavanti. caturviṃsatyārddhamāso vai samvatsaraḥ, samvatsare kṛitsnam annādyam, kṛitsna evainam tad annādye pratishṭhāpayati. tasmāj jyotiṣṭoma evāgnisṭomaḥ syād agnisṭomaḥ syāt || 4 || + ||

Ity aṣṭamapañcikaḥ prathamō 'dhyāyaḥ.

Īti śaṭtriṇṣādhyāye caturthaḥ khaṇḍaḥ.

1 Athātāḥ punarabhishekasyaiva 2 sūyate ha vā asya kshatram, yo dīkshate kshatriyaḥ san. sa yadāvabhṛitād udetyānūbandhyayeshṭvodavasyaty, athainam udavasānīyāyām samsthitāyām punar abhishiñcanti 3 tasyaite pūrastād eva sambhārā upakṛiptā bhavanty: audumbary āsandī: tasyai prādeśamātrāḥ pādāḥ syur, aratnimātrāṇi śīrshanyānūcyāni. mauñjam vivayanam, vyāghracarimāstaranam, au-

dumbaraṣ camasa, udumbaraṣākḥā. tasminn etasmiṁṣ ca-  
mase 'shtātayāni nishutāni bhavanti: dadhi madhu sarpir  
ātapavarshyā āpah ṣaṣpāni ca tokmāni ca surā dūrvā  
4 tad yaishā dakṣhiṇā sphavartanir veder bhavati, tatrai-  
tām prācīm āsandīm pratishthāpayati. tasyā antarvedi dvau  
pādaḥ bhavato bahirvedi dvāv. iyaṁ vai śrīs. tasyā etat  
parimitaṁ rūpaṁ yad antarvedy, athaisha bhūmāparimito  
yo bahirvedi. tad yad asyā antarvedi dvau pādaḥ bhavato  
bahirvedi dvā, ubhayor kāmāyor upāptyai yaṣ cāntarvedi  
yaṣ ca bahirvedi || 5 || 1 ||

1 Vyāghracarmanāstriṇāty uttaralomnā prācīnagrīveṇa.  
kshatram vā etad āraṇyānām paśūnām yad vyāghraḥ ksha-  
tram rājanyaḥ, kshatreṇaiva tat kshatram samardhayati.  
tām paścāt prāñ upaviśyācya jānu dakṣhiṇam abhiman-  
trayata ubhābhyām pāṇibhyām ālabhyāḥ gnish tvā gā-  
yatrīyā sayuk chandasārohatu Savitoshṇihā Somo  
'nushtubhā Bṛhaspatir bṛihatīyā Mitrāvaruṇau pa-  
ñktyendras trishṭubhā Viṣve devā jagatīyā. tān  
aham anu rājīyāya sāmrajīyāya bhaujīyāya svārā-  
jīyāya vairājīyāya pārameshṭhyāya rājīyāya mātā-  
rājīyāyādhipatīyāya svāvaśyāyātishṭhāyārohamī4ty  
etām āsandīm ārohed dakṣhiṇenāgre jānunātha savyena  
5 tat-tad itī3ñ | 6 caturuttarair vai devāḥ chandobhiḥ sayug  
bhūtva itām śrīyam ārohan yasyām eta etarhi pratishṭhitā:  
Agnir gāyatrīyā Savitoshṇihā Somo 'nushtubhā Bṛhaspatir  
bṛihatīyā Mitrāvaruṇau pañktyendras trishṭubhā Viṣve devā  
jagatīyā 7 te ete abhyanūcyete: agner gāyatrīyā abhavat  
sayugveti 8 kalpate ha vā asmai yogakshema, uttarotta-  
rinīm ha śrīyam aśnute, 'śnute ha prajānām aiśvaryaṁ  
ādhipatyam ya evam etā anu devatā etām āsandīm ārohati  
kshatriyaḥ sann 9 athainam abhishekshyann apām śāntim  
vācayati 10 śivena mā cakshushā paśyatāpah śivayā

tanvopa sprīṣata tvacam me | sarvāñ agniñr apsu-  
shado huve vo mayi varco balam ojo ni dhatteti  
11 naitasyābhishishicānasyāśāntā āpo vīryam nirhanann iti  
|| 6 || 2 ||

1 Athainam udumbaraśākhām antardhāyābhishīñca-  
ti2mā āpaḥ śivatamā imāḥ sarvasya bhesajīḥ |  
imā rāshṭrasya vardhanīr imā rāshṭrabhīrito 'mṛi-  
tāḥ || 3 yābhir indram abhyashiñcat prajāpatiḥ so-  
mam rājānam varuṇam yamam manum | tābhir  
adbhir abhishīñcāmi tvām aham rājñām tvam adhi-  
rājo bhavcha || 4 mahāntam tvā mahīnām samrājam  
carshañmām devī janitry ajījanad bhadrā janitry  
ajījanad 5 devasya tvā savituh prasave 'śvinor  
bāhubhyām pūshṇo hastābhyām agnes tejasā sū-  
ryasya varcasendrasyndriyenābhishīñcāmi | ba-  
lāya śriyai yaśase 'nnādyāya 6 bhūr iti ya iched  
imam eva praty: annam adyād ity, atha ya iched dvipu-  
rusham bhūr bhuva ity, atha ya ichet tripurusham vā-  
pratimam vā bhūr bhuvah svar iti 7 tad dhaika āhuḥ:  
sarvāptir vā eshā yad etā vyāhṛitayo, 'tisarveṇa hāsyā pa-  
rasmai kṛitam bhavatīti; tam etenābhishīñced: devasya  
tvā savituh prasave 'śvinor bāhubhyām pūshṇo  
hastābhyām agnes tejasā sūryasya varcasendra-  
syendriyenābhishīñcāmi | balāya śriyai yaśase  
'nnādyāyeti 8 tad u punaḥ paricakshate: yad asarveṇa  
vāco 'bhishikto bhavatīṣvaro ha tu purāyushaḥ praitor, iti  
ha smāha Satyakāmo Jābālo, yam etābhir vyāhṛitibhir  
nābhishīñcantīti9ṣvaro ha sarvam āyur aitoḥ, sarvam āpnod  
vijayencty u ha smāhoddālaka Ārunir, yam etābhir vyāhṛi-  
tibhir abhishīñcantīti. tam etenaivābhishīñced: devasya  
tvā savituh prasave 'śvinor bāhubhyām pūshṇo  
hastābhyām agnes tejasā sūryasya varcasendra-

syendriyenābhishiñcāmi | balāya śriyai yaśase  
'nnādyāya bhūr bhuvaḥ svar ity 10 athaitāni ha vai  
kshatriyād ījānād vyutkrāntāni bhavanti: brahmakshatre  
ūrg annādyam apām oshadhīnām raso brahmavarcasam irā  
pushṭiḥ prajātiḥ. kshatrarūpam tad, atho annasya rasa  
oshadhīnām kshatram pratishṭhā. tad yad evāmū purastād  
āhuti juhōti, tad asmin brahmakshatre dadhāti || 7 || \*

1 Atha yad audumbary āsandi bhavaty audumbaraś  
camasa udumbaraśākhorg vā annādyam udumbara; ūrjam  
evāsminś tad annādyam dadhāty 2 atha yad dadhi madhu  
ghṛitam bhavaty, apām sa oshadhīnām raso; 'pām evāsminś  
tad oshadhīnām rasam dadhāty 3 atha yad ātapavarshyā  
āpo bhavanti, tejaś ca ha vai brahmavarcasam cātapava-  
rshyā āpas; teja evāsminś tad brahmavarcasam ca dadhāty  
4 atha yac chashpāni ca tokmāni ca bhavantīrāyāi tat pu-  
shṭyai rūpam atho prajātyā; irām evāsminś tat pushṭim  
dadhāty atho prajātim 5 atha yat surā bhavati, kshatra-  
rūpam tad atho annasya rasaḥ; kshatrarūpam evāsminś tad  
dadhāty atho annasya rasam 6 atha yad dūrvā bhavati,  
kshatram vā etad oshadhīnām yad dūrvā kshatram rāja-  
nyo. nitata iva līha kshatriyo rāshṭre vasan bhavati pra-  
tishṭhita iva, nitateva dūrvāvarodhair bhūmyām pratishṭhi-  
teva. tad yad dūrvā bhavaty, oshadhīnām evāsminś tat  
kshatram dadhāty atho pratishṭhām 7 etāni ha vai yāny  
asmād ījānād vyutkrāntāni bhavanti, tāny evāsminś tad  
dadhāti, tair evainam tat samardhayaty 8 athāsmāi surā-  
kaṁsam hasta ādadhāti 9 svādishṭhayā madishṭhayā  
pavasva soma dhārayā | indrāya pātave suta 10 ity  
ādhyā śāntim vācayati 11 nānā hi vām devāhitam  
sadas kṛitam mā sam śrikshāthām parame vyo-  
mani | surā tvam asi śushminī soma esha rājā mai-  
nam hiñsisṭam svām yonim āviśantāv iti 12 soma-

pīthasya caishā surāpīthasya ca vyāvṛtīḥ 13 pītṛvā yaṃ  
rātim manyeta tasmā enām prayachet, tad dhi mitrasya  
rūpam. mitra evainām tad antataḥ pratishṭhāpayati, ta-  
thā hi mitre pratishṭhāti 14 pratishṭhāti ya evaṃ veda  
|| 8 || 4 ||

1 Athodumbaraśākhām abhi pratyavarohaty. ūrg vā  
annādyam udumbara, ūrjam eva tad annādyam abhi pra-  
tyavarohaty 2 upary evāsīno bhūmau pādaḥ pratishṭhāpya  
pratyavaroham āha 3 pratishṭhāmi dyāvāprithivyoh,  
pratishṭhāmi prāṇāpānayoḥ, pratishṭhāmy aho-  
rātrayoḥ, pratishṭhāmy annapānayoḥ, prati bra-  
hman prati kshatre praty eshu trishu lokeshu ti-  
shṭhāmīty 4 antataḥ sarveṇātmanā pratishṭhāti. sarva-  
smin ha vā etasmin pratishṭhāti, uttarottariṇim ha śriyam  
aśnute, 'śnute ha prajānām aiśvaryam ādhipatyam ya evam  
etena punarabhishekeṇābhishiktaḥ kshatriyaḥ pratyavaro-  
haty 5 etena pratyavarohena pratyavarūhyopastham kṛtvā  
prāṇ āsīno: namo brahmaṇe namo brahmaṇe namo  
brahmaṇa iti trishkṛitvo brahmaṇe namaskṛitya: varam  
dadāmi jityā abhijityai vijityai samjityā iti vācam  
visrijate 6 sa yaṇ: namo brahmaṇe namo brahmaṇe  
namo brahmaṇa iti trishkṛitvo brahmaṇe namaskaroti,  
brahmaṇa eva tat kshatram vaśam eti. tad yatra vai bra-  
hmaṇaḥ kshatram vaśam eti, tad rūshṭram samṛiddham tad  
vīravat, ā hāsmīn vīro jāyate 7 'tha yad: varam dadāmi  
jityā abhijityai vijityai samjityā iti vācam visri-  
jata, etad vai vāco jitam yad dadāmi āha. yad eva vāco  
jitāsm | tan ma idam anu karma samtiśṭhātā iti 8 visrija  
vācam upotthāyāhavanīye samidham abhyādadhātī 9 sa mid  
asi sam v eṅkshvendriyena vīryena svāhetī 10 ndri-  
yenaiva tad vīryeṇātmanam antataḥ samardhayaty 11 ādhāya  
samidham triṇi padāni prāṇ udān ābhyutkrāmati 12 kli-

ptir asi diṣām mayi devebhyaḥ kalpata | kalpa-  
tām me yogakshemo 'bhayam me 'stv 13 ity aparā-  
jitām diṣam upatishṭhate jitasyaivāpunahparājayāya. tat-  
tad iti3ñ || 9 || 5 ||

1 Devāsura vā eshu lokeshu samyetire. ta etasyām  
prācyām diṣi yetire, tāns tato 'surā ajayaṁs. te dakṣhiṇa-  
syām diṣi yetire, tāns tato 'surā ajayaṁs. te pratīcyām  
diṣi yetire, tāns tato 'surā ajayaṁs. ta udīcyām diṣi yetire,  
tāns tato 'surā ajayaṁs. ta etasminn avāntaradeṣe yetire  
ya esha prāñ udañ, te ha tato jigysu 2 taṁ yadi kshatriya  
upadhāvet senayoḥ samāyatyos: tathā me kuru yathāham  
imāṁ senām jayānīti: sa yadi tatheti brūyād, vanaspate  
vīdvaṅgo hi bhūyā ity asya rathopastham abhimriṣyā-  
thainam brūyād 3 ātishṭhasvaitām te diṣam abhimu-  
khaḥ samnaddho ratho 'bhipravartatām, sa udañ  
sa pratyāñ sa dakṣhiṇā sa prāñ so 'bhy ami-  
tram ity 4 abhīvartena havishety evainam āvartayed,  
athainam anvīkshetāpratirathena śūsena sauparṇeceti 5 ja-  
yati ha tām senām 6 yady u vā enam upadhāvet samgrā-  
māṁ samyatishyamānas: tathā me kuru yathāham imāṁ  
samgrāmāṁ samjayānīty, etasyām evainam diṣi yātayej.  
jayati ha taṁ samgrāmāṁ 7 yady u vā enam upadhāved  
rāshṭrād aparudhyamānas: tathā me kuru yathāham idaṁ  
rāshṭram punar avagachānīty, etām evainam diṣam upa-  
shkramayet. tathā ha rāshṭram punar avagachaty 8 upa-  
sthāyāmitrāṇāṁ vyapanuttim bruvan grīhān abhyety: apa  
prāca indra viṣvāñ amitrān iti, sarvato hāsmā anami-  
tram abhayam bhavaty, uttarottarinīm ha śriyam āsnute,  
'snute ha prajānām aiśvaryam ādhipatyam ya evam etām  
amitrāṇāṁ vyapanuttim bruvan grīhān abhyety 9 etya  
grīhān paścād grīhyasyāgner upavishtāyānvārābhdhāya ri-  
tvig antataḥ kaṁsena caturgrīhītās tisra ājyāhutir ain-

drīḥ prapadaṃ juhoty anārtyā arisṭyā ajyānyā abha-  
yāya || 10 || 6 ||

1 Pary ū shu pra dhanva vājasataye pari vṛi-  
trā — bhūr brahma prāṇam amṛitam prapadyate  
'yam asau śarma varmābhayaṃ svastaye | saha pra-  
jayā saha paṣubhir — nī sakshaṇir dvishas tara-  
dhyā riṇayā na iyase svāhā || 2 anu hi tvā sutam  
soma madāmasi mahe sama — bhuvo brahma prā-  
ṇam amṛitam prapadyate 'yam asau śarma varmā-  
bhayaṃ svastaye | saha prajayā saha paṣubhi —  
ryarājye vājāñ abhi pavamāna pra gāhase svāhā ||  
3 ajījano hi pavamāna sūryaṃ vidhāre ṣa — svar  
brahma prāṇam amṛitam prapadyate 'yam asau  
śarma varmābhayaṃ svastaye | saha prajayā saha  
paṣubhiḥ — kmanā payo gojīrayā rañhamāṇaḥ  
puraṃdhyā svāhety 4 anārto ha vā arisṭo 'jītaḥ sa-  
rvato guptas trayyai vidyāyai rūpeṇa sarvā diṣo 'nusam-  
caraty aindre loke pratishṭhito, yasmā etā ṛitvig antataḥ  
kaṁsena caturgrīhītās tisra ajyāhutir aindriḥ prapadaṃ ju-  
hoty 5 athāntataḥ prajātim āśāste gavām aṣvānām puruṣhā-  
nām: iha gāvaḥ pra jāyadhvam ihāṣvā iha puru-  
shāḥ | iho sahasradakshīṇo vīras trātā nī shī-  
datv iti 6 bahur ha vai prajayā paṣubhir bhavati ya evam  
etām antataḥ prajātim āśāste gavām aṣvānām puruṣhānām  
7 esha ha vāva kshatriyo 'vikṛiṣṭo, yam evaṃvido yāja-  
yanty 8 atha ha tam vy eva karshante — yathā ha vā  
idaṃ nishādā vā selagā vā pāpakṛito vā vittavantam puru-  
sham arāṇye grīhitvā kartam anvasya vittam ādāya dra-  
vanty, evam eva ta ṛitvijo yajamānaṃ kartam anvasya vi-  
ttam ādāya dravanti — yam anevaṃvido yājayanty 9 etad  
dha sma vai tad vidvān āha Janamejayaḥ Pārikshita:  
evaṃvidaṃ hi vai mām evaṃvido yājayanti. tasmād aham

jayāmy abhīvarīm senām, jayāmy abhīvaryā senayā. na mā divyā na mānushya ishava richanty, eshyāmi sarvam āyuh, sarvabhūmir bhaviṣhyāmīti 10 na ha vā enam divyā na mānushya ishava richanty, eti sarvam āyuh, sarvabhūmir bhavati, yam evamvido yājayanti yājayanti || 11 || 7 ||

Ity aṣṭamapañcīkāyaṃ dvitīyo 'dhyāyaḥ.

Iti saptatrinśadhyāye saptamaḥ khaṇḍaḥ.

1 Athāta aindro mahābhishekas 2 te devā abruvan sapraajāpatikā: ayaṃ vai devānām ojishṭho balishṭhaḥ sabishṭhaḥ sattamaḥ pārayishṇutama, imam evābhishecāmāha iti. tatheti. tad vai tad Indram eva 3 tasmā etām āsandīm samabharann ṛicam nāma. tasyai bṛīhaḥ ca ratham̐taram̐ ca pūrvau pādāv akurvan, vairūpaṃ ca vairājaṃ cāparau, śākvararaivate śīrshanye, naudhasaṃ ca kāleyaṃ cānūcye, ṛicah̐ prācīnātānān, sāmāni tiraścīnavāyān, yajūnshy atikāśān, yaśa āstaranaṃ, śriyam upabarhaṇaṃ. tasyai Savitā ca Bṛīhaspatiḥ ca pūrvau pādāv adhārayatām, Vāyuḥ ca Pūshā cāparau, Mitrāvaruṇau śīrshanye, Aśvināv anūcye. sa etām āsandīm ārohad 4 Vasavaḥ tvā gāyatrena chandasā trivṛitā stomena ratham̐tareṇa sāmnrōhantu, tān anv ārohāmi sāmnrājyāya. Rudrāḥ tvā traishṭubhena chandasā pañcadaṣena stomena bṛīhatā sāmnrōhantu, tān anv ārohāmi bhaujyāya, dityāḥ tvā jāgatenā chandasā saptadaṣena stomena vairūpeṇa sāmnrōhantu, tān anv ārohāmi svārājyāya. Viṣve tvā devā ānushṭubhena chandasāikaviṃṣena stomena vairājaṇa sāmnrōhantu, tān anv ārohāmi vairājyāya. Sādhyāḥ ca tvāptyāḥ ca devāḥ pāṅktena chandasā trinavena stomena śākvareṇa sāmnrōhantu, tān anv ārohāmi rājyāya. Mārutaḥ ca tvāṅgirasas ca devā atichandasā chandasā trayastriṃṣena stomena rai-

vatena sāmṇārohanu, tām anv ārohami pārame-  
 shṭhyāya mähārājyāyādhipatyāya svāvaśyāyāti-  
 shṭhyārohamīty etām āsandīm ārohat 5 tam etasyām  
 āsandyām āsīnam viṣve devā abruvan: na vā anabhyutkrū-  
 shṭa Indro vīryam kartum arhaty, abhy enam utkrōṣāmeti.  
 tatheti. tam viṣve devā abhyudakroṣaun: imam devā  
 abhyutkrōṣata samrājāṃ sāmrajyāṃ bhojāṃ bho-  
 japitaram svarājāṃ svārājyāṃ virājāṃ vairājyāṃ  
 rājānam rājapitaram parameshṭhinam pārame-  
 shṭhyam. kshatram ajani, kshatriyo 'jani, viṣva-  
 sya bhūtasyādhipatir ajani, viṣām attājani, pu-  
 rām bhettājany, asurāṇāṃ hantājani, brahmaṇo  
 goptājani, dharmasya goptājanīti 6 tam abhyutkrū-  
 shṭam Prajāpatir abhishekshyann etayarcābhyamantrayata  
 || 12 || 1 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā |  
 sāmrajyāya bhaūjyāya svārājyāya vairājyāya pā-  
 rameshṭhyāya rājyāya mähārājyāyādhipatyāya  
 svāvaśyāyātishṭhyāya sukratur iti 2 tam etasyām  
 āsandyām āsīnam Prajāpatiḥ purastāt tishṭhan pratyāñmu-  
 kha audumbaryārdrayā śākhayā sapalāśayā jātārūpamayena  
 ca pavitreṇāntardhāyābhyashiñcad imā āpaḥ śivatamā  
 ity etena trīcena, devasya tveti ca yajushā, bhūr bhu-  
 vaḥ svar ity etābhiḥ ca vyāhṛitibhiḥ || 13 || 2 ||

1 Athainam prācyāṃ diśi Vasavo devāḥ shadbhiḥ caiva  
 pañcaviṃśair ahobhir abhyashiñcann etena ca trīcena itena  
 ca yajushaitābhiḥ ca vyāhṛitibhiḥ sāmrajyāya 2 tasmād eta-  
 syām prācyāṃ diśi ye keca prācyānām rājānaḥ sāmrajyā-  
 yaiva te 'bhishicyante, samrāj ity enān abhishiktān āca-  
 kshata etām eva devānām vihitim anv 3 athainam dakshi-  
 nasyām diśi Rudrā devāḥ shadbhiḥ caiva pañcaviṃśair aho-  
 bhir abhyashiñcann etena ca trīcena itena ca yajushaitābhiḥ

ca vyāhṛitibhir bhaujyāya. tasmād etasyām dakṣiṇasyām  
 diṣi ye keca Satvatām rājāno bhaujyāyaiva te 'bhishicya-  
 nte, bhojety enān abhishiktān ācakshata etām eva devā-  
 nām vihitim anv. athainam pratīcyām diṣy Ādityā devāḥ  
 shadbhiḥ caiva pañcaviṁśair ahobhir abhyashiñcann etena  
 ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ svārā-  
 jyāya. tasmād etasyām pratīcyām diṣi ye keca nīcyānām  
 rājāno ye 'pācyānām svārājyāyaiva te 'bhishicyante sva-  
 rāl ity enān abhishiktān ācakshata etām eva devānām vi-  
 hitim anv. athainam udīcyām diṣi Viṣve devāḥ shadbhiḥ  
 caiva pañcaviṁśair ahobhir abhyashiñcann etena ca trice-  
 naitena ca yajushaitābhiḥ ca vyāhṛitibhir vairājyāya. ta-  
 smād etasyām udīcyām diṣi ye keca pareṇa Himavantam  
 janapadā Uttarakurava Uttaramadrā iti vairājyāyaiva te  
 'bhishicyante, virāl ity enān abhishiktān ācakshata etām  
 eva devānām vihitim anv. athainam asyām dhruvāyām  
 madhyamāyām pratishṭhāyām diṣi Sādhyāś cāptyāś ca de-  
 vāḥ shadbhiḥ caiva pañcaviṁśair ahobhir abhyashiñcann  
 etena ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ rā-  
 jyāya. tasmād asyām dhruvāyām madhyamāyām pratishṭhā-  
 yām diṣi ye keca Kurupañcālānām rājānaḥ savaśoṣīnarā-  
 ṇām rājyāyaiva te 'bhishicyante, rājety enān abhishiktān  
 ācakshata etām eva devānām vihitim anv. athainam ūrdhvā-  
 yām diṣi Marutaś cāṅgirasas ca devāḥ shadbhiḥ caiva pa-  
 ñcaviṁśair ahobhir abhyashiñcann etena ca tricenaitena ca  
 yajushaitābhiḥ ca vyāhṛitibhiḥ pārameshṭhyāya mālharājyā-  
 yādhipatyāya svāvasyāyātishṭhāyeti. sa parameshṭhī prajā-  
 patyo 'bhavat 4sa etena mahābhishekēnābhishikta Indraḥ sa-  
 rvā jīr ajayat, sarvāṅl lokān avindat, sarveshām devānām  
 sraishṭhyam atishṭhām paramatām agachat, sāmrajyam bhan-  
 jyam svārājyam vairājyam pārameshṭhyam rājyam mālha-  
 rājyam ādhipatyam jītvāsminl loke svayambhūḥ svarāl

amṛito, 'mushmin svarge loke sarvān kāmān āptvāmṛitah  
samabHAVAT samabHAVAT || 14 || 3 ||

Ity ashtamapañcikāyaṁ tṛtīyo 'dhyāyah.

Ity ashtatrinśadhyāye tṛtīyah khaṇḍah.

1 Sa ya iched evamvit kshatriyam: ayam sarvā jitir  
jayetāyam sarvāñ lokān vindetāyam sarveshām rājñām  
śraishṭhyam atishṭhām paramatām gacheta sāmrajyam bhau-  
jyam svārajyam vairājyam pārameshṭhyam rājyam mājā-  
rajyam ādhipatyam, ayam samantaparyāyī syāt sārvaabhau-  
mah sārvaṃyusha, āntād ā pararārdhāt pṛthivyai samudra-  
paryantāyā ekarāl iti: tam etenaindreṇa mahābhishekeṇa  
kshatriyam śāpayitvā 'bhishiñced 2 yām ca rātrīm ajā-  
yethā yām ca pretāsi, tad ubhayam antareṇe-  
shṭāpūrtam te lokam sukṛitam āyuh prajām vṛi-  
ñjīyam yadi me druhyer iti 3 sa ya iched evamvit  
kshatriyo: 'ham sarvā jitir jayeyam, aham sarvāñ lokān  
vindeyam, aham sarveshām rājñām śraishṭhyam atishṭhām  
paramatām gacheyam sāmrajyam bhaujyam svārajyam vai-  
rajyam pārameshṭhyam rājyam mājārajyam ādhipatyam,  
aham samantaparyāyī syām sārvaabhāumah sārvaṃyusha,  
āntād ā parārdhāt pṛthivyai samudraparyantāyā ekarāl  
iti: sa na vicikitset, sa brūyāt saha śraddhayā: yām ca  
rātrīm ajāye 'ham yām ca pretāsmi, tad ubhayam  
antareṇeshṭāpūrtam me lokam sukṛitam āyuh pra-  
jām vṛiñjithā yadi te druhyeyam iti || 15 || 1 ||

1 Atha tato brūyāc: catusṭṭayāni vānaspatyāni sam-  
bharata, naiyagrodhāny audumbarāny āṣvatthāni plākshā-  
ñiti 2 kshatram vā etad vanaspatīnām yan nyagrodho: yan  
naiyagrodhāni sambharanti, kshatram evāsmins tad da-  
dhāti. bhaujyam vā etad vanaspatīnām yad udumbaro:  
yad audumbarāni sambharanti, bhaujyam evāsmins tad da-  
dhāti. sāmrajyam vā etad vanaspatīnām yad āṣvattho:

yad āṣvatthāni sambharanti, sāmṛājyaṃ evāsmins tad dadhāti. svārājyaṃ ca ha vā etad vairājyaṃ ca vanaspatinām yat plaksho: yat plākshāni sambharanti, svārājyavairājye evāsmins tad dadhāty 3 atha tato brūyāc: catusṭayāny auśadhāni sambharata, tokmakṛitāni vṛihīnām mahāvṛihīnām priyaṃgūnām yavānām iti 4 kshatram vā etad ośadhīnām yad vṛihayo: yad vṛihīnām tokma sambharanti, kshatram evāsmins tad dadhāti. sāmṛājyaṃ vā etad ośadhīnām yaṃ mahāvṛihayo: yaṃ mahāvṛihīnām tokma sambharanti, sāmṛājyaṃ evāsmins tad dadhāti. bhaujyaṃ vā etad ośadhīnām yat priyaṃgavo: yat priyaṃgūnām tokma sambharanti, bhaujyaṃ evāsmins tad dadhāti. sainānyam vā etad ośadhīnām yad yavā. yad yavānām tokma sambharanti, sainānyam evāsmins tad dadhāti || 16 || 2 ||

1 Athāsmā audumbarīm āsandīm sambharanti, tasyā uktam brāhmaṇam. audumbaraṣ camaso vā pātrī vodumbaraśākḥā. tān etān samblārān sambhṛityaudumbaryām pātryām vā camase vā samāvapeyus, teshu samopteshu dadhi madhu sarpir ātapavarshyā āpo 'bhyānīya pratishṭhāpyaitām āsandīm abhimantrayeta 2 brīhac ca te ratham-taram ca pūrvau pādaḥ bhavatām, vairūpaṃ ca vairājaṃ cāparau, śākvararaivate śīrshaṇye, nau-dhasaṃ ca kāleyaṃ cānūcye, ṛicah praścinātānāḥ, sāmāni tiraṣcinavāyā, yajūnshy atikāṣā, yaśa āstaraṇam, śrīr upabarhaṇam. Savitā ca te Brīhaspatiḥ ca pūrvau pādaḥ dhārayatām, Vāyuḥ ca Pūṣhā cāparau, Mitrāvaruṇau śīrshaṇye, Aśvināv anūcye ity 3 athainam etām āsandīm ārohayed 4 Vasa-vas tvā gāyatrena chandasā trivṛitā stomena rathamtareṇa sāmānārohanu, tān anv āroha sāmṛājyāya. Rudrās tvā traishṭubhena chandasā pañcadaṣena stomena brīhatā sāmānārohanu, tān anv

āroha bhaujyāyā, dityās tvā jāgatenā chandasā  
 saptadaṣena stomena vairūpeṇa sāmnrōhantu,  
 tān anv āroha svārājyāyā. Viṣve tvā devā ānu-  
 shṭubhena chandasāikaviṇṣena stomena vairājena  
 sāmnrōhantu, tān anv āroha vairājyāyā. Marutaḥ  
 ca tvāṅgirasas ca devā atichandasā chandasā  
 trayastriṇṣena stomena raivatena sāmnrōhantu,  
 tān anv āroha pārameshṭhyāyā. Sādhyāḥ ca tvā-  
 ptyāḥ ca devāḥ pāṅktena chandasā triṇavena sto-  
 mena śākvareṇa sāmnrōhantu, tān anv āroha  
 rājyāyā mārājyāyādhipatyāyā svāvaṣyāyāti-  
 shṭhāyārohety etām āsandīm ārohayet 5 tam etasyām  
 āsandyām āsinām rājakartāro brūyur: na vā anabhyutkru-  
 shṭaḥ kshatriyo vīryam kartum arhaty, abhy enam utkro-  
 ṣāmeti. tatheti. tam rājakartāro 'bhyutkroṣanti, mam janā  
 abhyutkroṣata samrājāṃ samrājyāṃ bhojāṃ bho-  
 japitaram svarājāṃ svārājyāṃ virājāṃ vairā-  
 jyāṃ parameshṭhināṃ pārameshṭhyāṃ rājānāṃ  
 rājapitaram. kshātram ajani, kshatriyo 'jani, vi-  
 ṣvasya bhūtasyādhipatir ajani, viṣām attājany,  
 amitrāṇāṃ hantājani, brāhmaṇānāṃ goptājani,  
 dharmasya goptājanīti 6 tam abhyutkrushtam evaṃ-  
 vid abhishekshyann etayarcābhimantrayeta || 17 || 3 ||

1 Ni shasāda dhṛitavrato varuṇaḥ pastyāsv ā |  
 samrājyāyā bhaujyāyā svārājyāyā vairājyāyā pā-  
 rameshṭhyāyā rājyāyā mārājyāyādhipatyāyā  
 svāvaṣyāyātishṭhāyā sukratur iti. tam etasyām āsa-  
 ndyām āsinām evaṃvit purastāt tishṭhan pratyaṇmukha au-  
 dumbaryārdrayā śākhayā sapalāṣayā jātārūpamayena ca pa-  
 vitrenāntardhāyābhishīcatīmā āpaḥ śivatamā ity etena  
 triceṇa, devasya tveti ca yajushā, bhūr bhuvah svar  
 ity etābhiḥ ca vyābṛitibhiḥ || 18 || 4 ||

1 Prācyāṃ tvā diṣi Vasavo devāḥ shadbhiḥ  
 caiva pañcaviṃṣair ahobhir abhishiñcantv etena  
 ca tricenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ  
 sāmṛājyāya. dakṣhiṇasyāṃ tvā diṣi Rudrā devāḥ  
 shadbhiḥ caiva pañcaviṃṣair ahobhir abhishiñca-  
 ntv etena ca tricenaitena ca yajushaitābhiḥ ca  
 vyāhṛitibhir bhaujyāya. pratīcyāṃ tvā diṣy Ādi-  
 tyā devāḥ shadbhiḥ caiva pañcaviṃṣair ahobhir  
 abhishiñcantv etena ca tricenaitena ca yajushai-  
 tābhiḥ ca vyāhṛitibhiḥ svārājyāyo, dīcyāṃ tvā diṣi  
 Viṣve devāḥ shadbhiḥ caiva pañcaviṃṣair ahobhir  
 abhishiñcantv etena ca tricenaitena ca yajushai-  
 tābhiḥ ca vyāhṛitibhir vairājyāyo, rdhvāyāṃ tvā  
 diṣi Marutaḥ cāṅgirasas ca devāḥ shadbhiḥ caiva  
 pañcaviṃṣair ahobhir abhishiñcantv etena ca tri-  
 cenaitena ca yajushaitābhiḥ ca vyāhṛitibhiḥ pā-  
 rameshṭhyāyā, syāṃ tvā dhruvāyāṃ madhyamā-  
 yāṃ pratishṭhāyāṃ diṣi Sādhyāś cāptyāś ca de-  
 vāḥ shadbhiḥ caiva pañcaviṃṣair ahobhir abhishi-  
 ñcantv etena ca tricenaitena ca yajushaitābhiḥ ca  
 vyāhṛitibhiḥ rājyāya mähārājyādhipatyāya svāva-  
 ṣyāyādhisṭhāyati. sa parameshṭhī prājāpatyo bhavati  
 2 sa ctenaindreṇa mahābhishekenābbhishiktaḥ kshatriyaḥ sa-  
 rvā jitir jayati, sarvāṇi lokāni vindati, sarveshāṃ rājñāṃ  
 śraishṭhyam atishṭhāṃ paramatām gachati, sāmṛājyam bhau-  
 jyam svārājyam pārameshṭhyam rājyam mähārājyam ādhi-  
 patyam jitvāsmiṇi loke svayambhūḥ svarāṇi amṛito, 'mu-  
 shmin sarge loke sarvāni kāmāni āptvāmṛitaḥ sambhavati  
 yam etenaindreṇa mahābhishekena kshatriyam śāpayitvā-  
 bbhishiñcati || 19 || 5 ||

1 Indriyam vā etad asmiṇi loke yad dadhi: yad da-  
 dhnābbhishiñcatindriyam evāsmiṇi tad dadhāti. raso vā esha

oshadhivanaspatishu yan madhu: yan madhvābhishiñcati, rasam evāsmins tad dadhāti. tejo vā etat paṣṇām yad ghṛitaṃ: yad ghṛitenābhishiñcati, teja evāsmins tad dadhāti. amṛitaṃ vā etad asmiñ loka yad āpo: yad adbhīr abhishiñcaty, amṛitatvam evāsmins tad dadhāti 2 so 'bhi-shikto 'bhishektre brāhmaṇāya hiraṇyaṃ dadyāt, sahasraṃ dadyāt, kshetraṃ catuspād dadyād. athāpy āhur: asaṃkhyātaṃ evāparimitaṃ dadyād; aparimito vai kshatriyo 'parimitasyāvaruddhyā ity 3 athāsmāi surākāṁsaṃ hasta ādadhāti: svādishtṭhayā madishṭṭhayā pavasva soma dhārayā | indrāya pātave suta iti 4 tām pibed: yad atra śishṭaṃ rasinaḥ sutasya yad indro apibac chacībhīḥ | idaṃ tad asya manasā śivena somaṃ rājānam iha bhakshayāmi || abhi tvā vṛishabhā sute sutam srijāmi pītaye | tṛimpā vy aṣnuhī madam iti 5 yo ha vāva somapīthaḥ surāyām pravishṭaḥ, sa haiva tena indreṇa mahābhishekenābhishiktasya kshatriyasya bhakshito bhavati na surā 6 tām pītva bhimantrayetā, pāma somaṃ, ṣaṃ no bhaveti 7 tad yathavādāḥ priyaḥ putraḥ pitaram priyā vā jāyā patiṃ sukhaṃ śivam upasprīṣaty ā visrasa, evaṃ haivaitena indreṇa mahābhishekenābhishiktasya kshatriyasya surā vā somo vānyad vānnādyam sukhaṃ śivam upasprīṣaty ā visrasaḥ || 20 || c ||

1 Etena ha vā aindreṇa mahābhishekeṇa Turaḥ Kāvashceyo Janamejayaṃ Pārikshitam abhishishheca. tasmād u Janamejayaḥ Pārikshitaḥ samantaṃ sarvataḥ pṛithivīm jayan pariyāyāṣvena ca medhyeneje 2 tad eshābhi yajñagāthā gīyate | 3

Āsandivati dhānyādam rukmiṇaṃ haritasrajam | aṣvam babandha sārāṅgaṃ devebhyo Janamejaya ity 4 etena ha vā aindreṇa mahābhishekeṇa Cyavano Bhārgavaḥ Śāryātaṃ Mānavam abhishishheca. tasmād u Śāryāto

Mānavah samantam sarvataḥ prithivīm jayan pariyāyāṣvena  
 ca medhyeneje, devānām hāpi satre grīhapatir āsai 5 tena  
 ha vā aindreṇa mahābhishekeṇa Somaśuśmā Vājaratnāya-  
 nah Śatānikam Sātrājitam abhishishheca. tasmād u Śatanī-  
 kaḥ Sātrājitaḥ samantam sarvataḥ prithivīm jayan pariyāyā-  
 ṣvena ca medhyeneja 6 etena ha vā aindreṇa mahābhishekeṇa  
 Parvatanārādāv Āmbāshṭhyam abhishishicatus. tasmād v  
 Āmbāshṭhyaḥ samantam sarvataḥ prithivīm jayan pariyā-  
 yāṣvena ca medhyeneja 7 etena ha vā aindreṇa mahābhi-  
 shekeṇa Parvatanāradau Yudhāṃśraushṭim Angrasainyam  
 abhishishicatus. tasmād u Yudhāṃśraushṭir Augrasainyaḥ  
 samantam sarvataḥ prithivīm jayan pariyāyāṣvena ca me-  
 dhyeneja 8 etena ha vā aindreṇa mahābhishekeṇa Kaśyapo  
 Viṣvakarmānam Bhauvanam abhishishheca. tasmād u Viṣva-  
 karmā Bhauvanah samantam sarvataḥ prithivīm jayan pa-  
 riyaṣvena ca medhyeneje 9 bhūmir ha jagāv, ity udāha-  
 ranti 10

na mā martyaḥ kaś cana dātum arhati  
 Viṣvakarman Bhauvana mām didāsitha |  
 nimañkshye 'ham salilasya madhye  
 moghas ta esha Kaśyapāyāsa saṅgara

ity 11 etena ha vā aindreṇa mahābhishekeṇa Vasishṭhaḥ  
 Sudāsam Paijavanam abhishishheca. tasmād u Sudāḥ Pai-  
 javanah samantam sarvataḥ prithivīm jayan pariyāyāṣvena  
 ca medhyeneja 12 etena ha vā aindreṇa mahābhishekeṇa  
 Saṃvarta Āṅgirasō Maruttam Āvikshitam abhishishheca. ta-  
 smād u Marutta Āvikshitah samantam sarvataḥ prithivīm  
 jayan pariyāyāṣvena ca medhyeneje 13 tad apy esha śloko  
 'bhigīto 14

Marutaḥ pariveshṭāro Maruttasyāvasan grīhe |  
 Āvikshitasya Kāmaprer viṣve devāḥ sabhāsada

iti || 21 || 7 ||

1 Etena ha vā aindreṇa mahābhishekenodamaya Ātreyo  
'ṅgam abhishisheca. tasmād v Aṅgaḥ samantaṃ sarvataḥ  
prithivīm jayan parīyāyāṣvena ca medhyeneje 2 sa hovā-  
cālopāṅgo: daṣa nāgasahasrāṇi daṣa dāsīsahasrāṇi dadāmi  
te brāhmaṇopa māsmiṇ yajñe hvayasveti 3 tad apy ete  
ślokā abhigītāḥ | 4

yābhir gobhir Udamayam Praiyamedhā ayājayan |  
dve-dve sahasre badvānām Ātreyo madhyato 'dadāt ||  
5 ashtāṣṭisahasrāṇi śvetān Vairocano hayān |  
prashtīn niṣṛitya prāyachad yajamāne purohite ||  
6 deśād-deśāt samolhānām sarvāsām ādhyaduhitriṇām |  
daśādadāt sahasrāṇy Ātreyo nishkakaṇṭhyah ||  
7 daṣa nāgasahasrāṇi dattvātreyo 'vacatnuge |  
śrāntaḥ pārikutān praipsad dānenāṅgasya brāhmaṇaḥ ||  
8 śataṃ tubhyam śataṃ tubhyam iti smaiva pratāmyati |  
sahasraṃ tubhyam ity uktvā prāṇān sma pratipadyata  
iti || 22 || 8 ||

1 Etena ha vā aindreṇa mahābhishekeṇa Dīrghatamā  
Māmateyo Bharataṃ Dauḥshantim abhishisheca. tasmād u  
Bharato Dauḥshantiḥ samantaṃ sarvataḥ prithivīm jayan  
parīyāyāṣvair u ca medhyair ije 2 tad apy ete ślokā abhi-  
gītāḥ | 3

hiranyena parivṛitān kṛishṇān chukladato mṛigān |  
Mashṇāre Bharato 'dadāc chatam badvāni sapta ca ||  
4 Bharatasyaisha Dauḥshanter agniḥ Sācīguṇe citāḥ |  
yasmin sahasraṃ brāhmaṇā badvaṣo gā vibhejire ||  
5 ashtāṣaptatim Bharato Dauḥshantir Yamunām anu |  
Gaṅgāyām Vṛitraghne 'badhnāt pañcapañcāśataṃ hayān ||  
6 trayastrīṇśacchataṃ rājāśvān baddhvāya medhyān |  
Dauḥshantir atyagād rājño māyām māyāvattaraḥ ||  
7 mahākarma Bharatasya na pūrve nāpare janāḥ |  
divam martya iva hastābhyām nodāpuḥ pañca mānavā

ity 8 etam ha vā aindram mahābhishekam Bṛihaduktha  
 rishir Durmukhāya Pāñcālāya provāca. tasmād u Durmu-  
 khaḥ Pāñcālo rājā san vidyayā samantaṃ sarvataḥ pṛithi-  
 vīm jayan parīyāyai 9 tam ha vā aindram mahābhishekam  
 Vāsishṭhaḥ Sātyahavyo 'tyarātaye Jānamtapaye provāca.  
 tasmād v Atyatrātir Jānamtapir arājā san vidyayā sama-  
 ntaṃ sarvataḥ pṛithivīm jayan parīyāya 10 sa hovāca Vā-  
 sishṭhaḥ Sātyahavyo: 'jaishīr vai samantaṃ sarvataḥ pṛi-  
 thivīm, mahan mā gamayeti. sa hovācātyarātir Jānamtapir:  
 yadā brāhmaṇottarakurūṇ jayeyam, atha tvam u haiva pṛi-  
 thivyai rājā syāḥ, senāpatir eva te 'haṃ syām iti. sa ho-  
 vāca Vāsishṭhaḥ Sātyahavyo: devakshetraṃ vai tan, na vai  
 tan martyo jetum arhaty: adruksho vai ma, āta idam dada  
 iti. tato hātyarātīm Jānamtapim ātavīryaṃ niḥśukram Ami-  
 tratapanāḥ Śushmīṇaḥ Śaibyo rājā jaghāna 11 tasmād evaṃ  
 vidushe brāhmaṇāyaivaṃ cakrushe na kshatriyo druhyen:  
 ned rāshṭrād avapadyeyam, ned vā mā prāṇo jahad iti ja-  
 had iti || 23 || 9 ||

Ity ashtama pañcīkāyaṃ caturtho 'dhyāyaḥ.

Ity ekonacatvāriṃśadhyāye navamaḥ khaṇḍaḥ.

1 Athātaḥ purodhāyā eva 2 na ha vā apurohitasya rā-  
 jño devā annam adanti. tasmād rājā yakshyamāṇo brā-  
 hmaṇam purodadbhīta: devā me 'nnam adann ity 3 agnīn vā  
 esha svargyān rājoddharate yat purohitam 4 tasya purohita  
 evāhavanīyo bhavati, jāyā gārhapatyah, putro 'nvāhārya-  
 pacanaḥ. sa yat purohitāya karoty āhavanīya eva taj ju-  
 hoty, atha yaj jāyāyai karoti gārhapatya eva taj juhoty,  
 atha yat putrāya karoty anvāhāryapacana eva taj juhoti.  
 ta enam śāntatanavo 'bhihutā abhiprītāḥ svargaṃ lokam  
 abhivahanti kshatraṃ ca balam ca rāshṭraṃ ca viṣaṃ ca  
 5 ta evainam aśāntatanavo 'nabhihutā anabhiprītāḥ svargāḥ  
 lokān nudante kshatrāc ca balāc ca rāshṭrāc ca viṣaḥ cā-

6gnir vā esha vaiṣvānarāḥ pañcamenir yat purohitas. ta-  
sya vācy evaikā menir bhavati pādayor ekā tvacy ekā hṛi-  
daya ekopastha ekā. tābhir jvalantībhir dīpyamānābhir  
upodeti rājānam. sa yad āha: kva bhagavo 'vātsīs, tṛiṇāny  
asmā āharateti, tenāsyā tām śamayati yāsya vāci menir  
bhavaty. atha yad asmā udakam ānayanti pādyam, tenā-  
sya tām śamayati yāsya pādayor menir bhavaty. atha yad  
enam alamkurvanti, tenāsyā. tām śamayati yāsya tvaci  
menir bhavaty. atha yad enam tarpayanti, tenāsyā tām  
śamayati yāsya hṛidaye menir bhavaty. atha yad asyānā-  
ruddho veśmasu vasati, tenāsyā tām śamayati yāsyopasthe  
menir bhavati 7 sa enam śāntatanur abhilihuto 'bhiprītaḥ  
svargam lokam abhivahati kshatram ca balam ca rāshṭram  
ca viṣam ca. sa evainam aśāntatanur anabhilihuto 'nabhi-  
prītaḥ svargāl lokān nudate kshatrāc ca balāc ca rāshṭrāc  
ca viṣaḥ ca || 24 || 1 ||

1 Agnir vā esha vaiṣvānarāḥ pañcamenir yat purohitas,  
tābhi rājānam parigrihya tishṭhati samudra iva bhūmim  
2 ayuvam āryasya rāshṭram bhavati, nainam purāyanshaḥ  
prāṇo jahāty, ājarasaṃ jīvati, sarvam āyur eti, na punar  
mriyate yasyaivam vidvān brāhmaṇo rāshṭragopaḥ purohi-  
taḥ 3 kshatreṇa kshatram jayati, balena balam aśnute ya-  
syaivam vidvān brāhmaṇo rāshṭragopaḥ purohitas 4 tasmai  
viṣaḥ samjānate sammukhā ekamanaso yasyaivam vidvān  
brāhmaṇo rāshṭragopaḥ purohitaḥ || 25 || 2 ||

1 Tad apy etad ṛishinoktam 2 sa id rājā pratija-  
nyāni viṣvā śushmeṇa tasthāv abhi vīryeṇeti 3 sa-  
patnā vai dvishanto, bhrātrivṛyā janyāni, tān eva tac chu-  
shmeṇa vīryeṇādhitishṭhati 4 Bṛihaspatim yaḥ subhṛi-  
tam bibhartīti. Bṛihaspatir ha vai devānām purohitas,  
tam anv anye manushyarājñām purohitā. Bṛihaspatim  
yaḥ subhṛitam bibhartīti yad āha, purohitam yaḥ su-

bhṛitam bibhartīty eva tad āha 5 valgūyati vandate pūrvabhājam ity, apacitim evāsmā etad āha 6 sa it ksheti sudhita okasi sva iti. grīhā vā okaḥ, sveshv eva tad grīheshu suhito vasati 7 tasmā ilā pinvate viṣvadānīm ity. annaṃ vā ilānnaṃ evāsmā etad ūrjasvac chaṣvad bhavati 8 tasmai viṣaḥ svayam evā namanta iti. rāshṭrāṇi vai viṣo, rāshṭrāṇy evainaṃ tat svayam upanamanti 9 yasmin brāhmā rājani pūrva etīti. purohitam evaitad āhā 10 pratīto jayati saṃ dhanānīti. rāshṭrāṇi vai dhanāni, tāny apratīto jayati 11 pratijanyāny uta yā sajanyeti. sapatnā vai dvishanto bhrātṛivṛyā janyāni, tān apratīto jayaty 12 avasyave yo varivaḥ kṛiṇotīti yad āhavasīyase yo vasīyaḥ karotīty eva tad āha 13 brahmaṇe rājā tam avanti devā iti, purohitam evaitad abhivadati || 26 || 3 ||

1 Yo ha vai trīn purohitāns trīn purodhātṛīn veda, sa brāhmaṇaḥ purohitaḥ. sa vadeta purodhāyā: Agnir vāva purohitaḥ pṛithivī purodhātā, Vāyur vāva purohito 'ntariksham purodhātādityo vāva purohito dyauḥ purodhātai, sha ha vai purohito ya evaṃ vedātha sa tirolīto ya evaṃ na veda 2 tasya rājā mitram bhavati, dvishantam apabādhate yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ 3 kshatreṇa kshatraṃ jayati, balena balam aśnute yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohitaḥ. tasmai viṣaḥ saṃjānate sammukhā ekamanaso yasyaivaṃ vidvān brāhmaṇo rāshṭragopaḥ purohito 4 bhūr bhuvāḥ svar om, amo 'ham asmi sa tvam sa tvam asy amo 'ham, dyaur aham pṛithivī tvam, sāmāham ṛik tvam, tāv eha saṃvāhāvahai | purāṇy asmān mahābhayāt | tanūr asi tanvam me pāhi | 5 yā oshadhīḥ somarājñīr bahvīḥ śatavicakshaṇāḥ | tā mahyam asminn āsane 'chidraṃ śarma yachata ||

6 yā oshadhīḥ somarājñīr viśṭhitāḥ pṛithivīm  
 anu | tā mahyam asminn āsane 'chidraṃ śarma  
 yachata || 7 asmin rāśṭre śriyam ā veśayāmy ato  
 devīḥ prati paśyāmy āpaḥ || 8 dakṣiṇam pādam  
 ava nenije 'smin rāśṭra indriyaṃ dadhāmi | sa-  
 vyam pādam ava nenije 'smin rāśṭra indriyaṃ  
 vardhayāmi | pūrvam anyam aparam anyam pā-  
 dāv ava nenije | devā rāśṭrasya guptyā abhaya-  
 syāvaruddhyai || 9 āpaḥ pādāvanejanīr dvishantam  
 nir dahantu me || 27 || 4 ||

1 Athāto brahmaṇaḥ parimaro. yo ha vai brahmaṇaḥ  
 parimaram veda, pary enam dvishanto bhrātrivyaḥ pari  
 sapatnā mriyante 2 'yam vai brahma yo 'yam pavate. tam  
 etāḥ pañca devatāḥ parimriyante: vidyud vṛiṣṭiḥ candramā  
 ādityo 'gnir 3 vidyud vai vidyutya vṛiṣṭim anupraviṣati,  
 sāntardhīyate, tāṃ na nirjānanti 4 yadā vai mriyate, 'thā-  
 ntardhīyate, 'thainam na nirjānanti 5 sa brūyād vidyuto  
 maraṇe: dvishan me mriyatām, so 'ntardhīyatām,  
 tam mā nirjñāsishur iti 6 kshipraṃ haivainam na nir-  
 jānanti 7 vṛiṣṭir vai vṛiṣṭvā candramasam anupraviṣati,  
 sāntardhīyate, tāṃ na nirjānanti. yadā vai mriyate, 'thā-  
 ntardhīyate, 'thainam na nirjānanti. sa brūyād vṛiṣṭer ma-  
 rane: dvishan me mriyatām, so 'ntardhīyatām, tam  
 mā nirjñāsishur iti. kshipraṃ haivainam na nirjānanti  
 8 candramā vā amāvāsyāyām ādityam anupraviṣati, so 'ntar-  
 dhīyate, tāṃ na nirjānanti. yadā vai mriyate, 'thāntardhī-  
 yate, 'thainam na nirjānanti. sa brūyāc candramaso ma-  
 rane: dvishan me mriyatām, so 'ntardhīyatām, tam  
 mā nirjñāsishur iti. kshipraṃ haivainam na nirjānanti  
 9 ādityo vā astam yann agnim anupraviṣati, so 'ntardhīyate,  
 tāṃ na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thai-  
 nam na nirjānanti. sa brūyād ādityasya maraṇe: dvishan

me mriyatām, so 'ntardhīyatām, tam mā nirjñā-sishur iti. kshipram haivainam na nirjānanti 10 agnir vā udvān vāyum anupraviṣati, so 'ntardhīyate, tam na nirjānanti. yadā vai mriyate, 'thāntardhīyate, 'thainam na nirjānanti. sa brūyād agner maraṇe: dvishan me mriyatām, so 'ntardhīyatām, tam mā nirjñāsishur iti. kshipram haivainam na nirjānanti 11 tā vā etā devatā ata eva punar jāyante 12 vāyor agnir jāyate, prāṇād dhi balān mathyamāno 'dhijāyate. tam dṛiṣṭvā brūyād: agnir jāyatām, mā me dvishañ jany, ata eva parāñ prajighyatv iti. ato haiva parāñ prajighyaty 13 agner vā ādityo jāyate. tam dṛiṣṭvā brūyād: ādityo jāyatām, mā me dvishañ jany, ata eva parāñ prajighyatv ity. ato haiva parāñ prajighyaty 14 ādityād vai candramā jāyate. tam dṛiṣṭvā brūyād: candramā jāyatām, mā me dvishañ jany, ata eva parāñ prajighyatv iti. ato haiva parāñ prajighyati 15 candramaso vai vṛiṣṭīr jāyate. tam dṛiṣṭvā brūyād: vṛiṣṭīr jāyatām, mā me dvishañ jany, ata eva parāñ prajighyatv ity. ato haiva parāñ prajighyati 16 vṛiṣṭer vai vidyuj jāyate. tam dṛiṣṭvā brūyād: vidyuj jāyatām, mā me dvishañ jany, ata eva parāñ prajighyatv ity. ato haiva parāñ prajighyati 17 sa esha brahmaṇaḥ parimaras 18 tam etam brahmaṇaḥ parimaram Maitreyah Kaushāravaḥ Sūtvane Kairīṣaye Bhārgāyaṇāya rājñe provāca, tam ha pañca rājānaḥ parimarmus, tataḥ Sūtvā mahaj jagūma 19 tasya vratam: na dvishataḥ pūrva upaviṣed; yadi tishṭhantam manyeta, tishṭhe-taiva. na dvishataḥ pūrvaḥ samviṣed; yady āsīnam manyetāsītaiva. na dvishataḥ pūrvaḥ prasvapyād: yadi jāgratam manyeta, jāgriyād evā20pi ha yady asyāṣmamūrdhā dvishan bhavati, kshipram haivainam strīṇute strīṇute

Ity ashtamapañcīkāyām pañcamo 'dhyāyaḥ.  
Iti catvāriṃśādhyaḥ pañcamah khaṇḍaḥ.

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Zu 7, 11.

Śāṅkhāyanabrāhmaṇa 3, 1.

Yad darṣapūrṇamāsayor upavasati, na ha vā avratasya devā havir aśnanti, tasmād upavasaty: uta me devā havir aśnīyur iti. pūrvām paurṇamāsīm upavased iti Paiṅgyam, uttarām iti Kaushītakam. yām pary astamayam utsarped iti sā sthitir. uttarām paurṇamāsīm upavased. anirjñāya purastād amāvāsyāyām candramasaṃ yad upavasati tena pūrvām prīṇāti, yad yajate tenottarām. uttarām upavased, uttarām u ha vai samudro vijate somam anu daivatam. etad vai devasatyam yac candramās, tasmād uttarām upavaset ||

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## Anhang.

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1. Auszüge aus dem Commentare von Sāyaṇācārya.
  2. Verzeichniss der erwähnten Verse.
  3. Namenverzeichniss.
  4. Anmerkungen.
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# 1. Auszüge aus dem Commentare von Sāyaṇācārya.

## Pañcikā I.

### 1.

2. nirvapanti | śakaṭavasthāpitavrihisamghān nishkṛishya mu-  
shṭicatushtayaparimitānām vrihiṇām śūrpe prakshepo nirvāpaḥ | tat-  
pūrvako yāgo 'tra nirvāpaśabdenopalakshyate |

dikshañiyam | somayāge pravṛittasya yajamānasya saṃskāro  
dikshanam | tasya ca saṃskārasya hetuḥ karmaviśesho dikshañiyāśa-  
bdavācyaḥ | tasya karmaviśeshasya vācakena śabdena tatkarmanādhā-  
nam upalakshyate | tato dikshañiyākhyakarmasāadhanam puroḍāsam  
iti sāmānādhikaranyam upapannam |

11. prajāyate | tāv etau puroḍāśacarupakshāv Āpastambena  
darśitau | dikshañiyāśaś tantṛam prakramayati | āgnāvāishṇavam ekā-  
daśakapālaṃ nirvapaty, āgnāvāishṇavam vā ghṛite carum | puroḍāśo  
brahmavaracasakāmasya, ghṛite caruḥ prajākāmasya paśukāmasya vā |  
ādityam ghṛite carum dvitīyam paśukāmasyaika samāmanantīti |

12. āmāvāsyena | tad āhāṣvalāyanaḥ | darṣapūrṇamāsābhyām  
ishṭvешṭīpaśucūtmāsyair atha somena (4, 1, 1) iti | yajeteti śeshaḥ |  
ishṭīr āgrayaṇeshṭīḥ | paśur nirūdhapaśubandhaḥ | Āpastambō 'py āha |  
atha darṣapūrṇamāsāv ārabhate | tābhyām saṃvatsaram ishṭvā somena  
paśunā vā yajata iti |

esho ekā dikshā | eśhāpy ekā dikshā | evam ukte saty anyāpi  
kācid dikshāstīti sūcitam bhavati | ata evāṣvalāyana ishṭīpūrvatvam  
somapūrvatvam cety ubhau pakshāv udājakāra | ūrdhvaṃ darṣapu-  
rṇamāsābhyām yathopapatty eke | prāg api somenaike (4, 1, 2) iti |  
upapattir dravyādisampattīḥ | tām anatikramyeti yathopapatti | da-  
rṣapurṇamāsābhyām ūrdhvaṃ dravyādisampattau satyām somena ya-  
jeteti keshāncin matam | tābhyām prāg api sampattau somapūnam  
ity aparesham matam | Taittiriyāś ceshṭīpūrvatvam abhipretya vāsa-  
ntādikālaviśesheshv ādhānam āmnāya punaḥ somapūrvatvam abhi-  
pretya kālaniyamam anantarepādhānam āmananti | atho khalu yad

evainam yajña upanamed athādadhita saivāsyarddhir (Tb. 1, 1, 2, 8)  
iti | Āpastambo 'pīdam eva somādhānam abhipretya vasantādikāla-  
viśeṣhapratikṣhāṃ vārayati | nartūn sūrkshen na nakshatram iti | ta-  
smāt pakṣhadvayam |

14. saptadaśa sāmīdhenīḥ | pra vo vājā abhidya ityādya  
ekādaśasamkhyākā pīco vahnisanindhanahetutvāt sāmīdhenya ity  
ucyante | Āśvalāyana 1, 2, 7 | tāsu: triḥ prathamām anvāha trir  
uttamām iti vacanāt, tāḥ pañcadaśa sampadyante | prakṛitāv eva vi-  
hitāsu pañcadaśasv ṛikṣhu codakaprāptāsu, ye sāmīdhyamānasami-  
ddhavatyau dve ṛicau taylor madhye dhāyābhidhye ṛicau prakṣhe-  
ptavye | tathā cāśvalāyanaḥ | dikṣhaṇīyāyām dhāyē virājau (4, 2, 1)  
iti | tatra pṛithupājā amartya ity ekā, tam sabādho yatasruca iti  
dvitīya | etac ca Prayogasaṃgrahakāreṇodāhṛitam | atha dikṣhaṇīyā-  
yām dhāyē bhavataḥ | śocislikeṣaṃ tam imāhe pṛithupājās tam sa-  
bādha iti |

## 3.

5. ājyam | ājyagṛitayor bhedaḥ pūrvācāryair udāhṛitaḥ | sa-  
rpir vilīnam ājyam syād ghaṇībhūtaṃ gṛitaṃ vidur iti | iśhad vilī-  
nam āyutam |

10. dikṣhitavimitam | dikṣhitasya praveśārtham viśeṣheṇa nir-  
mitaḥ prācīnavañšo dikṣhitavimitaḥ |

11. yonīḥ | Āpastambo 'py āha | ā vo devāsa imāha iti | pū-  
rvayā dvārā pūrgvaṇṣam praviṣyeti |

19. muṣṭī kurute | yajamāno hastayor muṣṭīm kuryāt | tat-  
prakāra Āpastambena spāṣṭam abhihitaḥ | athāṅgulir nyacati | svāhā  
yajñam manaseti dve svāhā diva iti dve svāhā pṛithivyā iti dve svā-  
horor antarīkṣhād iti dve svāhā yajñam vātād ā rabha iti muṣṭī  
karotīti |

21. na pūrvadīkṣhiṇaḥ | dvayor vā bahūnāṃ vā yajamānā-  
nāṃ sambhūya somābhishavaḥ saṃsavaḥ | sa ca malīnā doshaḥ | ta-  
smīn eva doṣe tasmīn eva kāle matsaragrastair yajamānāḥ pra-  
vartitavāt | nadyā vā parvatena vā vyavadhānarahitayoḥ samīpava-  
rtīnoḥ parasparamantradhīvanīṣṭravayogayor deśayoḥ spardhama-  
nābhyāṃ yajamānābhyāṃ pravartitau yau somayāgau taylor āyam  
saṃsavākhyo doshaḥ | tathā ca Sutrakāra āha | saṃsavo 'nantarhi-  
teshu nadyā vā parvatena vā (6, 6, 11) iti | so 'yam doshaḥ pūrvā-  
dikṣhiṇo nāsti | ekasmin eva divase dvayor yajamānayor madhye  
yaḥ pūrvam dikṣhaṇīyeshṭīm karoti sa pūrvadīkṣhiḥ |

saṃveśāya tvopaveśāya tvetyādimantreṇa yeyam saṃsavaprāya-  
ścittāhutiḥ seyam aparadīkṣhiṇaiva kartavyā na pūrvadīkṣhiṇety  
arthaḥ |

4.

1. puronuvākye | tad ubhayam adhvaryuṇā preshto hotānu-brūyāt |

8. yājyānuvākye | yady apy arthānusāreṇānuvākyāyāje bha-vata iti vidhātavyam, tathāpy alpāctaram iti vyākaraṇasūtrānusāreṇa yājyāśabdasya pūrvanipāto drashtavyaḥ |

5.

1. gāyatriyau | sa havyavāḥ amartya ity ekā gāyatrī, agnir hotā purohita ity aparā gāyatrī | te ubhe svishtākṛidyāgasya sam-yājye kuryāt |

samyājyāśabdārtham Āśvalāyana āha | svishtākṛitaḥ samyājye ity ukte sauvishṭākṛitī pratyād (2, 1, 21) iti |

2. gāyatrī | tat savitur vareṇyam ity asyām ŋi yad gāyatrī-chaudas, tasya tejobrahmavarcasasādhanatvena tadrūpatvam loke pra-siddham |

4. ushṇihau | agne vājasya gomata ity ekoshṇik, sa idhāno vasuḥ kavir ity aparā |

7. anuṣṭubhau | tvam agne vasūn iti dve anuṣṭubhau |

10. bṛihatyaḥ | enā vo agnim iti dve bṛihatyaḥ |

13. pañktiḥ | agniṃ tam manya iti dve pañktiḥ |

16. triṣṭubhau | dve virūpe carata iti dve triṣṭubhau |

19. jagatyaḥ | janasya gopā iti dve jagatyaḥ |

22. virājau | preddho agna, imo agna iti dve virājau |

6.

2. na vā ekena | tatra preddho agna ity asyām ŋicy ekonatri-ṇṣad akṣarāṇy, imo agna ity asyām ŋicy dvātriṇṣad akṣarāṇy, atas tayoṛ na virāṭtvam iti cet | maivam | na vā ekenākshareṇeti vākye-naiva parihṛitatvāt |

8. vicakṣaṇavatīm | vicakṣaṇety akṣaracatusṭayātmako 'yam mantrah | tadyuktaṃ vākyam prayujīta | Devadattavicakṣaṇa gām ānaya, Yajñadattavicakṣaṇa gām badhānety evaṃ tatprayogaḥ | tad āhāpastambah | canasitavicakṣaṇa iti nānadheyānteshu dadhāti, canasitoti brāhmaṇaṃ vicakṣaṇeti rājanyavaṣyāv iti |

7.

8. tasmād dakṣiṇataḥ | yasmād atra devānāṃ digviśeshajñāpanāya dakṣiṇasyām diśy avasthitam Agniṃ yajati, tasmāt karaṇād Vindhyaparvatasya dakṣiṇabhāge vṛthiādyoshadhyo 'gre paśyamānā ayanti | tattatsvāmigriheshv āgachanti | Vindhyasyottarabhāge yava-

godhūmacapakādihānyaprācūryam | tāni ca dhānyāni māghaphālgunayoḥ paścanta iti paścādbhāvini | dakṣhiṇadigbhāge tu yavādi-prācūryābhūvāt pracurāṇi ca vrihyādīni kārttikamārgaśirśhayoḥ paścāmanatvād agre pāko 'bhīhitah |

14. yad uttamām | atra Pathyādīnām cetasṛiṇām devatānām ājyena yāgaḥ | Adites tu caruṇeti drashtavyam | tad āhāpastambah | catura ājyabhāgān pratidiṣam yajati, Pathyām svastim purastād Agniṁ dakṣhiṇataḥ Somam paścāt Savitāram uttarato madhye 'ditiṁ haviṣheti |

8.

1. prayājāhutibhiḥ | samidho yajati, Tanūnapātāṁ yajatiṭyādina vilitaḥ pañca prayājāhutayaḥ | tāsām prakṛitāv anuṣṭhānaprakāra Āpastambena darśitaḥ | pañca prayājūn prāco yajati pratidiṣam vā | samidhaḥ purastāt Tanūnapātāṁ dakṣhiṇata idāṁ paścād barhir uttarataḥ svāhākāram madhya iti |

10.

7. yajñamukhe | yajñamukhaṁ yajñopakramaḥ | sa ca sutyādine prātaranuvākādina bhaviṣyati | tadapekshayā prāyaṇīyoshtih prathamam yajñamukham |

11.

1. prayājavat | prāyaṇīyeshṭer darsapūrṇamāsavikṛitavāc codakena prayājā anuyājāḥ ca prāptāḥ | samidho agna ājyasya (Āśvalāyana 1, 5, 15) ityādya mantrasādhyāḥ prayājā, devam barhir (Āśvalāyana 1, 8, 7) ityādya mantrasādhyās trayo 'nnyājāḥ | prāyaṇīyākhyam karma prayājopetam anuyājavarjitam kartavyam iti śākhāntarīyā āhuḥ |

6. tāvataiva | tadānīm yajñasya samāptatvād uttarakālīnam somakrayādikaṁ na pravarteta | cteshām ananushṭhānamātroṇa yajño 'samāpto bhavati, tata uttarānushṭhānam nirvighnam pravartate |

7. nishkāsam | bhāṇḍagato leparūpo haviṣṣcho nishkāsaḥ | prāyaṇīyakarmasambandhinām nishkāsam kasminṣcit pātre sthāpayet | tataḥ sutyādine somayūgasāyāvasāna udayanīyeshṭigatena haviṣā saha tam nishkāsam abhinirvapet |

9. amushmin vā etena | atra brahmavādinah kaṁcid dosham āhuḥ | prāyaṇīyam ity evamvidhanānuopetaṁ yat karmāsty, etena karmaṇā yajamānāḥ svargaloka eva sanṛiddhim prāpnuvanti nāsmiṁl loke | katham iti cet | prāyaṇīyam ity etan nāma manasā kṛitvā nirvapanti, carapakāle 'pi tathaiva caranti | carapaṁ āhutiprakṣhepaḥ | tasya ca nāmno 'yam arthaḥ | anena karmaṇā yajamānā asmāl lokāt prayanty eva, na tv asmiṁl loke kaṁcit kalam pratitishṭhanti | ta-

smāt prāyaṇīyanāma sampannam iti | śrauta itisabdo brahmavādyu-  
dbhāvitadoshasanāptyarthaḥ |

13. barsanaddhyai | barso manyākūro granthiṣeṣhaḥ | tasya  
granther naddhir bandhanam | tatsiddhyartham |

14. tejanyāḥ | tejani rajjuh |

12.

2. nānuvidyate | śubhakarmānukūlo nāsti | meshādisamkrā-  
ntyādivirahitatvān malamāsa ity abhipretya tasmān māse śiṣṭāḥ śu-  
bhakarmāṇi varjayanti | ata evedānīm api somavikrayi śiṣṭācāryā-  
nukūlo naiiva vidyate |

13.

11. yo vai bhavati | yaḥ pumān praudhe yajñe pravṛitto bha-  
vati, tatrāpi yaḥ śreṣṭhātām prayogapāṭavābhimānam aśnute prāpnoti,  
sa tādṛiṣaḥ puruṣaḥ karmasamāptivyagratayā paṇḍitammanyatvena  
vā vaikalyaṁ kurvan kilbishaḥ bhavati | pāpam prāpnoti |

12. mānuvocaḥ | tasmād yajamānā evam āluḥ | he hotas tvam  
mānuvocaḥ | anyacittaḥ san puronuvākyān mā paṭha | he adhvaryo  
mā pracārīḥ | vyagratayā pracāram anyathānushṭhānam mā kārṣhīḥ |  
nu kshipraṁ kurvanto bhavantaḥ kilbishaḥ mā yātayan | mā prā-  
pnuvata |

26. varuṇadevatyaḥ | yāvatkālāṁ soma upanaddha vastrā-  
dinā baddhaḥ syāt | yāvac ca pariśritāni prācinavaṁśśādisthānāni pra-  
padyate | tāvad esha somo varuṇadevatākaḥ | bandhanasya varuṇapā-  
śādhinatvād, āvaranasyāpi varuṇādhinatvāt |

14.

1. anyataro 'naḍvān | krayadeṣe somaṁ śakāṭe prakshipya  
prācinavaṁśasamīpe sanāniya śakāṭabaddhāyor anaḍhor madhye  
kaṁceid anaḍvāhaṁ vimucyetaṁ avimucya rājānaṁ śakāṭād adha-  
stād ṛitviḥ upāvahareyuh |

4. cakriyāṇām | laukikīnām vaidikīnām ca prajānām sva-  
rūpam | yadvā cakri śakāṭam | tena cakriṇa yāntiti śakāṭam āruhya  
gachantyaḥ prajāḥ cakriyāḥ |

6. prāci tishṭhati | etat sarvam abhipretyāpastambaḥ sam-  
jagrāha | pra cyavasva bhuvā pata iti prāci 'bhiprayāya pradakṣi-  
ṇam āvartanta iti | agreṇa prāgvaṁśam prāgīṣham udagīṣham vā śa-  
kāṭam avasthāpyeti |

15.

4. syena chandasā | to ca yajyānuvākye Āśvalāyanaena da-  
rṣite | idaṁ vishṇur vi cakrame, tad asya priyam abhi pātho aśyām  
(4, 5, 3) iti |

6. agnim manthanti | atrāṭithyeshṭimadhye 'gnimanthanam Āpa-  
stamba āha | ātithyam āsādyā sambhārayajūṁshi vyācashte | yajamā-  
naṁ vācayatīty eke | paśuvan nirmānthyah sāmidhenyaṣ ceti | Āśva-  
lāyano 'py āha | ātithyelaṅtā | tasyā agnimanthanam (4, 5, 1. 2) iti |

## 16.

20. prahriyamāṇāya | āhavanīye prakshipyamāṇo 'yam ma-  
thito 'gniḥ prahriyamāṇah |

35. yajñena yajñam | uttamayā cānayā paridadhāti | anuvā-  
canam samāpayet | yad āhāṣvālāyanaḥ | yajñena yajñam ayajanta  
devā iti paridadhyāt | sarvatrottamām paridhānīyeti vidyād (2, 16,  
7. 8) iti |

40. abrahmaṇoktaḥ | athavā smṛtiśhv abrahmaṇatvena pra-  
tipādito yo 'sti so 'yam abrahmaṇoktaḥ | tad yathā | abrahmaṇas tu  
śhaṭ prokṭā iti Śatātapo 'bravit | ādyas tu rājabhṛityaḥ syād dvitīyaḥ  
krayavikrayi || tṛtīyo bahuyājyākhyas caturtho 'grautayājakaḥ | pa-  
ñcamam prāhur eteṣāṁ grāmasya nagarasya ca || anāgatāṁ tu yaḥ  
pūrvām sādityāṁ caiva paścimām | nopāsita dvijaḥ saṁdhyāṁ bra-  
hmadbandhuḥ sa garhitaḥ ||

## 17.

6. jushāṇena | prakṛitāv āmnātau: jushāṇo 'gnir ājyasya vetu,  
jushāṇaḥ soma ājyasya havisho vetv iti | tenaiva mantreṇa yajeta |

15. atiriktam taḥ | ye ceme śirasi yogyāḥ prāṇa ye 'py amī  
nīcadesasthitāḥ prāṇas te sarve sam u vidre | sambhūyāikatra śirasy  
avatiśṭheran | tac cātiriktam | yogyasthānīyād adhikam | śirorūpam  
ātithyam karma cakshurādīnām eva prāṇānām yogyasthānam, na tv  
adhodesavartinām apānādīnām tatṛvākāṣo 'stīty arthaḥ |

## 19.

4. abhi tyam devam | tā etāṣ catasra ṛicah śākhāntaragatā  
Āśvalāyanapāṭhitā drashṭavyāḥ (4, 6, 3) |

5. sam sīdasya | anena mantrenainam pravargyākhyam ma-  
hāvtram kharasabdabhidhīye saṁtāpanasthāne samasādayan | sthā-  
payeyur ity arthaḥ |

7. patangam | patangam iti saṁhitāyām āmnātayor dvayoh  
pratīke, yo naḥ sanutya iti dvayoh pratīke, bhavā no agna iti  
dvayoh |

9. catasra ekapātīnyaḥ | ekasya mantrasya pātaḥ pratīkam  
ekapātaḥ | so 'yam yāsv ṛikshu tā ekapātīnyaḥ | ekaikasyā ṛicah pra-  
tikāny etāni milītva catasra iti tātparyārthaḥ |

## 20.

3. ayam vai venaḥ | śarīramadhye 'vasthitam nābhiṃ hastenābhiniya pradarśayam ayam vai vena ity ucyate | tasya nābher venatvam katham iti cet | ucyate | asmān nābher ūrdhvā anye prāṇāḥ cakshurādayaḥ kecit prāṇaviśeṣā venanti | caranti | tathā nābher avāñco 'pānavāyavādayaḥ kecid venanti | caranti | tasmād venanty asmād avadhibhūtān nābher iti vyutpattiyā venaśabdavācya nābhiḥ | nābhiśabdavācyaṭvam katham iti cet | tad ucyate | ayam nābhiḥ prāṇādhāratvena svayam prāparūpaḥ sann itarān ūrdhvaṭvartino 'dhovartinaḥ ca prāṇān uddiṣya pratyekaṃ nābher nābhaishīr ity evaṃ vaddann iva mār्याdārūpatvenāvasthitāḥ | tasmād ayam dehamadhyavartī nābhīr bhavati | naiva bhītiṃ kurv ity abhipretya mār्याdātvenāvasthānam eva nābher nābhiśabdaprayāpittinimittam |

4. vi yat pavitram | Āṣvalāyana 4, 6, 3 |

## 21.

4. apaśyaṃ tvā | etatsūktagatānām tīrṇāṃ pīcām prithagviniyogam Āṣvalāyana āha | apaśyaṃ tvety etasyādyāyā yajamānam ikṣhate dvitīyāyā patnīm tṛtīyāyātmanānam (4, 6, 3) iti |

16. yābhīr amum āvatam | Dieses bezieht sich auf die zweite Hälfte der Verse I, 112, 1—23.

17. arūrucat | tasyāḥ pūrvoktasukte sthānaviśeṣa Āṣvalāyana darsitāḥ | prāg uttamāyā arūrucad ushasaḥ pṛṣṇir agriya ity āvāpetottareṇārdharcena patnīm ikṣheta (4, 6, 3) iti |

20. iti nu pūrvam paṭalam | brahma jajñānam (1, 19) ity ārabhya prithivī uta dyaus ityāntenoktaprakāreṇābhishṭāvasya pūrvabhāgo varṇitāḥ | atra bhāgadāvayakalpanam ekaikāsmīn bhāge prathamottamayor pīcor āvṛtityartham | ata evoktam | ādyaṇtyātrivasiḍdhyartham paṭaladvitayam kṛitam | anyathābhishṭāvasyaikyāt tritvam tatraiva vai bhaved iti |

## 22.

1. athottaram | paṭalaśabdaḥ samūhavāci | uttarabhāgastho mantrasamūhaḥ kathyatā iti śeṣaḥ |

2. samiddho agnir aśvinā, samiddho agnir vṛṣhaṇārātir divaḥ. Āṣvalāyana 4, 7, 4.

ut tishṭha | tasyā viniyogam Āṣvalāyana āha | ut tishṭha brahmaṇas pata ity etām uktvāvatishṭhate (4, 7, 4) iti |

adlukṣhad iti saptadaśī | tadviniyogam āha | dugdhāyām adlukṣhad (4, 7, 4) iti |

upa drava | tadviniyogaṃ cāha | ahriyamāṇa upa drava (4, 7, 4) iti | seyaṃ śākhāntaragatatvād Āṣvalāyanena paṭhitā |

ā suta ity ekonaviṁśi | ā nūnam iti viṁśi | anayor vyatyayena prayogam āha | āsicyamāna ā nūnam aśvinor ṛishir iti gavya, ā sute siñcata śriyam ity āje (4, 7, 4) iti ||

sam u tya ity ekaviṁśi | tad viniyogam cāha | āsiktayor sam u tye (4, 7, 4) iti | seyam ṛicām ekaviṁśatir gharinaduho dhenor dohanasyānurūpā, tāsv ṛikshu dohanocitānām (śabdānām) dṛiṣyamānatvāt |

3. ud u shya devaḥ | mahāvīram ādayottishṭhatsv anyeshu hotod u shya deva ity anena mantreṇa tān anūttishṭhet | teshu gachatsu mantreṇānugachet |

kharām | kharah pravṛiṇjanasthānam |

tapto vām ity eshā śākhāntaragatatvāt Sūtrakāreṇa paṭhitā. 4, 7, 4.

4. agne viḥiti | pūrvoktayor yājyayoh paṭhānte vaushaḍ iti yad uccāraṇam so 'yam prathamam vashaṭkāraḥ | tata urdhvam agne viḥity uccārya vaushaḍ iti yat paṭhanam so 'yam anuvashaṭkāraḥ | etam mantram hotā paṭhet | he agne vihi | khāda | bhakshayety arthaḥ | gharmasya yajety adhvaryuṇā preshto hotā pūrvoktam yājyādvayam savashaṭkāram yadā paṭhati tadānim adhvaryur aśvinā gharmam pātām iti mantreṇa juhōti | punar apy agne viḥiti hotrā paṭhite saty adhvaryuḥ svāhendrāya vaḍ iti juhōti | tad etat sarvam Āpastamba āha | āśrāvya pratyāśrāvite sampreshyati gharmasya yajety, aśvinā gharmam pātām iti vashaṭkṛite juhōti, svāhendrāya vaḍ ity anuvashaṭkṛita iti |

5. yad usriyāsu | Āśvalāyana 4, 7, 4.

6. trayāṇām | somo vallīraso, gharmah pravargyahavir, vājinam āmikshānunishyādi nīram | eteshām svishṭakṛidaratham avadānam na kuryuḥ |

7. viśvā āśā | Āśvalāyana 4, 7, 4.

8. svāhākṛitaḥ | Āśvalāyana 4, 7, 4.

9. pāvakaṣoce | hotur ekayarcā pravargyahavirṣeshabhakshapratikṣhām vidhatte |

11. ā yasmin | Āśvalāyana 4, 7, 4.

12. havir havishmaḥ | bahushu dīneshu pūrvāṇṇaparāṇayoh pravargyākhyam karmānusṭhiyate | tatrottame dīne 'parāṇpakālīne pravargyākhye kāpeid ṛicam adhikam vidhatte: havir havishma iti |

13. sūyavasāt | antimāt prācīneshu pravargyeshu pūrvoktām adhikam aprakshipyaivānyā paridadhyāt | antine tu tām prakshipya paścādanayā paridadhyāt | tad āhāśvalāyanah | sūyavasād bhagavati hi bhūyā iti paridadhyād, uttame prāg utamāyā havir havishmo mahi sadma daivya ity āvapeta (4, 7, 4. 5) iti |

14. yo gharmah | pravargyahavirāśrayabhūto mahāvīrākhyo

mṛinmayapātraviśeṣho yo 'sāv asti tac chiṣṇam | prajānanendriyaru-  
pam | taptasya mahāvīrasya hastabhyāṃ gṛahitum aśakyatvāt tadgṛa-  
haṇasamarthodumbarakāśthanirmitau ṣaṭpau ṣaṭhanāmānau yau  
vidyete, tau prajānanendriyasya pārśvavartinau ṣaṭpau iva saṃdṛi-  
ṣyete ca | udumbarakāśthābhyāṃ ṣaṭhanāmākābhyāṃ mahāvīrasya  
madhyabhāge dhṛitatvāt | tasyādhistād ādharārtham udumbarakā-  
śthānirmitopayamanīṣabdavācyā darvī yā vidyate, seyam śarīrasa-  
mbandhīni te śronīkapāle śronīdvayamadhyagatam asthidvayam |

15. vedamayō brahmamayaḥ | vedāṣabdenātharvavedaḥ sa-  
rvavedasamaśṭhiyuktir vocyate | brahmaṣabdena hiraṇyagarbhāḥ |  
amṛitaṣabdena paramātnā |

## 23.

2. upasādā vai | parakīyadurgasamīpāvasthānena durgāvaro-  
dharūpeṇaiva mahatā senayā durgaveshtānena |

prathamām upasadam | tatra yā te agne 'yāṣayā tanur  
ity anena mantreṇa sādhyopasat prathamādine 'nushṭhitatvāt pra-  
thamā | yā te agne rajāṣayā tanūr ity anena mantreṇa sādhyā  
dvitīyādine 'nushṭheyatvād dvitīyā | yā te agne harāṣayeti ma-  
ntreṇa sādhyā tritīyādine 'nushṭheyatvāt tritīyā |

7. tāvantam eva | evaṃ sati yāvān ahorātrayos saṃdhikālas  
tāvantam eva dvishate dyeshiṇe lokam sthānaviśeṣham pariśinashtī |  
itarasmāt kalām niḥsāritatvena saṃdhyākālā evāsuraṇām pariśiṣhyate |  
atṛaikaikasmīn dine dvir-dvir anushṭheyā upasado jyotiṣtome trīṣu  
dīneshv anushṭheyāḥ | agnicāyane śaṭṣu dīneshu | ahīnasatrayor dvā-  
daśasu dīneshu | tathā ca Taittirīyair āmṛātam | tisra eva sālhasyo-  
pasado dvādaśāhīnasya yajñasya savīryatvāya (Ts. 6, 2, 5, 1) iti | ta-  
thā śhaḍ upasado 'gneṣ cityasya bhavantīti śṛṇtyantaram drashtā-  
vyam | Āśvalāyanas tv evam āha | ekāhīnānām tīśraḥ śhaḍ vā | ahi-  
nānām dvādaśa caturviṃśatīḥ saṃcare (4, 8, 13) iti | gavāṇayanākhye  
saṃcara ity arthāḥ |

## 24.

6. tat tānūnaptram | tasmād idam ājyasparśanākhyam tānū-  
naptram karmābhavat | idam ca karmāpastambena viśpaṣṭam abhi-  
hitam | atithīyā dhrauvāt śruce camase vā tānūnaptram samavadyati  
caturavattam pañcavattam vāpataye tvā gṛihṇāmīty etaiḥ pratima-  
ntram anādhrīṣṭam asīti yajamānasaptadaśā pītviḥ tānūnaptraṃ  
samavamṛīṣanty anu me dīkṣām iti yajamāna iti |

8. tasmāt | yady apy etat tānūnaptrikarmopasadbhyaḥ purvam  
anushṭheyam, tathāpy upasatprayuktavijayaprasaṅgena buddhistha-  
tvād atrābhihitam |

## 25.

1. samānabarhishi | atithyākarmāṇy āstīrṇam barhiṃ nāguan  
prahṛitam | idāntatvena tatra karmasamāpanāt | tac cāpastambeno-  
ktam | idāntā samptisṭhate dhārayanti dhrauvam ājyam iti | śākha-  
ntare ca barhishor anuvṛittir āmnātā | yad atithyāyam barhis tad upa-  
sadām tad agnīshomīyasyeti |

2. Varuṇaḥ parṇāni | Varuṇo 'tra praśaṅsārtham evopā-  
diyate na tu devatātvena, tadīyayor yājyānuvākyayor anabhidhāsyā-  
mānatvāt |

4. vrātam upaiti | vrātaśabdenātra payahpānam ucyate |

5. trīṇ stanān | etāsāṃ stanasamkhyānām uktāḥ kālavīṣeṣhā  
Āpastambenodāhṛitāḥ | caturāḥ sāyam duhyāt trīṇ prātar dvau sā-  
yam ekam uttama iti |

6. paro varīyāṅsaḥ | ime prithivyantarikṣhadyusaptalokaḥ  
paro varīyāṅsaḥ | parastād ūrdhvaḥ | 'tisayena varā atyantavistṛi-  
tāḥ | arvāg adhobhāge 'ñhryāṅsaḥ | atīṣayenānuvat samkucitāḥ | sa-  
tyalokād anur dyulokaḥ | tasmād apy anur antarikṣhalokaḥ | tasmād  
apy anur bhūlokaḥ | evaṃ saty upasado 'pi parastād ūrdhvaloka-  
sthāniyāt prathamadinād ārabhya tattaddināntaradīneshu stanasam-  
khyābrāsenārīvācir upaity anutisṭhātīti yad asti, tad eṣhām eva lo-  
kānām abhijayāya bhavati |

7. upasadyāya | upasadyāyetyādya āmnātās tīṣṭa rīcaḥ pūrvā-  
hṇe sāmīdhenyaḥ | imām me agna ityādikā āmnātās tīṣṭa rīco 'parā-  
hṇe sāmīdhenyaḥ |

8. jaghnivatiḥ | hantidhātvarthayukta jaghnivatiḥ | tathāvi-  
dhā rīca udāharati |

13. grīvāsu | grīvāsthānīyāsūpasatsu gaṇḍamālākhyarogasthā-  
niyam doṣhaṃ dadhyāt | utpādayet | tathā sati hotā yajamānasya  
glānīviṣeṣhā janitor utpādayitum īṣvaraḥ samartho bhavet |

15. tad u ha | tasminn evoktārthe kaścīd vṛittānta ucyata iti  
śeṣaḥ | Upāvināmakaḥ kaścīd rīṣih | sa tu Jānaṣruteyo Jānaṣrutā-  
yāḥ striyo 'patyam | sa pumān upasadaṃ kila vā upasannāmakanām  
karmanām eva vidhāyake brāhmaṇe tad vākyam āha sma | kim  
āheti | tad ucyate | yasmāt kārāṇād aślīlasyāpi kurūpasya śrotriya-  
vedaśāstravido mukhaṃ triptam iva dānyahīnatayā triptiyuktam eva  
rebhavadīva vedaśāstrapāthopetatvāc chāṇsad iva vy eva jñāyate |  
viṣeṣeṇāvāsyam pramīyate | ity etad rīsher vacanam | tasya vacana-  
syābhiprāya ucyate | grīvāsthānīyā upasada ājyahavishkāḥ | ata eva  
śobhamānāḥ | loke 'pi śobhamānāsu grīvāsv adhyāhitam āśritam mu-  
khaṃ śrotriyaśāmbandhi triptyādyupetaṃ drīṣyate | tasmāt kārāṇāc  
chobhanagrīvāhitamukhasāmyam ājyahavishkatvam ity abhipretya  
sa rīṣih tad vākyam āha |

## 26.

1. aprayājam | tathā cāṣvalāyana āha | svishtakṛidādi lupyate  
prayaḥja ājyabhāgau ca (4, 8, 8) iti | svishtakṛidādishv antarbhāvād  
anuyājaloपो युक्ता एव |

atrāgnīshomavishpurūpāṇām devānām bahutvenāsrāvaṇārtham  
uttarasmād deśād āhavanīyasya dakṣiṇadeśam praty asakṛid atikra-  
maṇam prāptam | tad vārayitum āha | sakṛid etc.

2. sakṛit | vedyāhavanīyayor madhye sakṛid evātikramya da-  
kṣiṇādiṣy avasthito bahushu yāgeshu pratyekam āsrāvaṇam kuryāt |  
evaṃ saty nṛpaśadyājñasya sarvata ākramaṇam bhavati | sthairyam  
bhavati | anyathā punaḥ-punar uttarasyām diśi gamane labdhāvasarāḥ  
saṇ yajño 'py apakṛāmet | tasmāt sakṛid evātikramaṇam yuktam | tad  
āhāpastambāḥ | dhrauvād ashtaṇ juhvām grihṇāti catur upabhrīti |  
ghṛitavati śabde juhūpabhrītāv ādāya dakṣiṇā sakṛid atikrānta upā-  
ñsuyājavat pracaratīti |

3. krūram iva | somasya rājño 'nte samīpe ghṛitena dravyeṇa  
tānūnaptrasamjnakam karma caranty anutishṭhantīti yad asti, tad  
etat somasya rājñāḥ samīpe krūram iva vai ugram eva karma ca-  
ranti |

4. āpyāyayanti | jalena prokṣhaṇam āpyāyanam | śamayanti |  
udricam aśīya | ud uttamā samāptivishayaḥ rīg yasyām sutyā-  
yām seyam udrik | vighnam antareṇa samāptiparyantam anutishṭhe-  
yam iti |

5. prastare nihnavate | yad yasmād evaṃ tat tasmād ga-  
rbharakṣhārtham prastara etannāmake darbhamushṭau nihnavate | sam-  
prapamanti | namaskāropacāram kuryur ity arthaḥ | nihnavaprakāra  
Āpastambena darśitaḥ | atha nihnavate | dakṣiṇe vedyante prastaram  
nidhāya dakṣiṇān pāṇin uttānān kṛitvā savyān nīca eshtā rāya iti |

## 28.

1. agnaye | prācīnavanāṣagata āhavanīye 'vasthitasyāgneḥ saumi-  
kyām uttaravedyām nayanam yad asti, tad etad atrāgnipranāyanam |

16. ayam u syā | brāhmaṇagato 'yaṃśabdo 'tra strīlīngatvena  
pariṇeayaḥ |

28. paitudāravāḥ | pītudārūḥ khadiravṛiksha ity eke | deva-  
dāruvṛiksha ity anye | guggulu prasiddham dhūpasādhanaṃ | urnā-  
stukā avisambandhiromaviśeshāḥ | sugandhitejanaṃ tṛṇaviśesho, ya-  
sya mūlāni gharmakāle pāṇīyamadhye sthāpyante |

## 29.

1. havirdhānābhyām | havīḥ somarūpam dhatto dhārayata  
iti havirdhāne dve śakāte | tayoh svarūpam Āpastambo darśayati |

prayuktapūrve śakāte naddhayuge apratīhitaśamyē prakṣhalya tayoh  
prathamagrathitān granthīn visrasya navān prajānātān kṛitvāgreṇa prā-  
gvaṅsam abhitaḥ pṛiṣṭhyām avyavanayan parisrite sachadishī ava-  
sthāpayatīti | tayor havirdhānayoḥ prācīnavāṅśasya purobhāgam upa-  
kramyottaradeśaparyantaṁ nayanam pravartanaṁ tad api sa evāha |  
prācī pretam adhivaram ity udgrihṇantaḥ pravartayantrīti |

5. prabāhuk | parasparasādṛiṣyena sahaiva vartamāne |

8. adhi dvayol | havirdhānākhyayol śakatayor upari soma-  
syāvasthānāya grihākāreṇa parito veshṭanam upary āchādanam yat  
kriyate, tad etad āchādanam chadiḥśabdavācyam | tadṛiṣe dve chadi-  
shī tayor havirdhānayor avasthāpya tayoḥ chadishor upari tṛitīyaṁ  
chadir havirdhānayor udāhṛitayor avasthāpyate |

15. rarātyām | havirdhānamāṇḍapasya cikīrshitasya prācyām  
dvāri bandhanīyā darbhamālā rarāṭi | dvitīyārthe saptamī |

21. yajushā | tad etad Āpastambo darśayati | vishṇol pṛi-  
śṭham aṣṭi teshu madhyamaṁ chadir adhyūhati | aratnivistāram  
navāyāmam iti |

22. tau yadaiva | adhvaryur dakṣiṇasya havirdhānasya me-  
thim iśhāgrabhāgavasthāpanakāśṭhaṁ sthāpayati | uttarasya tu pra-  
tiprasthātā karoti | tad etad ubhayam Āpastambo darśayati | divo vā  
vishṇa ity adhvaryur dakṣiṇasya havirdhānasya karṇātardam anu  
methim nihanti tasyām iśhām ninahyaty evam uttarasya pratipra-  
sthātā vishṇor nu kam ity uttarasyottaraṁ karṇātardam anv iti | ta-  
smin methimihananakāle paridadhyād iti | yady apy ayam kālāḥ pa-  
riṣṭrayanākālāt prācīnaḥ | tathāpi tatsamīpavartitvāt pūrvavidhinā saha  
natyantaṁ virodha ity etad darśayati | atra hi te etc.

### 30.

1. agnīśhomābhyām | yo 'yam agniḥ prācīnavāṅśākhyāyāḥ  
śālāyā mukhe dvārabhāge pūrvasiddhāhavanīyarūpeṇāvatiṣṭhate | ta-  
smāc chālāmukhiyād agneḥ sakāśāt kiyān apy āgnidhriye dhishṇye  
netavyaḥ | somaś ca pūrvam śālāmukhiyasamīpe 'vasthitas tenāgninā  
sahānītaḥ san punar api havirdhānamāṇḍape netavyaḥ | tad idam  
agnīśhomapraṇayanam | tadarthaṁ hotāram praty adhvaryuḥ praisha-  
mantram brūyāt | tad etat sarvam Āpastamba āha | śālāmukhiye pra-  
ṇayanīyam idhmam ādīpya sikatābhir upayamya | Agnīśhomābhyām  
anubrūhīti sampreshyatīti | agniprathamāḥ somapraathamā vā prācīm  
abhipravrajanty āgnidhriye 'gnim pratīṣṭhāpyeti | sa ca somo jigāti  
gātuvid ity aparayā dvārā havirdhānam rājānam prapādayatīti ca |

2. sāvir hi | Āśvalāyana 4, 10, 1.

12. āhutyām | āhutiḥ tu Yajurvede vihita | nayavatyardāgnidhre  
juhōti suvargasya lokasyābhinitīyai (Ts. 6, 3, 2, 3) iti | sā cāpastam-

bena spashtīkṛita | āgnidhriyo 'gnim pratishthāpyāgne nayety ardham  
ajyaśeshasya juhōtīti |

23. hiraṇmayam | havirdhānasya śakatasopari somasthāpanā-  
rthe kṛishṇājīnam āstṛīṇanti | tathā cāpastamba āha | dakṣiṇasya  
havirdhānasya nīde pūrvavat kṛishṇājīnāstarāṇaṃ rājñāḥ sādānam iti |

## Pañcika II.

### 1.

12. tasmāt palāśasyaiva | tasmād yonitvāt palāśākhyasyaiva  
vṛikshasya sambandhinā palāśasabdena sarvavṛikshāṇāṃ patram āca-  
kshate | vyavaharanti | amushya nyagrodhasya palāśam patram, amu-  
shya cūtavṛikshasya palāśam patram |

### 2.

1. añjmo yūpam | ca sa praiśho vikalpenāpastambena darṣi-  
taḥ | yūpāyājyamānāyanubṛūhīti sampreshyati | ajyamānāyanubṛūhīti |  
añjmo yūpam anubṛūhīti veti |

añjanam tv Āpastambena darṣitam | athainam asaṃskṛitenājyena  
yajamāno 'grataḥ śakalenānakty aindram asīti cashālam aṅktvā supi-  
ppalābhyas tvaushadhībhyā iti pratimucya devas tvā savitā madhvā-  
naktv iti sruveṇa sāmtatam avichindann agnishthām aśrim anaktīti |

6. uc chrayasva | tad etad ucchrayaṇam Āpastambena darṣi-  
tam | yūpāyocchriyamānāyanubṛūhīti sampreshyaty, ucchriyamānāyā-  
nubṛūhīti vod divaṃ stabhānāntariksham prīṇety ucchrayatīti |

10. samiddhasya | ardham antarvedy ardham bahirvedi yu-  
pasthāpanād āhavanīyapūrvadigāśrayaṇam |

22. yadi ha vā api | yady api yajamāno mṛityunā nīta eva  
bhavati | tathāpi tatpādapaṭhena mṛityum parihrītyainam sāmvaṭsa-  
rāyāyuhpradāya kālātmane dadāti |

32. tam dhīrāsah | atra prathamam añjmo yūpam anubṛūhīti  
preshito yathāñjanti tvām iti prathamam anvāha | tathā yūpāyocchri-  
yamānāyanubṛūhīti preshita uc chrayasvetyādyā pīcaḥ pañcānubṛūyāt |  
tathā yūpāya parivīyamānāyanubṛūhīti preshito yuvā suvāsā ity etām  
anubṛūyāt |

### 3.

1. tishthēd yūpāḥ | karmani samāpte sati paścād ayaṃ yu-  
paḥ kiṃ svasthāne tishthet | kiṃ vā tam yūpaṃ vahnau prahared ity  
evamvidhaṃ vicāram brahmavādina āhuḥ |

7. prastaraḥ | prastarākhyo darbhamushtīḥ |

8. atha ye tebhyaḥ | pūrvasiddhebhya 'nushthātṛibhya pī-

shibhyo 'vare ye kecid arvācinā idānīmtanā yajamānā āsan | te sarve yūpasya pratinidhitvena yūpaśakalam etaṃ svaruṇāmakaṃ svalpaṃ kashthakhaṇḍam apaśyan | tasmād idānīmtano yajamānas tasmin yūpapraharanākāle taṃ svaruṇaṃ anupraharet | etac ca śākhāntare śrīyate | devā vai samsthite some pra sruco 'haran pra yūpaṃ | te 'manyanta: yajnaveśasaṃ vā idaṃ kurma iti | te prastaraṃ srucaṃ nishkrayaṇam apaśyan svaruṇaṃ yūpasya | samsthite some pra prastaraṃ harati, juhōti svaruṇaṃ, yajñaveśasāya (Ts. 6, 3, 4, 9) iti |

tad etat svarupraharanāṃ āpastambena darśitam | juhvāṃ svaruṇaṃ avadāyānūyājante juhōti dyāu te dhūmo gachatv iti |

9. sarvābhyo vā eshaḥ | yo yajamāno dikshate somayāge dikshāṃ prāpnoti | sa yajamānaḥ sarvadevatārtham ātmānam eva paśn-  
tvenālabdhum upakramate |

10. dvirūpaḥ | śuklakṛiṣṇādivarṇadvayopetaḥ |

pīva iva | kīmtu pīva iva śarīrapuṣṭyā sthūla eva paśuḥ kartavyaḥ | loke hi paśavaḥ pīvorūpā vai | medovṛiddhyā vai prāyeṇa sthūlarūpā eva bhavanti | yajamānas tu paśvanuṣṭhānadine kṛiṣita iva | upasaddīneshu svalpakśhīrāhāreṇa tadānīm kṛiṣa eva bhavati |

12. acyutaḥ | avāṣyaṃ kartavyaḥ |

lipsitavyaṃ | bhakṣaṇāt pūrvam ādareṇa mahatā labdhum eṣṭavyaṃ api | tāv etau pūrvottarapakṣau śākhāntare saṃgrhitau | tasmāt tasya nāṣyaṃ | puruṣā nishkrayaṇa iva hy. atho khalv āhur: Agnīshomābhyāṃ vā Indro Vṛitram ahann iti. yad agnīshomīyaṃ paśuṃ ālabhate, vārtraghna evāśya sa, tasmād v āṣyaṃ (Ts. 6, 1, 11, 6) iti |

#### 4.

1. aprībhīḥ | teshāṃ prayājādīnāṃ yājyāḥ prītihetutvād aprī-  
śabdenocyante | etac ca śākhāntare śrutam | aprībhīr āpnuvaṅs tad aprīṇāṃ apritvam (Tb. 2, 2, 8, 6) iti | tābhīr aprīsamjñakābhīḥ prayājādībhīr aprīṇāti | devatāḥ sarvatra prīṇayet | tatprītyartham yājyāḥ paṭhed ity arthaḥ |

3. samidho yajati | saminnāmakadevatātṛtvād yāgo 'pi samidha ity anena śabdenocyate | saminnāmakayāgaṃ kuryād ity arthaḥ | yadvā hautraprakaraṇātṛtvāt samiddevatāviśayāṃ yājyāṃ paṭhed ity arthaḥ | tatprakāram Baudhāyana āha | yad ājānāti samidbhyaḥ preśhyeti, tam maitrāvaruṇaḥ preśhyati hotā yakṣhad Agnīm samidhā sushamidhā samiddham ity, atha hotā yajati: samiddho adya manu-  
sho duroṇe | tāv evam eva vyatishaṅgam uttareṇa maitrāvaruṇaḥ preśhyati | uttarenottareṇa hotā yajatīti || asyāyam arthaḥ | samidbhyaḥ preśhyeti maitrēpādhvaryur maitrāvaruṇam preśhyati | tadānīm āyam maitrāvaruṇaḥ praiśhasūktagatena hotā yakṣhad Agnīm samidhety

anena prathamamantrena hotāram preshyati | hotāpy āprīṣukte samiddho adyety etām prathamayājyāṃ paṭhati | evam uttaratrādhvaryuḥ | maitrāvaruṇahotārau paraspasasāmnidhan svasvamantrayāgaṃ kuryātām iti |

4. samindhate | prakāṣayanti |

atra prayājānām krameṇa samidhas tanūnapān narāsaṃsa iḷo barhir dura ushāsānakṭā daivya hotārā tisro devyas tvashṭā vanaspatih svahakṛitaya ity etā devatāḥ | Vasishṭhaṣunakātribadhryaṣvarājanyānām narāsaṃso dvitīya | anyeshām tanūnapād dvitīya |

5. Tanūnapātām | atrādhvaryupraishaprakāram Āpastamba āha | samidbhyaḥ preshyeti prathamam sampreshyati preshya preshyatitarān iti || ato 'smin dvitīyaparyāye preshyeti mantrenādhvaryur maitrāvaruṇam preshyati | sa ca maitrāvaruṇaḥ praishasūktagatena hotā yakshat Tanūnapātām ity anena dvitīyamantrena hotāram preshyati | sa tu hotāprīṣūktagatām Tanūnapād ity etām dvitīyām yājyām paṭhet |

6. Narāsaṃsam | adhvaryupreshito maitrāvaruṇo hotā yakshan Narāsaṃsam iti mantrena hotāram preshyati | hotā Narāsaṃsasyeti yājyām paṭhet |

anayor ubhayor mantrayor adhikāribhedena vyavasthām Āpastamba āha | Narāsaṃso dvitīyaḥ prayājo Vasishṭhaṣunakānām <sup>1)</sup> Tanūnapād itareshām gotrānām iti |

7. iḷaḥ | hotā yakshad Agnim iḷa iḷita iti preshito hotā ājuhvaṇa ity etām yājyām paṭhet | ishyata iti vyutpattyānnaṃ iṣṭabdavācyam |

8. barhiḥ | hotā yakshad barhiḥ sushṭarimeti mantrena preshito hotā prācinam barhir ity etām yājyām paṭhet |

9. durāḥ | hotā yakshad dura rishvā ityādina mantrena preshito vyacasvatir urviyety etām yājyām paṭhet |

10. ushāsānakṭā | hotā yakshad ushāsānakṭeti mantrena preshita a sushvayanti ityādikām yājyām paṭhet |

11. daivya hotārā | hotā yakshad daivya hotāreti mantrena preshito daivya hotārā prathameti yājyām paṭhet |

12. tisro devih | hotā yakshat tisra ityādimantrena preshita ā no yajūm iti yājyām paṭhet |

13. Tvashṭāram | hotā yakshat Tvashṭāram iti mantrena preshito hotā ya ime dyāvāprithivī ity yājyām paṭhet |

14. vanaspatim | hotā yakshad vanaspatim ityādimantrena preshita upāvasrijeti yājyām paṭhet |

1) Kātyāyana 19, 6, 8.

15. svāhākṛitīḥ | hotā yakshad Agniṃ svāheti mantreṇa pre-  
shitaḥ sadyo jāta iti yāgyam paṭhet |

## 5.

1. paryagnaye | paryagnikarāṇasya svarūpam Āpastambo da-  
rṣayati | āhavanīyād ulmukam ādāyāgnidhrah pari vājapatīḥ kavir iti  
triḥ pradakṣiṇam paryagni karoti paṣum iti || evam paritaḥ kriya-  
mānāyāgnaye yogyā ṛico he maitrāvaruṇa tvam anubrūhi | anennaiva  
mantreṇādadhvaryuḥ preshayet |

2. agnir hotā | paṣoḥ parito 'gnir ity asminn arthe parya-  
gnity ucyate | tasmin kriyamāṇe trīcam maitrāvaruṇo 'nubrūyāt | tad  
āhāśvalāyanaḥ | preshito maitrāvaruṇo 'gnir hotā na iti trīcam pa-  
ryagnaye 'nvāha (Ś, 2, 9) iti |

6. ata upapreshya | ataḥ paryagnikarāṇānuvacanād ūrdhvam  
adhvaryur upapreshyetyādikam praishbamantram paṭhet | hotar deve-  
bhyo haviṁśy upapreshya prerayeti tasyārthaḥ | atra maitrāvaruṇa-  
sya hotṛisamipe varāṇīyatvād dhotṛiṣabda upalakṣhakaḥ | tathā sati  
maitrāvaruṇam praty adhvaryor mantro bhavishyati |

7. ajaid agniḥ | atra śāmitradeṣam prati nīyamānasya paṣoḥ  
purato ya ulmukākāro 'gnir gachati so 'gnir ajait | jayatu | paṣoḥ  
purastād agner gamanam śākhāntare śrūyate | agninā purastād eti  
rakṣasām apahatyai (Ts. 6, 3, 8, 2) iti |

## 6.

1. daivyāḥ | maitrāvaruṇopapraishād ūrdhvam hotur adhrigu-  
praisho Baudhāyanaena darśitaḥ | yad ājānaty upapreshya hotar havyā  
devebhya iti tam maitrāvaruṇaḥ preshyaty ajaid agnir ity, atha hotā-  
dhrigum anvāha daivyāḥ śāmitāra iti || adhriguḥ kaścīd devaḥ paṣu-  
viśasanasya kartā | tam prati hotā daivyāḥ śāmitāra ityādikam prai-  
shamantram anubrūyād iti tasya sūtravākyasyārthaḥ |

3. upanayata | medhyā medhārḥā duro dvāro havirmārgān  
viśasanahetir vopanayata | samnidhāpayata | medhapatibhyām yajña-  
svāmiapatnīyajamānārtham agniśhomadevatārtham vā medham yajñam  
āśāsānaḥ prārthayamānā he śāmitāro yūpam upanayata |

11. strīṇita barhiḥ | samjñāpanasthānam nītasya paṣor adha-  
stād upākaraṇasādhanayor barhishor anyatarad barhir he śāmitāra  
upakṣipata | paṣubhakṣitānām oshadbhinām paṣvavayatvena pariṇa-  
tatvāt paṣor oshadhyātmatvam | atas tadbhāgapāṭhena paṣum sarvau-  
shadhyātmanām karoti |

12. janitraiḥ | tadbhāgapāṭhenainam paṣum janitrais tajjanma-  
sambandhibhiḥ paṣvantarair anujñātam kṛtvā paṣād ālabhante |

14. ekadhā | ekavidhaya vichedarāhityenāsyā tvacam āchya-

tāt | samantāc chinnām kuruta | nābhyā apiśasaś chedāt pūrvam eva  
vapām utkhidatāt | uddharata | ūshmānam ucchvāsam antar eva vā-  
rayadhrvāt | nivārayata | pibitāsyam samjñāpayatety arthaḥ |

15. syenam | syenākṛitikaṁ asya paśor vakshaḥ kuruta | bāhu  
praśasa prakriṣṭachedanau kuruta | doṣhaṁ prakoshṭhau śalā kṛiṇu-  
tāt | śalākākārau kuruta | ubhāv apy aṁsau kaśyapakārau (kachapākā-  
rau) kuruta | śrōṇi ubhe apy achidre anūne kuruta | kavashorū ka-  
vashākārāv ūrū | srekaparnā karavirapatrākārāv ashtḥivantāv ūrū mū-  
layuktau kuruta | asya paśor vaṅkṛayo vakrāṇi pārśvāsthīni śaḍvi-  
ṅṣatir bhavanti | tāḥ sarvā anuśṭhīyānukrameṇa svasthānagatāny  
uccyāvayatāt | uddharata | gātram-gātram sarvam apy adanīyam  
āṅgam anūnam kṛiṇutāt | avikalam kuruta |

16. ūvadyagoham | ūvadyagoham puriṣhagūhanasthānam  
pārthivam khanatāt | prithivisambandham eva khanata | atrovadhya-  
śabdenaushadham evocyate | puriṣhasya paśubhākṣitaushadhivikāra-  
tvāt | ośhadhinām ceyam eva bhūmiḥ pratisthāsarayaḥ | tat tathā  
saty enad ūvadyam svakīyāyam eva pratisthāyām bhūmirūpāyam  
antataḥ paśuviśasanānte pratisthāpayati |

## 7.

1. tushaiḥ | purā devās tushair vr̥higatair heyāṁsaiḥ phalika-  
raṇais taṇḍulaṣaiś ca darśapūrnamāsādihaviryañjñeshu samāgatāni  
rakshāṁsi toshayitvā tebhyo yajñebhyo nirabhajan | havirbbāgarahi-  
tāny akurvan | mahāyajñe jyotiṣṭomādike samāgatāni rakshāṁsi pa-  
ṣuraktena toshayitvā tasmād yajñān nirabhajan | niḥsāritavantaḥ | ha-  
viryajñebhyo niḥsāraṇam śākhāntare darśapūrnamāsaprakarane ma-  
ntravyākhyāne samāmnātam | rakshasām bhāgo 'sity āha tushair eva  
rakshāṁsi niravadayate (Tb. 3, 2, 5, 11) iti | tad etad Āpastambeno-  
ktam | madhyame puroḍāśakapāle tushān opya rakshasām bhāgo 'sity  
adhaśtāt kṛiṣṇajñinasyopavapatīti | mahāyajñān niḥsāraṇam agniśho-  
miyapaśuprakarane Taittiriyair āmnātam | rakshasām bhāgo 'siti  
sthavimato barhir aktvāpāsyaty asnaiva rakshāṁsi niravadayate (Ts.  
6, 3, 9, 2) iti | sthavimataḥ sthauḷyayukte barhirmūlabhāga ity arthaḥ |  
etad api Sūtrakāreṇa spāṣṭhīkṛitam | barhisho 'gram savyena pāṇinā-  
datte 'tha madhyam yata ārohati tad ubhayato lohitenāṅktvā raksha-  
sām bhāgo 'sity uttaram aparam avāntaradeśam nirasyeti |

6. iśvaraḥ | athopaṅśuvailakshanyena yady uccaiḥ kīrtayed asya  
kīrtayitūḥ sambandhinīr vāco rakshobhāsho janitor janayitum ayam  
iśvaro bhavati | rakshobhir bhāshyata iti rakshobhāsh ity asya strī-  
līngasya dvitīyābahuvacanam rakshobhāsha iti | tad etad vāca ity asya  
viśeṣaṇam | asyoccaiḥ kīrtayitur yā vācaḥ santi tāḥ sarvā raksha-  
proktavāgrūpenotpādayitum ayam samkīrtayitā samartho bhavatīti |

10. vanishṭhum | he śamitāro daivya manushyaś ca vanishṭhum vapāyāḥ samīpavartinam māṇsakhaṇḍam aśya paśoḥ sambandhinam, urūkam ulūkākhyapakshisadriṣam manyamānā viśeṣhākāreṇa vijānanto, mā rāviṣṭha | maiva lavanam kuruta | ulūkasadriṣo vanishṭhur yathā vartate tathāivoddharata, na tu madhyataś chinnaṁ kurutety arthaḥ | evaṁ kurvatām vo yushmākaṁ sambandhini toke putre tanaye tadyāpatye ca ravitā śabdayitā net naiva ravat | ruyāt | yathā-śāstram chedane kriyamāṇe bhavatām grihe putrapautradikaṁ nimittikṛitya roditā na bhaviṣyatīty arthaḥ |

11. adhrigo | he adhrigo evaṁnāmakadeveshu śamitriṣhu mukhyadevā yūyam sarve śamīdhvam | viśasanādina paṣuṁ samskurudhvam | punar api viśeṣhākārepocyate | suśami sushṭhu śamanam śāstriyam viśasanam yathā bhavati tathā śamīdhvam śamayata | samjñāpayata |

trih | tad etad Āśvalāyana āha | adhrigvādi trir uktvā (3, 3, 4) iti |

12. tad yad arvāk | tathā sati paśor arvāgbhāge yat kṛintanti, yac ca paraḥ parabhāga uttamāṅge kṛintanti | tasminn ubhaya-sminn api chedane yad ulbaṇam śāstrārthād atiriktaṁ kriyate, yac ca vithuram nyūnam kriyate tat sarvam etat paśuśamitribhyo nigrahitribhyaś ca samanudiśati | tena mantrajapena samyak kathayati |

## 8.

1. kimpurushaḥ | kimnaravāntarajātīyaḥ |

2. gauramṛigaḥ | yasya śṛiṅgāv api lomaśau bhavataḥ |

6. śarabhaḥ | aṣṭabhiḥ pādair upetaḥ sīṅhaghātī mṛigaviśeṣaḥ |

## 9.

2. kiṁśārūṇi | tasya vrīhibījasya sambandhīni yāni kiṁśārūṇi busapalālādini tāni paśuromasthānīyāni | ye tushās taṇḍulaveshṭhanarūpāḥ prathamāvaghātena parityājyaḥ sā tushasamasṭhiḥ paśutvaksthāniyā | ye phalīkaraṇās taṇḍulaśvaityārthenāvaghātena heyā aṅśās tat sarvam aśṛik paśuraktasthānīyam | yat piṣṭam taṇḍulapeshāṇena nishpannam piṇḍayogyam rūpam ye ca kīknaśā sukṣmāḥ piṣṭāvayavās tat sarvam paśuṁśasthānīyam | yat kiṁcitkam saram | svārthe kapratyayaḥ | kiṁcid anyad vrīhisambandhi kṛthinyarūpam saram tad asthi | tat paśor asthisthānīyam |

4. puroḷāśasatram | tasmāt puroḷāśanushṭhanam lokyam prekṣaṇīyam iti yajūika āhuḥ | ata eva praishamantre puroḷāśaṁ alam kuru (Ts. 6, 3, 1, 2) ity āmnātam |

6. sarvābhiḥ | yaḥ pumān yajūārthe dīkshito bhavati | eṣa sarvābhir api devatābhiḥ svakīyahavirdānartham ālabdhaḥ svikṛito

bhavati | tasmād etadiyasya dravyasya devatābhir avaruddhatvād dikshitasya grihe nāṣṇiyād ity eva pūrvapakshiṇa āhuh | tatra hotā yady agnīshomāv amuñcatam ity etam yājyāyāḥ caturthapādām paṭhet | tadā tena pāṭhena sarvābhyo devatābhyo yajamānam hotā mocayati | tasmāt kārapād vapāhome nishpanne sati tadgrihe bhoktavyam | tarhi tasmin vapāhomottarakāle sa dikshito yajamāno bhavati | pūrvam tu dikshita eva na tu yajamānaḥ | idānīm yāgasya nishpannatvād ayam yajamānaḥ | tathā sati devatāvarodhān muktasya grihe bhoktum śakyam iti siddhāntina āhuh |

8. ita iva ca | esha medho yajñayogyah puroḍāṣo 'pita iva ceta iva ca asmān manushyād asmād aśvād gor aver ajāc ca bhūmyāḥ samāhritaḥ | evam sati itas tata ānayanāmyāt puroḍāṣasyeyam agnīshomapratiṇādikā yājyā योग्येति अर्थाः |

9. puroḍāṣasviṣṭakṛitaḥ | puroḍāṣasambandhisviṣṭakṛito yājyām vidhatte | svadasva etc.

11. iḷām | iḷopahūtā saha divetyādina sutragatena (Āṣvalāyana 1, 7, 7), upahūtām rathamtarām saha prithivyā (Tb. 3, 5, 8, 1) ityādina śākhāntarāsmātena mantreṇa vā, iḷakhyām devatām upahvayate | gaur vā asyai śartram (Ts. 1, 7, 2, 1) iti śrutyantarād iṣṭadevatāyāḥ paśurūpatvam |

## 10.

1. Manotāyai | atha hṛidayādyaṅgarūpasya pradhānahaviṣho 'vadanakāle kimcit sūktam vidhātum praishamantram vidhatte | Manotāyai etc. | devānām manāṁsy otāni dṛiḍham pravīṣṭāni yasyām devatāyām sā Manotā | tadartham hṛidayādyekādaṣaṅgarūpam havir avadīyate |

2. tvam hy agne | tvam hy agna ityādikam trayodaśarcam sūktam | tan maitrāvaruṇo brūyāt | tad āha Baudhāyanaḥ | yad ājānāti Manotāyai havisho 'vadiyamānasyānubrūhiti tadā maitrāvaruṇo Manotām anvāha tvam hy 'agne prathama iti |

8. vanaspatim | vanaspatir vrikshaḥ | tathāvidhaśarīrayuktām devatām yajet | tatprakāra Āpastambena darśitaḥ | juhvām upastīrya sakṛit prishadājyasyopahṛitya dvir abhigṛhya vanaspataye 'nubrūhi vanaspataye preshyeti sampraishbau vashaṭkṛite juhōtīti |

11. iḷām | pūrvavād vyākhyeyam | puroḍāṣeḍā pūrvakhaṇḍe (2, 9, 11) 'bhīhita | iha tu paśvideti viśeṣaḥ |

## 11.

1. atha saptamādhyāye paśupraishaprātaranuvākau vaktavyau | tatra paryagnikarapastutyartham ākhyāyikām āha | yajñaveśasam | yajñavighātam | āprite | paśāv āprite prayājais tarpite sati |

2. paryagni | tatra paryagnikaraṇam Āpastambo vipashtayati | ahavaniyād ulmukam ādayāgnidhrah pari vājapatih kavir iti trih pradakṣiṇam paryagni karoti paṣum iti || anuvacanam pūrvam eva-guir hotā na (2, 5, 2) ityādinaṁ darśitam | paryagnikaraṇād ūrdhvam paṣoḥ śāmitradesam praty ānayanam vidhatte | tam vā etc.

4. tasyolmukam | tad etad ubhayam Āpastambena spasthikritam | ahavaniyād ulmukam ādayāgnidhrah pūrvaḥ pratipadyate śa-mitā paṣum nayati | uror antarikshety antara cātvalotkarāv udañcam paṣum nayatiti |

5. nidānena | sūkshmadrīṣṭīnirupañena |

6. barhir adhastāt | tad etad chākhāntare samantrakam āmnātam | prithivyāḥ sampricāḥ pāḥiti barhir upāsyaty askandāyā-skannam hi tad yad barhishi skandaty, atho barhishadam evainam karoti (Ts. 6, 3, 8, 2) iti | tad etad Āpastambena spasthikritam | abhiparyagnikṛite deśa ulmukam nidadhāti | sa śāmitras tam dakshi-ṇena pratyāñcam paṣum avasthāpya prithivyāḥ sampricāḥ pāḥiti ba-rhir upāsyaty upākaraṇayor anyatarat tasmin samjñāpayanti pratyak-ṣirasam udicṇapādām iti |

8. ūvadhyagoham | ūvadhyam purīṣham | tasya goham gopā-nasthānam tat kuryuḥ | paṣoḥ purīṣasthāpanārthakhananasya kāla Āpastambena darśitaḥ | ūvadhyagoham pāṭhivam khanatād ity abhi-jñāyovadhyagoham khanatiti || hotā tv adhrigupraishamantre yadova-dhyagoham iti vākyam paṭhati tadā khaṇed ity arthaḥ |

10. kushṭhikāḥ | udaravartino bhakṣitās triṇādayaḥ |

## 12.

1. vapām | tasya paṣor vapām udaragatām vastrasadrīṣim utkhiyoddhṛitya homārtham āharanti | tam ca vapām adhvaryur abhigḥārayan praishamantram brūyāt | tad etad Āpastambo viśada-yati | tvām u te dadhiro bavyavāham iti sruveṇa vapām abhijuhoti | prādurbhūteshu stokeshu stokebhyo 'nubrūhiti sampreshyati |

2. tad yat stokāḥ | tat tasyām vapāyām tadānim eva klinnā-yām ārdṛāyām śrāpyamāṇāyām yadā stokā nīrabindavaḥ ścotanti nir-gatyādhāḥ patanti | tadānim sarvadevānām priyatvād ime stokāḥ svayam anabhiprītā asmāsu pritirahitā devān gachān gamishyanti | tathā sati mahad etad asmākam bhayakāraṇam | tan mā bhūd ity abhipretya stokapṛiṇārtham idam praishānuvacanam |

3. jushasva | tasyānuvacanasya kāla Āśvalāyanena darśitaḥ | vapāyām śrāpyamāṇāyām preshitaḥ stokebhyo 'nvāha jushasva (3, 4, 1) iti | atrānuvacanavaktā maitrāvaruṇaḥ | tad āha Baudhāyanaḥ | yad ājanāti stokebhyo 'nubrūhiti tadā maitrāvaruṇaḥ stokiya anvāha ju-shasva saprathastamam iti |

## 13.

1. svāhākṛitīnām | svāhākṛitiṣabdenāntimaprayājadevatā ucyante |

2. yā evaitāḥ | vapāsambandhistokārtham preshito maitravaruṇo jushasvetyādya yā evaitā anvāha, etā eva svāhākṛitīnām puronuvākya bhavanti | na tv anyāḥ santi | anena vapāpraśaṁsā sūcitā | praishasūkte hotā yakshad Agniṁ svāhajyasyeti prayājantimo yaḥ praisha āmnataḥ sa esha praishaḥ | āpriśūkte yeyam uttamā yājyārūpenāmnatā saiva svāhākṛitidevatānām yājya |

5. paśoḥ paryagnikaraṇāt pūrvam prayājakāle daśaiva prayāja ishtāḥ | antimaprayājas tv avasthāpitaḥ | tad uktam Āpastambena | daśeṣṭvaikādaśam ayājyam <sup>1)</sup> avasīnashṭīti | so 'yam avasīshṭo 'ntimaprayājo jushasva saprathastamam ityādi stokānuvacanād ūrdhvaṁ vapāhomāt prāg ijjate | ato vyavahitavād antimaprayājaviśayaḥ | puronuvākya praishaya yājyāprasno yuktāḥ | vapāsamipavaritvād eva stokānuvacanamantṛāṇām etadīyapuronuvākyātvaṁ copapannam | anuśhṭhānasya vyavadhāne 'pi praishayaḥ tattadanuvākokte evokte eveti samarthyaḥ |

## 14.

3. pañcāvattā | dvividhā yajamānaḥ caturavattinaḥ pañcāvattinaḥ ceti | caturbhir avadanair yuktaḥ caturavattī | pañcabhir yuktāḥ pañcāvattinaḥ | evaṁ sthite vapā pañcabhir avadanair yuktaḥ kartavyā | tatra pañcāvattino yajamānasya svata eva pañcāvadanāni prāptāni | yas tu caturavattī tasyāpi pañcāvadanāni vapāyāṁ kuryāt |

4. ājyasya | ājyasyājyēnety arthaḥ | tad etad Āpastambena spāṣṭam uktam | juhvām upastīrya hiraṇyasaḥkalam avadhāya kṛitśnām vapām avadhāya hiraṇyasaḥkalam upariśṭāt kṛitvābhigṛāyati | evaṁ pañcāvattā bhavati | caturavattino 'pi pañcāvattaiva syād iti |

## 15.

2. saptabhiḥ-saptabhiḥ chandobhiḥ | tāḥ ca ṛicaḥ sarvā Āśvalāyānenāpo revatīḥ kshayathā (4, 13, 7) ityādigraṇthenodāhṛitāḥ | tatropaprayanta ityādishu chando gāyatram | tvam agne vasūn ityādishv anusṭup chandaḥ | abodhī agnir ityādishu trisṭup chandaḥ | enā vo agniṁ ityādishu bṛihatī chandaḥ | agne vājasetyādishūshnik chandaḥ | janasya gopā ityādishu jagatī chandaḥ | agniṁ tām manya ityādishu pañktiḥ chandaḥ | tāny etāni sapta chandaṁśy āgneye kraṭau prātaranuvāke drashtavyāni || prati shyā sunarītyādishu gāyatrī chandaḥ | usho bhādrebhīr ityādishv anusṭup | idaṁ śreṣṭham ityā-

1) <sup>o</sup>kādaśayājyam die Handschriften.

dishu trishṭup | praty u adarṣityādishu bṛihatī | ushas tac citram ā bharetyādishūshnik | etā u tyā ityādishu jagatī | mahe no adyetyādishu pañktiḥ | tāny etāny ushasye prātarānuvāke sapta chandānsi || esho ushā ityādishu gayatṛī | yad adyetyādishv anusṭup | ā bhāty agnir ityādishu trishṭup | imā u vām ityādishu bṛihatī | aṣvīnā vartir ityādishushnik | abodhy agnir jma ityādishu jagatī | prati priyata-mam ityādishu pañktiḥ | tāny etāny āsvine prātarānuvāke sapta chandānsi |

5. abhavan | bhūtim utkarsham prāptāḥ |

8. mahatī rātryai | rātryāḥ pūrvasyaupavasathyākhyasya dina-syāguṣṭhomyaprasvanushṭhānāyuktasya yā rātriḥ | tasyā rātreḥ samban-dhini śeshe mahaty avatishṭhamāne sati prātarānuvākakhyā pīksa-mūho vaktavyāḥ | tad uktam bhavati | yasmin kāle prārabdhaḥ prā-tarānuvākas tamasopaghātāt puraiva samāpayitum śakyāḥ syāt tadā prārabdhaḥvaya iti |

13. Nirṛitīḥ | Nirṛitīḥ kācid rākshasarūpā mṛityudevataḥ | yāni vayānsi ye ca śakunayāḥ | etat sarvam mṛityudevataḥ mukham | atra vayaḥśabdena pakshisāmānyam ucyate śakuniśabdena pakshiviśeshāḥ | yeshāṃ samcārād adhvanīṣṭānīṣṭasūcakatayā manushyā vyavahara-nti te śakunayāḥ |

14. upākuryāt | adhvaryor upākaraṇam praishamantrapāṭhaḥ |

15. atra kālaviśeshāḥ śākhāntare 'py āmnātaḥ | purā vācaḥ pravadiṭoḥ prātarānuvākam upākaroti | yāvaty eva vāk tām ava runddhe (Ts. 6, 4, 3, 1) iti | upākaraṇam cāpastambena spāṣṭīkṛitam | purā vācaḥ purā vā vayobhyaḥ pravadiṭoḥ prātarānuvākam upākaroti | prātaryāvabhyo devebhyo 'nubrūhi, brahman vācam yacha, pratipra-sthātāḥ savanīyāṃ nirvapa, subrahmanya subrahmanyām āhvayeti sampreshyati |

16.

1. ādisṭhām | kenacin mantreṇa pratipāditām |

3. sarvābhīḥ | tad etad āśvalāyanenābhīhitam | antareṇa yu-gadhurāv upaviśya preshitaḥ prātarānuvākam anubrūyān mandreṇāpo revatīḥ kshayathā hi vasva upaprayanta iti sūkte (4, 13 6) iti |

4. prātaryāññam | prātarānuvākarūpam |

6. tvir anukṭā | iyaṃ trishṭubrupatvāc catuṣcatvāriṇśada-ksharā | tasyām trir avṛittayām dvatriṇśadadhikaṣaṭaksharāṇi sampa-dyante | teshu jagatyādīny adhikāksharāṇi gayatṛyādīni nyūnāksha-rāṇi sarvachandānsi sampādayitum śakyante |

17.

6. duroktoktaḥ | duruktenāpavādena janair vyavahṛitaḥ | samalagṛihīto malinena lokaviruddhena svīkṛitaḥ |

5. yaḍ vyūlahah | chandasām yo 'yam anukramāḥ so 'yam Anu-

kramanikakāreṇa darśitaḥ | atha chandānsi gayatryushniganushṭubbrī-  
hatipaṅktitriṣṭubhajāgatyatijagatīśakvāryatīśakvāryasṭyatyasṭīdhrīty-  
atīdhrītayāḥ caturvīṁśatyakṣharādīni caturuttarāṇīti | caturvīṁśatya-  
kṣharopetaṁ gayatrim ārabhyottarottaram chandaś caturbhiḥ-caturbhir  
akṣharair adhikam ity arthaḥ | tam etaṁ chandasāṁ kramam vipa-  
ryasya prātaranuvāke kramāntaram ūhitam | gayatry anuṣṭup tri-  
ṣṭubh brihaty ushpig jagatī paṅktir iti | so 'yam kramo 'smābhir Āśva-  
lāyanoktakrameṇa pūrvam evodāhṛitaḥ (2, 15, 2) | tasmāt prātaranu-  
vākoktakramasya viparyayeṇohanād ayam vyūḍhaḥ sampannaḥ | so  
'yam anucitaḥ | tasmāt katham avyūḍho bhavātīti praśna ākṣhepe vā  
yad evetyādikam uttaram bhavati | yasmād eva kāraṇaṁ chandaḥkrame  
'nushṭhānakrame vāsya prātaranuvākasya madhyād bṛihatichando naiti  
nāpagachatīty abhijño brūyāt | tena kāraṇāyāṁ avyūḍhaḥ sampanna  
ity avagantavyam |

8. somapāḥ | Vasvādīnāṁ Vashaṭkārāntānāṁ devatānāṁ soma-  
yāgena prītiḥ | hotā yakṣhaḥ Agnim ityādimaitrāvaruṇapraishamantro-  
shu samiddho adyetyādiyājyaṣu cābhihitāḥ samidādya ekādaśa prayā-  
jadevatāḥ | devam barhiḥ sudevam ityādimaitrāvaruṇapraishamantro-  
shu devam barhiḥ vasuvana ityādiyājyaṣu cābhihitā barhirādyā ekā-  
daśānuyajadevatāḥ | samudraṁ gacha svābetyādimantroktāḥ samudrā-  
daya ekādaśopayājadevatāḥ sarvā api somapānavarjitāḥ paśum eva  
bhajante | tāsāṁ paśunāḥ triptiḥ |

11. kratūn | kratuśabdāḥ somayāgasambandhināḥ prātaranuvā-  
kabhāgān upalakṣhayati |

## 19.

1. satram | dvādaśaḥam ārabhya uparitanam trayodaśarātrādi-  
kam bahuyajamānakam karma satram ity ucyate |

5. saṁtatam | tasminn aponapṛīyasūkte prātaranuvākavat  
prasaktam ardharce 'vasānam nivārayitum nairantaryam vidhatto |

6. saṁtatavarshī | parjanyaḥ megho nairantaryeṇa vṛṣṭimān |  
yāvati vṛṣṭīr apekṣitā sā sampūrṇā bhavātīty arthaḥ |

7. avagrāham | tasminś-tasminn ardharce pāde vā avagrīhyā-  
vagṛīhya punaḥ-punar avasānam kṛtvā yady anubrūyāt | tadā prajā-  
pakārārtham pravṛittāḥ parjanyaḥ jīmūtavarshī syāt | jīmūtaḥ parva-  
taḥ | jīmūtau meghaparvatāv ity uktavāt | anupayukte parvata eva  
varshati na tūpayukteshu sasyeshv ity arthaḥ | yasmād evam tasmād  
avagraho na kāryaḥ kiṁtu saṁtatam evānūcyam || tasmin sūkte pra-  
thamāyā rīca avṛittisabitam saṁtatyam vidhīyate |

8. tasya | asya sūktasya prathamāyāḥ trir avṛittīḥ, saṁtatyena  
sarvasyāpi sūktasya, saṁtatyam sidhyati | prathamāyām saṁtatyam  
Āśvalāyano darśayati | adhyardhakāram prathamam ṛigāvanam utta-

rāḥ (5, 1, 2) iti | trir avṛittāyāḥ prathamāya ardhatrāyeṇāvasānam  
kṛitvā paṭhet | uttarāsām ricām avasānam kṛitvā pāthah kartavya ity  
arthah |

## 20.

1. tā etāḥ | pra devatretya ārabhya navasamkhyāḥa rīco yaḥ  
santi tāsām dvayor rīcor madhye 'ntarāyo vichedo yathā na bhavati  
tathānubrūyāt |

2. hinotā | adhyayanakrameṇāvarvṛitatir iti daśamī | tām pari-  
tyajya taduttarabhāvinīm hinotā na iti daśamīm kṛitvānubrūyāt || pa-  
rityaktāyās tasyā anuvacane kālavīṣeṣhaṁ vidhatte |

3. āvarvṛitatīḥ | atrāyam prayogakramah | sutyādināt pūrva-  
smin dine 'gnishomīyam paśum anuśthāya, vasatīvarīsamjñitāḥ somā-  
bhishavakale savanīyā āpa ānīya, vedyām avasthāpya, madhyarātrād  
ūrdhvam nidrām parityajya, āgnīdhradhishnyādīns tattanmantrair  
abhīmṛiṣya, somādinām pātrāny āsādy, prātarānuvākārthaṁ hotāram  
sāmpreshya, prātarānuvākānte śṛīnotv agnir iti mantreṇa hūtvā, tata  
ekadhanā āpa ānetum gachann aponapṛīyasūktārthaṁ hotāram sāmp-  
reshyaty: ekadhanā āpa ānayeti | so 'yam prayogakrama ādhvaryā-  
vasūtreṣu drashtavyah | tatra hotāram praty aponapṛīyavishaye  
praisham Āpastambo darśayati | yatrābhijñāty abhūd uśā ruṣatpaśur  
iti tat pracaranyā juhōti, śṛīnotv agnīḥ samidhā havam ma ity āpa-  
ram caturgrīhītaṁ grīhītvā sāmpreshyaty āpa ishya hotar maitrāvaru-  
pasya camasādhvaryav ādravaikadhanina ādravata neshtāḥ patnīm  
udānayonnetar hotṛicamasena vasatīvarībhiḥ ca cātvalam praty āssvety ||  
asmāt praishād ūrdhvam hotā sūktam anubrūyāt | tad āhāṣvalāyanah |  
parihite 'pa ishya hotar ity ukto 'nabhihīmkṛītyāponapṛīyā anvāha  
(5, 1, 1) iti | tatra pūrvoktadaśamīsaḥitā rīco 'nūcyāikadhaninah pū-  
rushāḥ presbitāḥ santa ekadhanākhyā āpo ghaṭair grīhītvā yadā ja-  
lasamīpād āvartante tadānīm tasy ekadhanāsv āpsv avṛittāsu satishu  
tadāvṛittim pratikṣhamāṇo hotā pūrvam parityaktām āvarvṛitatir ity  
etām rīcam tasmin kāle 'nubrūyāt ity arthah |

4. prati yad āpāḥ | tā ekadhanākhyā āpo grahāpasthānat  
pratinīvṛītya tāḥ purushair ānīyamānā yadā hotrā drīsyante | tadānīm  
prati yad āpā ity etām rīcam anubrūyāt |

5. ā dhenavāḥ | hotrā drīstās tā ekadhanākhyā āpo yadā cā-  
tvālasamīpam praty āgachanti | tadānīm upāyatishu samīpam āga-  
chantishu tasy ā dhenavā ity etām rīcam brūyāt |

6. sam anyāḥ | pūrvatronnetar hotṛicamasena vasatīvarībhiḥ  
ca cātvalam praty āssvety Āpastambasūtroktaḥ praisha udābrītaḥ |  
tata unnetā hotṛīsambandhinām camasam vasatīvaryākhyāḥ pūrvadi-  
nāntā āpaḥ cātvalasamīpe samānayati | maitrāvarupasya camasādhya-

ryav adraveti presbitatvān maitrāvaruṇasya paricārakaḥ camasādhva-  
ryur api tadīyaṃ camasaṃ cātvalasamīpe samānuayati | tena hotṛica-  
masena vasatīvaryo grihyante maitrāvaruṇacamasenaikadhaṇaḥ ca  
grihyante | tato vasatīvarīśahite hotṛicamase maitrāvaruṇacamasaga-  
tāsv ekadhaṇāsv adhvaryuṇā samīpanītāsu samyojayitum samāgatāsu  
sam anyā yantītyādikāṃ ṛicam anubrūyāt | tam etam anuvacanakā-  
lam Āpastambo viśadayati | hotṛicamasena vasatīvarībhyo nishicyo-  
pari cātvale hotṛicamasam ca maitrāvaruṇacamasam ca samsparsya  
vasatīvarīr vyānayati sam anyā yantīty abhijñāya hotṛicamasān mai-  
trāvaruṇacamasā ānayati | maitrāvaruṇacamasā dhotṛicamasa etad  
vā viparītam iti |

7. āpo vai | pūrvedyuh sampādita vasatīvaryākhyā yā āpo yāḥ  
ca paredyuh sampādita ekadhaṇākhyā tā ubhayavidhā api yajñāni-  
rvahaṇe pūrvabhāvitvārtham anyonyam spardhām kṛitavatyāḥ |

samajñāpayat | samjñānam paraspāram aikamatyam prāpayat |

10. aver apāḥ | he adhvaryo dvividhā apāḥ kim aveḥ | labdha-  
vān asi |

14. tivrāntam | tivrām avāṣyambhāvi phalam ante yasya so-  
masya so 'yaṃ tivrāntaḥ | avighnena somayāge samāpte sati sarvathā  
phalaty evety arthaḥ | bahuramadhyam | bahulam aṅgādikam anu-  
śbṭhānam madhye prārambhasamāptyor antarāle yasyāsau bahurama-  
dhyāḥ | ṛitvigvaraṇam ārabhyodavasāntīyesṭhēḥ pūrvam dikṣaṇīyā-  
dyaṅgakarmabhir upāṣvantaryāmagrahādibhiḥ ca pradhauair anu-  
śbṭhānabāhulyam prasiddham |

16. anuparyāvṛityāḥ | anu prīṣṭhataḥ paryāvṛityāḥ paritāḥ  
samcaranayogyā dvividhā apāḥ |

18. īṣvaro ha | nanu yāgakartṛitvād yajamānasyaivānuvraja-  
nam yuktaṃ na tu hotur ity āsaṅkyāha | īṣvaro etc. | yady api hotā  
yāgakartā na bhavati | athāpy anuvrajantaṃ hotāraṃ yaśaḥ kirtir  
artor īṣvaro ha | prāptum samarthaiva | tasmāt kirtihetutvād anu-  
bruvataiva hotrā tāsām apām anugamanaṃ kartavyam |

21. yo 'madhavyāḥ | yaḥ pumān pūrvam amadhavyo madhu-  
rarasam somaṃ nārhati sa yadi yaśo 'rtoḥ somayāganimittaṃ kirtim  
prāptum samarthaḥ bhavitum icchet | sa pumān pūrvoktām anubruvann  
anuprapadyetety anvaayaḥ |

## 21.

1. śiro vā etat | pūrvasmin khaṇde dvividhāsv apsu vedyām  
sāditāsv aponapṭriyānuvacanasya samāpanam uktam | tatra sādāna-  
prakāra Āpastambena darsitāḥ | aparaya dvārā havirdhānam apāḥ  
prapadayati pūrvayā gatasriyāḥ pūrvayā yajamāṇaḥ prapadyate | da-  
kṣhiṇasya havirdhānasya pradhure pracaraṇīyaṃ sādāyati | yaṃ kā-

mayeta paṇḍakaḥ syād iti tam pracaraṇyopasprīṣed etasyaiva havir-  
dhānasyādhasat puro'ksham maitrāvaruṇacamasam uttarasyāṃ va-  
rtanyāṃ purascakram hotricamasam uttarasya havirdhānasyādhasat  
puro'ksham vasativarṇ paścādaksham ekadhaṇā etad vā viparitam |  
sado yajamāno 'nuprapadyata iti || evaṃ sādītāsv apsv aponaptriya  
ṛicaḥ samāpya hotāvatishṭhate | tato 'dhvaryur dadhigraheṇāṣṭsugra-  
heṇādabhyagraheṇopāṣṭsugraheṇāntaryāmagraheṇa kramāt pracarati |  
tāvad ayaṃ hotā vācam niyamyavāste | tad idaṃ vidhatte | śiro  
vā etc.

prāpāpānau | upāṣvantaryāmagraḥau prāpāpānasthāniyau | esha  
te yoniḥ prāpāya tvā | esha te yonir apānāya tvā (Ts. 1, 4, 2. 3) iti  
tadīyamantrayoh śravaṇāt |

2. ṣaṣvat tathā syāt | avasyaṃ yajamānaprāpavigamo hotus  
tadvadhapratyavāyaḥ ca bhavet |

3. anumantrayeta | anvikshya mantram anumantram |  
tatas tam abhiprāṇet | tam upāṣṭsugrahaṃ abhilakshyocchivasam ku-  
ryāt |

## 22.

1. tad āhuḥ | antaryāmagraḥahomād ūrdhvaṃ mahābhishavam  
kṛtvaindravāyavam ārabhya pavamatyantargrahartham (?) tattatpā-  
treshu somaṃ grihitvā sāditeshu vaiṣṛuṣhān homāu lutvā bahishpa-  
vamānartham prasarpayeyuḥ | prasarpaṇaprakāram Āpastamba āha |  
saptahotāram manasānudrutyaḥavāniye saṃgrahaṃ hutvodañcaḥ pra-  
hvā bahishpavamānāya pañcartvijāḥ samanvārabdhāḥ sarpanti | adhva-  
ryum prastotānvārabhate prastotāram pratihartā pratihartāram udgā-  
todgātāram brahmā brahmāṇaṃ yajamāna iti | Āśvalāyano 'py āha |  
adhvaryumukhāḥ samanvārabdhāḥ sarpanti a tirthadeṣāt | tatstotrā-  
yopaviṣanty udgātāram abhinukhāḥ | tēn hotānumantrayate 'traivā-  
sīno yo devānāṃ iha (5, 2, 6) iti | tato hotuḥ sarpaṇaṃ nivārayitum  
pūrvapakṣam upanyasyati | tad āhuḥ etc.

bahishpavamānaḥ | udgātribhir geyam upāsmāi gāyātā nara  
ityādikam stotram bahishpavamānaḥ abdenocyate |

3. yat sarpet | yady ayaṃ hotā taiḥ saha sarpet | tadānīm sva-  
kiyāṃ ṛicaṃ eva sāmno 'nuvartmānam prishṭhagāminīm kuryāt | tac  
cāyuktam | ṛica ādhāratvāt sāmna ādheyatvāt paścādbhāvitvam | ata  
eva Chandogā āmananti | tad etasyāṃ ṛicy adhyūḷhaṃ sāmā | tasmād  
ṛicy adhyūḷhaṃ sāmā gīyate (Chandogya 3, 6, 1) iti | tataḥ purogā-  
minyā ṛicaḥ paścādgāmitvam ayuktam |

10. āsuri | atha savanīyapuroḍāśeshu yeyam maitrāvaruṇi pa-  
yasyāsti tatsadbhāva Āpastambena darśitaḥ | prāgvahṣe pratiprasthātā  
savanīyāṃ nirvapati | sarve yavā bhavanti lajārthān pariḥapyendraya

harivate dhānā Indrāya pūṣhaṇvate karambhaṃ Sarasvatyai Bhāratyai parivāpam Indrāya puroḍaṣam Mitrāvaruṇābhyāṃ payasyāṃ iti |

Dirghajihvī | dirghā jihvā yasyāḥ sā Dirghajihvī | asurajātāv utpannatvād asurī | tathā ca Talavakārā āmananti | Dirghajihvī vā āsury aśeti |

tad vyamādyat | tatra prātaḥsavanam vishajihvālehanena vyamādyat | vividham mattam abhūt | sarvasyāpi savanaprayogasya viparyāso jātaḥ |

payasyāṃ | payasi bhavāmikṣā payasyā |

## 23.

5. ekādaśakapālān | Āpastambas tv anyasākhābhedaṃ anuśritya pakṣhadvayam apy udāharati | aṣṭau puroḍaśakapālāny ekādaśa mādhyamdine dvādaśa tritīyasavane sarvān aindrān ekādaśakapālān anusavanam eke samāmanantīti |

8. svadhāḥ | annam |

## 24.

1. havishpaṅktim | havisham dhānadidravyarūpāṇam paṅktiḥ samūho yasmin somayāge so 'yam havishpaṅktiḥ | tādṛṣam yajñam yo veda sa tathaiva tādṛṣena yajñena samṛddho bhavati | bhrishṭa yavatandulā dhānāḥ | tad āpastambāḥ | kapālānām upadhānakāle prathamakapālamanantreṇa dhānārtham lājārtham kapāle adhiṣṭitya tandulān opya dhānāḥ karoti vr̥hīn opya lājān karoti puroḍaṣam adhiṣṭityāmikṣhāvāt payasyāṃ karoti | udvāsana-kāle dhānā udvāsya vibhāgamantreṇa vibhajyārdhā Ńjyena samyanty ardhaḥ pishtān ātmāvr̥itā saktūn karoti | mantham samyutam karambha ity ācakṣate lājān parivāpa iti | na vai lājebhyaḥ sruvān saṃharātīti |

2. akṣharapaṅktim | pañcasamkhyakānām akṣharāṇām samūho 'kṣharapaṅktiḥ | su ity ekam akṣharam, mad ity dvitīyam akṣharam, pad ity tritīyam akṣharam, vag ity caturtham akṣharam, de ity pañcamam akṣharam | tāny etāny akṣharāṇi hotrijapādaḥ prayoktavyāni | tathā ca sampradāyavida āhuḥ | etad dhotrijapākhyasya cādito 'kṣharapañcakam | ekaikam akṣharam cātra parasya brahmaṇo vapuḥ || su pūjitam mat prahrishṭam pat sarvavyāpi tac ca vak | sarvasya vaktṛi brahmaiva de phalānām pradātṛi tad iti |

3. nārāsaṃsapaṅktim | bhakṣhitāpyāyitanām sāditanām camasānām nārāsaṃsāḥ saṃjñā | ata uktam ācāryeṇa | āpyāyitaṃ camasān sādāyanti te nārāsaṃsā bhavantīti || bhakṣhiteshu camaseshu puṇahpūraṇam āpyāyanam |

4. savanapaṅktim | paredyur yakṣhyamāṇasya yajamāṇasya samipe pūrvedyur devatāḥ tadīyam yajñam pratikṣhamāṇā vasanti |

tasmād upa samīpe vasanty asmin divasa iti pūrvadivasa upavasa-  
thaḥ | upavasathākhye pūrvadivase yaḥ paśur agnīshomīyaḥ so 'py  
atra savanasamīpavartitvāt savanatvena gaṇyate | prātaḥsavanādīni  
tu trīṇi prasiddhāny eva savanāni | savanebhya ūrdhvam anuśṭheyo  
'nubandhyakhyāḥ paśur api pūrvavat savanatvena gaṇyate | ataḥ  
pañcānām savanānām pañktyā samūhena yukto yo yajña esha eva  
savanapañkṭiḥ |

5 pañcamahaviḥsavarūpāyāḥ payasyāyāḥ (nämlich yājya) śakha-  
ntarād upasaṃhartavyā |

11. puroḷāśasvishtakṛitaḥ | savanīyapuroḍāśasambandhināḥ  
svishtakṛito yājyaṃ vidhatte | havir etc.

25.

2. saha nau | he Vāyo nāv āvayor ubhayoḥ saha somapānam  
astu | tavārdham mānārdham |

4. indratūriyāḥ | Indrasya tūriyabhāgo yasmin grahe so  
'yam indratūriyāḥ |

6. tasmād dhāpi | yasmāt sārathirūpasycendrasya caturtha-  
bhāgaḥ pūrvam prattāḥ | tasmād dha tata eva kāraṇād etarhy api-  
dānim api bharatāḥ | bharaḥ saṃgrāmaḥ | taṃ tanvanti vistāraya-  
ntīti bharatā yoddharāḥ | satvanām sārathinām vittim vetanām jivi-  
tarūpām prayanti | prakarṣeṇa sampādayanti | te ca saṃgrahitārāḥ  
sārathayas tūriye haiva yuddhalabdhasya dravyasya caturthabhāga  
eva vadante | asmākam etāvad ucitam iti kathayanti | tadaucitye yu-  
ktim āha | amunaiva pūrvoktenānūkaṣeṇa dṛṣṭāntena | sa eva dṛ-  
ṣṭānto yad ada ityādinaḥ spāṣṭīkriyate | yasmāt kāraṇād Indro Vā-  
yoh sārathir iva bhūtvā adaḥ caturthāṃsarūpam somātmakam dha-  
nam udajayat | tasmāl loke 'pi tathaiva pravṛttam ity arthaḥ |

26.

5. vyṛiddham | yasmin karmaṇi yājyāyāḥ sakāśāt puronuvā-  
kyakṣharair abhyadhikā | tat karma vyṛiddham saṃṛiddhirahitam |  
pūrvapakṣhiṇaḥ cātra nyūnām yājyaṃ puronuvākyam adhiḥ kurva-  
nti | tasmād etan matam ayuktam | yatra vai yasmiṃs tu karmaṇi  
puronuvākyāyāḥ sakāśād abhyadhikā yājya bhavati | tat karma sa-  
mṛiddham | api ca yatra karmaṇi yājyānuvākye same bhavataḥ | tad  
api karma saṃṛiddham | sāmyapakṣhe 'nyo 'pi guṇo 'sti | tat katham  
iti | tad ucyate | prāṇasya ca vācas ca prāṇavācor madhye yasya ya-  
sya vastunāḥ kāmāyapekṣhitaphalasiddhaye tat tathā kuryāt | tena  
pūrvoktaprakāreṇānūṣṭubgāyatrijanyam anuśṭhānam pūrvapakṣhi  
kurvīta | tat sarvaṃ viphalam | tatraiva yājyānuvākyayoh sāmyānu-  
śṭhāna eva upāptam | śighram prāptam bhavati | tasmāt sāmyapa-

ksa evādarāṇīya ity arthaḥ | sāmyapakshe pūrvapakshyabhipretam  
prayojanam katham sidhyed ity āsaṅkyāha | vāyavya etc.

6. vāyavya | dvayoḥ puronuvākyayor madhye yā pūrvā puro-  
nuvākya sā vāyavya vāyudevataḥ | vāyav ā yāhi darśatoty asyām  
ṛci Vāyoḥ śravaṇāt | yā tūttarā puronuvākya seyam aindra-vāyavi |  
indra-vāyū ime sūtā ity asyām ṛciṇdra-vāyvoḥ śravaṇāt | evam yājya-  
yor api drashtavyam | ubhayor yājyayor madhye yā pūrvā sā vāya-  
vya | agram pibā madhūnām ity asyām ṛci sūtām vāyo divishṭishv  
iti Vāyoḥ śravaṇāt | yottarā yājya saindra-vāyavi | śatenā no abhi-  
shṭibhir ity asyām ṛciṇ nityutvaṇ indrasārathir itīndraḥ śrūyate | vāyo  
sutasyeti Vāyur api śrūyate | tasmād iyam aindra-vāyavi |

## 27.

1. dvidevatyāḥ | dve devate yugmarūpe yeshām grahānām  
te dvidevatyāḥ | Indraḥ ca Vāyuḥ cety ekaṁ yugmam | Mitraḥ ca  
Varuṇaḥ ceti dvitīyaṁ yugmam | yāv Aṣvinau tau tṛtīyaṁ yugmam |  
ta etc dvidevatyagrahāḥ prāṇā vai | indriyarūpā eva | vāg va aindra-  
vāyavaḥ cakshur maitravaruṇaḥ śrotram āṣvinaḥ | (Ts. 6, 4, 9, 4) iti  
śrūtyantarāt | te ca grahā ekapātrā grahitavyāḥ | Indravāyvor eka-  
smin pātre grahaṇam Mitravāruṇayor ekasminn Aṣvinor ekasminn  
iti | yasmāt prānarūpāṇām grahānām ekapātratvam | tasmād vākca-  
kshuḥśrotrarūpāḥ prāṇā ekanāmanāḥ | prāṇā ity evam eteshām nā-  
ma | te ca grahā homakāle dvipātrā hotavyāḥ | tattadgrahapātreṇā-  
dhvaryur juhōti, pratiprasthātā pātrāntareṇa juhōti | yasmād dho-  
makāle pātradvayam | tasmāc cakshurādayaḥ prāṇāḥ svasvagolakeshu  
dvandam | dvau-dvau bhūtvā vartante | ayam arthaḥ śrūtyantare  
praśnottarābhyām āmnātaḥ | brahmavādino vadanti kasmāt satyād  
ekapātrā dvidevatyā grihyante dvipātrā hūyanta iti | yad ekapātrā  
grihyante tasmād eko 'ntarataḥ prāṇo, dvipātrā hūyante tasmād dvau-  
dvau balisṭhāt prāṇāḥ (Ts. 6, 4, 9, 3) iti || homakāle dvipātratvam  
Āpastambena spashtīkṛitam | havirdhānam gachan sampreshyati Vā-  
yava Indravāyubhyām anubrūhity upayāmagrihito 'si vārksasadasity  
adityapātreṇa pratiprasthātā droṇakalāsād aindra-vāyavasya pratini-  
grāhyaṁ grihītvā na sādāyaty aindra-vāyavam ādayadhvaryur droṇa-  
kalāsāc ca pari-plavayā rājānam | ubhau nishkramya dakṣiṇato 'va-  
sthāya dakṣiṇam paridhisamdhim anvavahrityādhvaro yajño 'yam  
astu devā iti pari-plavayāghāram āghārayaty āsrāvya pratyāsrāvite  
sampreshyati Vāyava Indravāyubhyām preshyeti vashaṭkṛite juhōti  
punar vashaṭkṛite juhutaḥ | evam uttarābhyām grahābhyam praca-  
rata iti |

2. yenaivādhvaryuḥ | adhvaryoḥ pradānamantra Āpastam-  
bena darśitaḥ | graham adhvaryur ādaya kshipraṁ hotāram abhidru-

tya mayi vasuḥ purovasur iti grahaṃ hotre prayachati | etenaiva hotā pratigrihya dakṣiṇa urāv āsādy hastābhyāṃ nigrihyasta iti |

8. sarvataḥ parihāram | sarvasu dikṣu parito haraṇaṃ kṛtvā | śiraḥ pradakṣiṇīkṛityety arthaḥ | yasmāc chrotrarūpasyāsvi-  
nasya parito haraṇaṃ | tasmāc chrotreṇa sarvataḥ ṣṛiṇvanti | pura-  
taḥ prishṭhataḥ pārsvayor vācam vadanti svārtham abhidadhānāṃ  
vācam ṣṛiṇvanti | yathā hotur idṛiṣaṃ bhakṣhaṇaṃ tathādhvaryor  
api śākhāntare śrutam | vāg vā aindravāyavaḥ cakṣur maitrāvaru-  
ṇaḥ śrotram āśvinaḥ | purastād aindravāyavam bhakṣhayati tasmāt  
purastād vācā vadati | purastān maitrāvaruṇaṃ tasmāt purastāc ca-  
kṣushā paśyati | sarvataḥ parihāram āśvinaṃ tasmāt sarvataḥ śro-  
treṇa ṣṛiṇoti (Ts. 6, 4, 9, 4) iti |

28.

1. anavānam | dvidevatyagrahesu yājyāṃ paṭhan hotānavānaṃ  
yajet | mantramādhyā uccvāsam akṛtvā yajet | dvidevatyānāṃ prā-  
ṇarūpatvād ayaṃ nairantaryapāṭhaḥ prāṇānāṃ saṃtatavasthāpanāya  
bhavati | tatas teshāṃ vyavachēdo na bhavati | saṃtatir avyavache-  
daḥ cety eka evārtho 'nvayavyatirekābhyāṃ ucyate || itareshu grahe-  
shu yājyānte vashaṭkāreṇa sakṛd dhutvā somasyāgne vihitī anu-  
vashaṭkāreṇa punar yajanti | ataḥ prasaktam anuvashaṭkāramantram  
nishedhati | prāṇa vai etc.

4. dvir āgūrya | āgūḥśabdēna pratijñābhidhiyate | maitrāva-  
ruṇo dvir āgūrya dvīḥ pratijñāya dvīḥ preshyati | dvāv asya prai-  
shamantrau | hotā yakṣhad Vāyum agregāṃ ity eko, hotā yakṣhad  
Indravāyū arhanteti dvitīyaḥ | Āśvalāyanaḥ 5, 5, 3 | taylor ubhayor  
apy ādāv ayaṃ hotā yakṣhad iti dvīḥ pratijñāti | dvayor mantrayor  
ante hotar yaja hotar yajeti dvīḥ preshyati | hotā tv agram pibā  
madhūnāṃ ityādiķe dve yājye paṭhitum ādau ye yajāmaha iti sakṛd  
eva pratijñānte dvayor yājyayor ante vaushaḍ vaushaḍ iti dvir va-  
shaṭkaroti | tac ca nyāyena dvitīyamantrādāv api ye yajāmaha ity  
āgūḥkaraṇaṃ apekṣhitam tac ca na kriyate | tasmād dhotur dviti-  
yayājyādāv āgūḥ kā nāma syād iti prasaṇaḥ || dvitīyayājyādau mā  
bhūd evāgūr ity etad uttaraṃ vipakṣhabadhāpūrvakaṃ darśayati |  
prāṇa vai etc.

29.

1. rītuyājāḥ | madhumādhavādāya rītudevā yatreyjante ta eta  
rītuyājāḥ |

rītugrahaḥ ca dvādaśasaṃkhyākāḥ | tatrādyeshu shaṭṣu kaṃcīd  
viśeṣhaṃ vidhatte |

2. śaḥ! rītuneti | adhvaryuṇaḥ preshito maitrāvaruṇaḥ prai-  
shasūktagatair mantrair krameṇa hotrādīn preshyati | tena preshita

hotrādaya ṛitunā somam ity evaṃ yajeyuḥ | eteshāṃ śaṇṇām ṛituyājanām prāṇasvarūpatvād dhotrādayaḥ śhaḍ api yajamāne prāṇaṃ sthāpayanti || saptamam ārabhya daśamānte viśeṣaṃ vidhatte |

3. catvāra ṛitubhiḥ | adhvaryuṇā preshīto maitrāvaruṇaḥ praishasūktagataiḥ saptamādibhiḥ caturbhir mantrair hotrādin krameṇa caturaḥ preshyati | ta ṛitubhiḥ somam iti bahuvacanāntaprayogeṇa catvāro 'pi yajeyuḥ |

4. dvir ṛituneti | adhvaryupreshīto maitrāvaruṇaḥ praishasūktagatābhyām ekādaśadvādaśābhyām mantrābhyām preshyati | tena preshītau dvāv adhvaryuyajamānāv ṛitunā somam ity evaṃ ekavacanāntaprayogeṇa yajetām | antyayor dvayor yāgayor vyānasvarūpatvāt tadyāgena vyānam eva yajamāne sarve 'py ṛitviḥ sthāpayanti | anenaiva krameṇa maitrāvaruṇam praty adhvaryoḥ praisha Āpastambena darśitaḥ | ṛitunā preshyati trishv ādyesv adhvaryuḥ sampreshyaty evaṃ pratiprasthātā | pātrayor mukhe paryāvṛityartubhiḥ preshyati dvayor adhvaryur evaṃ pratiprasthātā | punaḥ paryāvṛityarṭunā preshyati sakṛd adhvaryur evaṃ pratiprasthāteti |

## 30.

1. prāṇā vai | savanīyapaṣupuroḍaśapracārād ūrdhvaṃ tadāṅgam idopahvānam avasthāpya dvidevatyagrahapracāraḥ kṛitāḥ | tata ūrdhvaṃ tadgrahāśeṣabhakṣhaṇam api prāptam | tatredopahvānagrahāśeṣabhakṣhaṇayoh kim pūrvaṃ kim aparaṃ iti kramasya jānātum aśakyatvāt taṃ kramam vidhatte | prāṇā vai etc.

dvidevatyānām vāgādiprāṇarūpatvam pūrvam evoktam | idādevatā ca gaur vā asyai śarīram (Ts. 1, 7, 2, 1) iti śṛuteḥ paśurūpā | tatraivaṃ sthite prathamato dvidevatyagrahāśeṣān bhakṣhayitva paścād idopahvānam kuryāt |

tad etad idāpātre bhāgam avadāya kriyamānam upahvānam | yā tu hotur haste sampādītāvantareḍa tatprāśanasya hotricamasabhakṣhaṇasya ca paurvāparyam vicārya niṣcinoti | tad āhur etc.

5. prāṇā vai | dvidevatyagrahāśeṣasya bindor hotricamase prakṣhepaṃ vidhatte | prāṇā vai etc.

samśravān | samśravā bindavaḥ | tatprakṣhepeṇa dvidevatyārūpān prāṇān ātmany eva śarīre hotricamasarūpe hotā prakṣhipati |

## 31.

1. na vyāvartanta | ekasya vargasya sāmartyādhikyam itarasya nyūnam ity evaṃ vyāvṛittiṃ na prāptāḥ |

tūṣṇīṃṣaṃsam | sarveshv api śastreshv ṛicāḥ pāṭhyante | asmiṃs tu śastro na pāṭhyanta iti tūṣṇīṃṣaṃsaḥ | ṛikpāṭharābhityena gūḍham eṣhāṃ devānāṃ taṃ tūṣṇīṃṣaṃsam asurā nānvavāyan | nānugatavantāḥ | etadanuśṭhānam avijñāya na kṛitavanta ity arthaḥ |

5. tūshṇīṃṣaṁsaṁ | tatprakāra Āṣvalāyanaena darsitaḥ | su mat pad vag de pitā mātariṣvāchidraḥ pada dhād achidrokthā kava-yaḥ ṣaṁsaṁ | somo viṣvavin nīthāni neshad bṛihāspatir ukthamadāni ṣaṁsishat | vāg āyur viṣvam āyuh | ka idam ṣaṁsishyati sa idam ṣaṁsishyātīti japitvānabhihīṃkṛitya ṣoṁsāvom ity uccair āhūya tūshṇīṃṣaṁsaṁ ṣaṁsed upāṅṣu saprapavam asaṁtanvan | esha āhavaḥ prātaḥ-savane ṣaṣṭrādīshu (5, 9, 1) iti | aśyāyam arthaḥ | ṛitupātrabhaksha-ṇānantaram hotur mukhata āsīno 'dhvaryuḥ parāṇmukhaḥ sann āva-rtate | tadānīm hotā sumadityādi sa idam ṣaṁsishyātītyantaṁ ma-ntram japitvābhihīṃkāram akṛitvā ṣoṁsāvom ity anena mantreṇā-dhvaryum uccair āhūya bhūr agnir ityādikam prapavasahitam upā-ṅṣu paṭhet | prapavena saḥasaṁtatam avichedanam kuryāt | esha ṣo-ṁsāvom iti mantre 'dhvaryor āhvānarūpatvād āhava ity ucyate | sa ca prātaḥsavane ṣaṣṭrādīshu pravartata iti |

6. upa vā vadet | yaḥ ko 'py anyāḥ puruṣo nindec chapēd vā | upavādo nindā | anuvyāhāraḥ śāpaḥ |

## 33.

1. āhavaḥ | ṣoṁsāvom ity anena mantreṇa ṣaṁsanakāle hotā-dhvaryum āhvayati | so 'yam āhavaḥ | agnir deveddha ityātibhir dvā-daśabhir vakshyamāṇaiḥ padair yuktā tatsamubharūpā nivit | pra vo devāyagnaya ityādikam saptarcam sūktam |

yaḥ pūrvam uktaḥ tūshṇīṃṣaṁso ye ca nivitsukte tad etat trayam ājyanāmakaṣaṣṭrasya rūpam | tad uktaṁ sampradāyavidbhīḥ | tū-shṇīṃṣaṁsanivitsuktair ājyaṣaṣṭram triparvakam iti |

## 34.

7. rathir adhvarāṇām | śākhāntare tu tadīyarathapradarṣa-napūrvakam eva mantro vyākhyātaḥ | rathir adhvarāṇām ity āha | esha hi devarathaḥ (Ts. 2, 5, 9, 2) iti |

8. atūrtaḥ | bhūlokavartī vahnir atūrtaḥ | kenāpy atīrṇaḥ | mārgamādhye tīryaṁcam mārgasyāvarodbakatvenāvasthītam prauḍham dāvāguṇīm kaścid api taritum na samarthaḥ |

## 35.

2. viharati | viharāṇam prithakkaraṇam | dvayoh padayor madhye viharāṇam vichedaṁ kṛitvā paṭhet |

5. parovariyāṁsaṁ | paraḥ parasmīnn uttarabhāge 'tiṣayena sthūlam idṛiṣam vajram sūktapaṭhanena sampādāyati | prathamāyā rica uttarārdhe pade | tatpādayoḥ samasanam | tad api vajrasādṛi-ṣyārtham | vajrasya hy ārambhanāto 'nīmā mūle saukshmyam ity arthaḥ | vajrasabdēna khaḍgādirūpam āyudham abhidhiyate | tasya hi mūle muṣṭībhandhanasthāne sūkshmatā bhavati | upari tu vistāraḥ |

daṇḍaśabdena gadā vivakṣitā | sāpi hastagrahaṇasthāne mūle sūkṣhma  
prahārasthāne 'gre sthūlā | paraśur api tathāvidhaḥ | yathāyam trivi-  
dho vajra evaṁ idam api sūktam prathamapāḍaviharaṇena sūkṣhmam  
uttarārdharapāḍasamāseṇa sthūlam |

## 36.

1. sadah | tadānīm devāḥ saumikavedyām prāgvaṇṣasya pūrva-  
syām diśi yeyam sado'bbhidhānā śalā tām eva svasya nivāsasthānam  
kṛitavantah |

āgnidhram | tato devā nirgataḥ santa āgnidhrābbhidhām śalām  
prāptavantah |

3. te vai prātaḥ | ta eva devāḥ prātaḥsavane yāny ājyanā-  
makāni śastrāṇi tair evā samantāḥ jayam prāpnuvanta āgachan |  
yasmād evaṁ tasmād ā samantāḥ jayanty ebhir iti vyutpattya śastrā-  
ṇām ājyanāma sampaunam | anenaiva nyāyena Sāmavede pañcadaśāny  
ājyanīti vākyena vibhītanām pañcadaśastomayuktānām stotrāṇām āja-  
nāmātvaṁ drashtavyam |

4. tāsām vai hotrāṇām | praśūstā brāhmaṇacchaṇsy achā-  
vāka ity eto śastriṇo hotrakā yady api puruṣhāḥ tathāpi tadyata-  
nuvivakṣhaya tāsām ityādi strīlūganirdeṣaḥ | yās tanavaḥ pūrvam  
asurān apāghnata | tāsām eva hotrāṇām hotrakatanūnām āyatīnām  
sadaḥ praveshtum āgachantīnām sarvato jayam prāpnuvatīnām ma-  
dhye 'chāvākīyāchāvākasambandhinī tanur ahīyata | hinābhūt | sadaḥ  
samāgantum nāśaknod ity arthaḥ | tadanugrahārthaṁ tasyām tanvām  
Indrāgni adhyastām | adhishthāya nivāsam kṛitavantau |

aindrāgnam | indrāgni ā gatam ityādikam tacchastram |

6. achāvākīyam | so 'sya yajamānasyāchāvākīyam kuryāt |  
achāvākasambaddham aindrāgnaśastram paṭhet | tenaiva pāṭhena sū  
tadyā tanur ahīnā vyavahartum samarthā bhavati |

## 37.

1. devarathaḥ | athājyaśastrasya bahishpavamānastotrotta-  
ratvam praūgaśastrasyājyastotrottaratvam vidhatte | devaratho etc.

yo yajño 'sty esha devānām ratha eva | tasya ratharūpasya ya-  
jñasyājyam praūgam ca yac chastradvayam tad antarau raśmī | aśva-  
bandhanarajju | rathasyopary avasthītena sārathīnā dhriyamāṇatvāt  
taylor abhyantaratvam | yasmād evaṁ tasmād yady ājyaśastreṇa bahi-  
shpavamānam anu paścāc chaṇset | praūgaśastreṇa ājyastotram anu-  
ṣaṇset | tadānīm devarathasyaiva sambandhināv abhyantarau raśmī pra-  
grahau vibarati | viśesheṇa sampādayati | tac cāllobhāya vyāmoharā-  
hityāya sampadyate | raśmirāhitye duṣṭālbhyām aśvālbhyām yatra  
kvāpi durgame deṣe rathanayane satī rathabhaṅgarūpo vyāmohaḥ  
syāt | tan mā bhūd iti śastradvayam krameṇa prayoktavyam |

4. tad āhuḥ | tat tasminn ājyaṣastre brahmavādina āhuḥ | codayanti | yathaiva stotraṁ sāmāgair uktaṁ tathaiva bahvṛicaiḥ ṣastraṁ vaktavyam | stutam anuṣaṁsatīti vidhānāt | atra tu sāmāgā upāsmāi gāyatā naraḥ pavamānāyetyādishu pavamāniṣhu pavamāna-devatākāśv ṛikṣhu bahiṣhpavamānākhyena stotreṇa stuvate | bahvṛicas tu hotā pra vo devāyāgnaya ityādikam ājyaṣastraṁ saṁsatī | tathā sati katham asya hotuḥ pavamānya ṛico 'nuṣastā bhaveyuḥ | na hi Pavamānaḥ ṣastra-devatā kimtv Agnir iti codyam |

9. sampadā | anusṭupsu gāyatrīṭve sampādīte sati tayā sampadā vaiyadhikaraṇyaparihārād anukūlaśaṁsanam bhavātīti parihāram brūyāt || sampādanaprakāraṁ darśayati |

10. saptaitāḥ | ādyantyayor ṛicos trir avṛittau satyām svabhāvataḥ saptānām anusṭubhām ekādaśatvam sampadyate | agna indraḥ ceti yājñā virāṭchandaskā sā dvādaśy anusṭub itī gaṇanīyā | yady api tasyā virājas trayastrīṇśadakṣharatvād ekam akṣharam anusṭupṭvād atiricyate | tathāpy alpēna vaikalīyena chandastvam nāpaitīti nyāyaḥ pūrvam (1, 6) apy udāhṛitāḥ | evaṁ sati dvādaśasv anusṭupsu dvādaśa pādān apānīyāvaśiṣṭaiḥ pādaiḥ tripadā gāyatrīyo dvādaśa sampādanīyāḥ | apānītaiḥ ca pādaiḥ catasro gāyatrīya ity anena prakāreṇa shoḍaśasaṁkhyāḥ gāyatrīya eva sampadyante |

38.

2. upāṁṣu | oṣṭhaśpandanam eva parair dṛiṣyate na tu ṣa-bdaḥ ṣṛūyate tādṛiṣam upāṁṣutvam |

3. purāḥavāt | adhvaryur āhvayate yena ṣoṁśāvom iti mantreṇa tasmāt pūrvabhāvi hotṛijapāḥ | tathā cāśvalāyanenodāhṛitam | japitvānabhihṛitya ṣoṁśāvom ity uccair āhūya (5, 9, 1) iti || āhāvād ūrdhvaṁ yat kiṁcit paṭhyate tat sarvaṁ ṣastrasyaiva sambandhi bhavet | āhāvamantreṇa ṣaṣṭrānujñānasya pṛiṣṭatvāt | ato hotṛijapasya ṣaṣṭrāntarbhāvaṁ nivārayitum pūrvakālinatvam |

4. parāṇcam | asmin kāle 'dhvaryuḥ parāṇ bhavati | hotur vimukho bhavati | tathā catuspādī gaur iva hastau bhūmāv avasthāpyāsmo bhavati | tādṛiṣam adhvaryuṁ sambodhyābhimukho yathā bhavati tathā hotā ṣoṁśāvom iti mantreṇāhvayate | yasmād āhvānakāla idṛiṣo 'dhvaryus tasmāl loke 'pi catuspādo gavādāyaḥ parāṇcaḥ sambhogāvasthāyām paraspārābhimukhyarāhitā bhūtvā retāḥ siñcanti || āhāvād ūrdhvaṁ adhvaryoḥ catuspāttvam parityajya samyag-utthānaṁ vidhatte | samyāṇ etc.

5. samyāṇ | ūrdhvatvenāvasthānaṁ samyaktvam |

39.

3. tira iva | yathā kuḍyagrīhādīvyavahitam anyair adhiyamānaṁ vākyam iṣhat pratīyate na tu spāṣṭam | tadvat tūṣṭiṁṣaṁso

'py aspaṣṭo yathā bhavati tathā saṁset | tad idaṁ tira ivety ucyate |  
hotṛijapād iśhad uccair ity arthaḥ |

4. śaṭpādam | śaṭpādaṁ śaḍbhāgam | bhūr Agnir jyotir  
ity eko bhāgaḥ | jyotir Agnir iti dvitīyo bhāgaḥ | evaṁ uttaratrāpi  
draśṭavyam | tathāvidhasaṁsane puruṣasāmyam bhavati | puruṣa-  
sya śaḍvidhatvam eva śalaṅga ity anena spaṣṭikriyate | puruṣa-  
vayavashatkaṁ sākāntare darśitam | śoḍhavihito vai puruṣa ātmā  
ca śiraś ca catvāry aṅgāni (Ts. 5, 6, 9, 1) iti | dvau hastau dvau pā-  
dāv ity aṅgacatusṭayam | ātmasabdo madhyadehavāci | bhāgatrayo-  
pete tushṭiṁśaṁse tattadbhāgamadhyeshv avasāne śaḍbhāgatvam  
Āṣvalāyana āha | bhūr Agnir jyotir jyotir Agnom | Indrō jyotir bhuvo  
jyotir Indrom | Sūryo jyotir jyotiḥ svaḥ Sūryom iti tripadas tū-  
shṭiṁśaṁsaḥ | yady u śaṭpādaḥ pūrvaiḥ jyotiḥśabdair agre 'vasyet  
(5, 9, 11) iti |

6. purorucam | pra vo devāyetyādisūktāt purato rocate di-  
pyate iti puroruṣabdena nivid ucyate |

9. jātavedasyām | jātavedā devatā yasyāḥ purorucaḥ sā jāta-  
vedasyā | jātavedaḥśabdarūpaṁ nyaṅgaṁ nitarāṁ aṅgaṁ cibhaṁ ya-  
syāḥ purorucaḥ sā jātavedonyaṅgā | tasyāḥ puroruco 'ntime bhāge  
so adhvārā karati jātavedā iti jātavedaḥśabdaḥ paṭhyate |

10. tad āhuḥ | tṛitīyasavanasya jātavedasam praty āyatanatvam  
agnimārutaśastre devatvād avagantavyam | tathā ca sampradāyavida  
āhuḥ | jātavedās tu devo 'yam vartata agnimāruta iti |

## 40.

2. dīdivāṁsam | yady apy adhyayanakrameṇeyam ṛik pañcamī  
tathāpi dvitīyātvena prayoktavyā | brāhmaṇakramasyānushṭhānā-  
rthatvāt |

atrādhyayanakramād anyam anushṭhānakramam abhipretyāśva-  
lāyana āha | anubrāhmaṇaṁ vānupūrvyam (5, 9, 23) iti || adhyayana-  
krameṇa caturthīm anushṭhānyā tṛitīyātvena vidhatte | sa naḥ etc.

3. śarmavad āsmā ayāṁsi | So alle Handschriften ausser I. O.  
697, welche ayāṁsi hat. I. O. 1977 liest ayāṁsi mit zwei wagerechten  
Strichen über dem ersten a. Sayana las āsmā ayāṁsi. Denn er sagt:  
ānpūrvasya yama uparama ity asya dhātoḥ chāndasaṁ rūpaṁ | āsmā  
ity ākāraś ca chāndasaḥ |

8. yājya yā | agna indraś ceti yeyam yājyā pūrvam ukṭā tayā  
yajati | yāgarthaṁ yājyam paṭhet | yājyā ca prattir vai pradānarū-  
paiva | tathā ca havisha ādāne pradāne krameṇa puronuvākyayājyā-  
dhne śrutyantare śrūyete | puronuvākyayā datte pra yachati yājyayā  
(Ts. 2, 6, 2, 5) iti |

11. ity adhyātmam | ātmānaṁ śarīram adhikṛitya vartata

ity adhyātmaṁ | asmin khaṇḍe śarīrarūpatvena praśaṁsanam ājyaśa-  
strasyoktam | uttarakhaṇḍe tv adhidaivatam devatāvishayam ājyaśa-  
strapraśaṁsanam ucyate |

### Pañcika III.

#### 1.

1. grahoktham | praūgākhyam yac chastram asti tad graho-  
ktham vai | aindravāyavādigrahaṇām uktham grahoktham | tadiya-  
devatāpraśaṁsārūpam ity arthaḥ | navetyādinā grahasambandha eva  
spashtīkriyate | prātaḥsavana aindravāyavamaitravarunādayo dhārā-  
grahā navasamkhyākā grihyante | grahitā tv adhvaryuḥ | tathā bahi-  
shpavamānākhye stotra udgātāro navabhir navasamkhyākābhir ṛi-  
gbhiḥ stuvate | upāsmāi gāyatety ekas trīcaḥ | davidyutatyeti dviti-  
yaḥ | pavasveti tṛitīyaḥ | eteshu trishu trīceshu navasamkhyākā rīco  
vidyante | tā avṛittirahitā gīyante | evaṁ stome bahishpavamānasto-  
tra udgātṛibhiḥ stute saty adhvaryur daśamaṁ graham āśvinākhyam  
grihṇāti | yady apy adhvaryavayor mantrabrāhmaṇakāṇḍayor āśvina-  
graho dhārāgraheshu tṛitīyatvenāmnātaḥ | tathāpy assu daśamatvena  
grahitavyaḥ | āśvino daśamo grihyate tam tṛitīyam juhvata iti śru-  
tyantaravacanāt | tathā ca graheshu daśamaḥ sampannaḥ | tathāive-  
tarāsam bahishpavamānastotragatānām rīcām himkāro daśamatvena  
gananiyaḥ | tathā sati grahaṇām stotrāṇām ca samkhyāsamyam bhā-  
vati | tad idaṁ so sā sammeti vākyenocyate | ukāro nipātaḥ sammū-  
ccayārthaḥ san strīlīṅgābhyam tacchabdhābhyam sambadhyate | tathā  
sati sātra grahasamkhyā sā ca stotriyasamkhyety uktam bhavati | sa-  
mmety atra dvitīyo makāraḥ chāndasaḥ | tasminn apagate sati samā  
tulyety uktam bhavati | evaṁ sati yathā bahishpavamānastotrasya  
grahasambandhaḥ | tathā praūgaśastrasyāpi grahasambandho drashta-  
vya ity abhiprāyaḥ |

2. vāyavyam | Vāyur devatā yasya trīcasya so 'yam vāyavyaḥ |  
vāyav ā yahi darśatetyādikaḥ | tam śaṁset | tena śaṁsanena vāyavyo  
graha ukthavān chastravān bhavati | yady api vāyavyaḥ prithaggraho  
nāsti tathāpy aindravāyavasya grahasya pūrvo bhāgo vāyavya ity  
ucyate | sa ca prathamam ā vāyo bhūshety anena kevalavāyudevata-  
kena mantreṇa grihyate, tena vāyavyo bhavati | paścād indravāyu  
ity anenendrasahitavāyudevatakena grihyate, tena aindravāyavo 'pi bhā-  
vati | ata eva Vāyave dvir grahaṇām Taittirīya adhyate | sakṛd In-  
drāya madhyato grihyate dvir Vāyave (Ts. 6, 4, 7, 3) iti | tatra pra-  
thamabhāgarūpo vāyavyo grahaḥ kevalena vāyavyatṛicena śastravān  
sampadyate |

3. aindravāyavam | Indras ca Vāyuṣ ca militvā devatā yasya trīcasya so 'yam aindravāyavaḥ | indravāyū ime sūtā ityādikaḥ | tam śaṁset | tacchaṁsanenaindravāyavagrahasyottarabhāgaḥ śāstravān bhavāti |

4. maitrāvaruṇam | Mitro Varuṇaḥ ca militvā devatā yasya trīcasya so 'yam maitrāvaruṇaḥ | mitram huve pūtadakṣham ityādikaḥ |

5. āṣvinam | Aṣvinau militvā devatā yasya trīcasya so 'yam āṣvinaḥ | āṣvinā yajvarir isha ityādikaḥ |

6. aindram | Indro devatā yasya trīcasya so 'yam aindraḥ | indra yāhi citrabhānav ityādir aindras trīcaḥ | tena śukragraha-mānthigrahayor ubhayoḥ śāstravattvam |

7. vaiṣvadevam | omāsaḥ carshaṇīdhṛita ity esha vaiṣvadevas trīcaḥ | tenāgrayaṇagrahasya śāstravattvam | tathāpi viṣvedevadevatākatvād vaiṣvadevam | evaṁ sarvatra grahaśāstrayor ekadevatākatvam drashtavyam |

8. sārāsvatam | pāvakā naḥ sarasvatītyādikaḥ sārāsvatas trīcas || nanu pūrvavad atrāpi grahasya śāstravattvam kuto nopanya-syata ity āṣaṅkyāha |

9. na sārāsvataḥ | ādhvaryavamantrakāṇḍe sārāsvatamantra-syāpāṭhitvād brāhmaṇe vidhyabhāvāc ca grabābhāvaḥ || tarhi graho-kthe 'sminn asya sārāsvatasya trīcasya kimartham śaṁsanam āmnā-tam ity āṣaṅkyāha |

10. vāk tu | Sarasvatī hi vāgdevatā grahāṇām cā vācā gṛihya-māṇatvāt sārāsvatattvam | tena sarve 'pi grabhāḥ śastokthāḥ pāṭhita-śāstrā bhavanti |

## 3.

2. kim sa | asya yajamānasya yo hotā syāt sa tasya pāpabha-dram kim ādriyeta | pāpam anisṭaphalam bhādam isṭaphalam | tadṛiṣam kim phalam sampādayituṁ samartha iti praṣṇaḥ | atraiva janmany enaṁ yajamānam prati yathā hotā kāmayeta tathā kartum śaknotīty uttaram |

3. vāyavyam | evaṁ kāmayamāno hotāsyā yajamānasya sambandhiṇam vāyavyam trīcam lubdham vyāmūḍham yathā bhavati tathā śaṁset | lubha vimohana iti dhātuh | vyāmohaprakāra ucyate | ekam trīcam vā tadīyam ekam padam vātyāt | stambhayet | na pāṭhed ity arthaḥ | tāvatā tatttrīcasvarūpam lubdham vyāmūḍham bhavati |

10. etad evāsyā | hotāsyā yajamānasya sambandhi tad eva praṭigrahaśāstram yathāpūrvam guroḥ samīpe purā yena krameṇa pāṭhitam tathaiva riju kṛiptam | kasyacid avayavasyānyathātāvabhāvād rījutvam | tathā kṛiptam sampāditam kṛitvā śaṁset |

## 4.

1. tad āhuḥ | sāmaganāṃ yāny ājyastotrāṇi tadṛica āgneyya amuṭāḥ | agna ā yāhityādishu sāmaganāṃ ājyastotrapāṭhat | hotā tu vāyav ā yāhity anayā vāyavyayā prauḡasastram prārabhate | atas tena vilakṣaṇadevatākena śastrenāgneyya ṛicaḥ katham anuṣastā bhavanti | anukūlaśaṇsanābhāve stutam anuṣaṁsati (Tb. 2, 2, 6, 3) iti śākhāntaram virudhyetety ākshepaḥ |

3. pravān iva | prakarshavān eva sann adhikajvālayā dahaty agnir iti yad asti tat prakarshātmakam vāyusambandhi rūpam | vāyunā jvālādhikyodayaḥ |

4. dvaidham iva | jvālādvayam iva kṛtvā yadā dahati | tadā dvitvasāmyāt taj jvālādvayam indravāyusambandhi rūpam bhavati |

5. yad uc ca brīṣhyati | jvalato 'gner aunnatyam uddharṣhaḥ | jvālāsāntyā nīcatvam niharṣhaḥ | tad ubhayam mitrāvaruṇasambandhi rūpam | mitram dṛiṣṭāvato harsheḥonnatavāt tan mitrarūpam | varuṇasambandhininām apām nīcagāmitvād itarad Varuṇasya rūpam |

6. sa yad Agniḥ | so 'gnir ghorasamsparsa ugrasamsparsa iti yad asti tad asyāgner varuṇasambandhi rūpam | Varuṇasyogratvāt | ghorasamsparsam santam sprasṭum aśakyam api tam Agniṃ śītārtāḥ prāṇino mitrakṛityā | mitrasya kṛtiḥ kāryam samīpe 'vasthānām | tenaivainam upāsate | śītāparihārāya hastāv udaram priṣṭham ca vahnīsamīpe pratāpayanto vahnīm sevante | tad etat sevnam asyāgner mitrasambandhi rūpam |

9. yad enam ekam santam | agner āhavanīyādisthāneshv agnīdhrādidhishṇyeshu ca bahudhā viharanam yad asti tad Viṣveṣam devānām rūpam | teshām api bahutvāt |

## 5.

1. devapātram | atha śastrayājyānte pāṭhanīyam vashaṭkāram vidhatte | devapātram etc.

vaushaḥ | iti mantro vashaṭkārah | sa ca devapātram | devānām pānasādbhanam |

2. anuvashaṭkaroti | somasyāgne vihīty ayam mantro 'nuvashaṭkārah | tam pāṭhet | tatra loke 'daḥ kiṃcid idam nidarśanam asti | katham iti | tad ucyate | yathā manushyāḥ svakīyān aśvān vā svakīyā gā vā punarabhyākāram paunahpunyena tṛipodakādibhir abhimukhikṛityābhimukhikṛitya tarpayanti | kaṇḍūyanena priyaśabdena vā lālayitvā yatheshṭaghāsam prayachanti | evam evaitenānuvashaṭkāreṇa punaḥ-punar devatā abhimukhikṛitya yajamāno bhaviṣṭā tarpayati |

5. asaṃsthitān | yeshām dvidevatyagrahāṇām arthe hotā nā-

nuvashaṭkaroti | te dvidevatyāḥ somā asamsthītā asamāptāḥ | deva-  
tārthahomasyāsamāpteh | katham ṛitvijas tām dvidevatyāḥ bhaksha-  
yantīty eke codyam āhuḥ | dārsapūrṇamāsādishu svishtakṛidbhāgena  
tataḥ pūrveshām havishām saṃskāro bhavati | tataḥ somasyāpi saṃ-  
skārāya ko nāma svishtakṛidbhāga iti dvitīyaṃ codyam |

## 7.

2. sa yam evoccaiḥ | sa hotā yam eva mantram uccair  
yathā bhavati bali ca yathā bhavati tathā vashaṭkaroti | sa mantra-  
rūpo vashaṭkāro vajra ity ucyate | atroccaiḥśabdena dhvaner ādhi-  
kyam ucyate baliśabdenāksharapārushyam | tadubhayayūkto vājrah |

4. atha yaḥ samaḥ | yo vashaṭkārah pūrvoktabalitivādidoshā-  
rahito yathādhṛitas tathocārītah | saṃtato yājyayā saha vichedarahi-  
taḥ | niḥśeṣheṇa hūnam parityāgo yasyā ṛicah sā nirhāṇā | tathāvidhā  
kācid ṛig yājyārūpā yasya vashaṭkārasya so 'yam nirhāṇarcaḥ | yā-  
jyāpāṭhabhīna ity arthaḥ | tadvailakṣhaṇyād anirhāṇarcaḥ | sampūrṇa-  
yājyāpāṭhopeta ity arthaḥ | kidṛiṣo vashaṭkārah | dhāmachad iti |  
dhāma yajñasthānam | tatra yathā rakṣhāṃsi na praviṣanti tathā chā-  
dayati sa dhāmachat |

6. yenaiva śaṭ | śaṭśabdo vashaṭkāram abhidhatte | Bhīma-  
sena Bhīma itivad ekadeśena vyavaharāt | yenaivoccāraṇena śaḍ ava-  
rādhnoti vashaṭkāro 'varādhnam saṃriddhyabhāvam prāpnoti | nico-  
ccāraṇena vashaṭkārasya saṃriddhyabhāvaḥ | sa tathocārīto vashaṭ-  
kāro rikta ity ucyate | uccadhvaniyogye tadabhāve riktaprāyatvāt |

7. tasyāśāṃ neyāt | tasmāt tasya vashaṭkārasyāśāṃ neyāt |  
na prāpnuyāt | ichām api na kuryāt kim uta prayogam ity arthaḥ |

\*9. yathaivāsya | asya yajamānasya yena svareṇa yājyam brū-  
yāt tenaiva svareṇa vashaṭkāram api brūyāt | tathā sātya enam kṛita-  
yajñam yajñarahitena sadṛiṣam phalarahitam karoti |

## 8.

2. vāg ity eva | uparishṭād vakshyamāṇasya mantrasya prati-  
kam idam | vāg oja ityādiko yo mantrah sa eva śamanopāyo na tv  
anya kaścīd asti |

3. mā pramṛikshaḥ | pramṛiṣṭam vinasṭam mā kārṣiḥ |

4. tad u ha smāha | tad u ha tatraivānumantrāṇe brahma-  
vadī kaścīd āha sma | kim āheti | tad ucyate | etat pūrvoktam ma-  
ntravākyam dirgham sad api vajram śamayitum aprabhu | na kṣha-  
mam |

## 9.

1. tam praishaiḥ | tadānim utkrāntam yajñam praishair hotā  
yakṣhaḍ Agniṃ samidhety evam ādyaiḥ praishamantrais tasya ya-  
jñasya prāisham āhvānam aichan |

2. tam purorugbhiḥ | Vāyur agregāḥ (Āṣvalāyana 5, 10, 4) ityādyāḥ sapta purorūcaḥ | praūgatricānām saptānām prarocanahe-tutvāt |

6. mahad vāva | naṣṭam vastu prāyatnena tatra-tatrānvishya-tīti naṣṭaiṣi | tādrīṣaḥ puruṣo dvividhaḥ | tatra kaṣcin mahad vāva naṣṭād vastuno 'dhikam evābhīchati | naṣṭād alpam vānyaḥ kaṣcid ichati | tayoṛ madhye yataro vāva eva puruṣo jyāya iva mahad evechati | sa eva puruṣas tayoṛ madhye sādhiyo 'tyantam sādhu vastv ichati | alpam kāmaya mānas tu na tathety arthaḥ || astv evam laukikanyāyaḥ kim prakṛita ityāsaṅkyāha |

7. ya u eva | ya u eva yas tu praishavaktā praishamantrān varshiyaso-varshiyaso 'tipravṛddhān veda | sarveshu praishamantreshu pravṛddhatvārtham vipsā prayuktā | praishamantrāḥ kasmāt pravṛddhā iti cet | puronuvākyaṇām saṁnihitatvāt tābhyo 'dhikā varshiyāṁsa ity āvagantavyam | sa u eva dirghatvābhijā eva tān praishamantrān sādhiyo veda | atīṣayena samyag veda | nanu laukikanyā-yodāharāṇe naṣṭavastuno 'nvēṣaṇam udāhṛitam, iha tu praishamantrāṇām abhivṛddhir uktety ato laukikenāsaṁgatam iti cet | saṁgatam evaitat | hi yasmād ye praishāḥ santi te naṣṭaiṣyam | naṣṭa-sya yajñasyānvēṣaṇaḥetavaḥ |

## 10.

3. yad antataḥ | antataḥ śastrasyāntime deṣe | ekām ṛicam śiṣṭivā nividāḥ pāṭhitavyāḥ | yasmād etā antimadeśabbāginyaḥ | tas-māl loke 'pi garbhā amuto nivāsasthānān mātūr udaramadhyād arvā-ṇico 'dhobhāgagataḥ prajāyante |

5. peṣā vā ete | peṣā ālamkārah | veṇ tantusamptāna iti dhātor vayanāṣabdotpattīḥ | kuvindasya yat prārambhe vayanam tat prava-ṇam | loke yathāiva vāsasaḥ pravayaṇato vayanaprārambhe peṣo 'lamkāram kuryāt | varṇāntaropetais tantubhir ālamkārah | tathāiva prātaḥsavane śastrāṇām purato nivitpāṭhanam bhavati | tac ca vāstra-sthāniyaṇām ukthāṇām prathamabbāge 'lamkāraya sampadyate | śa-stramadhye tatpāṭhanam vāstramadhye varṇāntareṇālamkārasamam | avaprajāno vāstrasyāntabbāgaḥ | tatra yathā varṇāntareṇālamkāras tādrig ukthāṇām ante nivitpāṭhanam |

## 11.

2. pacchaḥ | tāsām nividam dvādaśapadarūpāṇām ekaikasmin pāde 'vasānam vidhatte | paccho vai etc.

devāḥ purā yajñam pacchaḥ pādaṣaḥ samabharan | ekaikam bhā-gam krameṇa sampādītavanta ity arthaḥ | tasmād etā nivido 'pi pā-daṣaḥ śaṁsaniyāḥ |

4. na nividah | dvādaśasu nivitpadeshu kasyāpi padasyātikramam nishedhati | na nividah etc.

ekam api padam na parityajed ity arthah |

6. na nividah pade | viparihāro viparyāsaḥ | nividah sambandhi yat padadvayam tan na vipariharet | viparitatayā na paṭhet |

7. samasyet | padayoḥ saṁśleshaṇe yajñasyāyuh saṁhritam bhavet | yajño vinaśyed ity arthah | tato yajamāno mriyeta | tasmāt padadvayam na saṁśleshayet || anena nishedhena sarveshām padānām parasparaviśleshaṇaprāptau madhyamayor dvayoḥ saṁśleshaṁ vidhatte | predam etc.

9. na trīcam | nivitpadānām prakśhepasyāśrayasūkte kaṁcin niyamam vidhatte |

tisra ṛico yasmin sūkte tat trīcam | catasra ṛico yasmin sūkte tac caturṛicam | tadṛiṣam ubhayavidham sūktam atikramya nividdhānam nivitpadānām prakśhepam na manyeta | na cintayet | etad uktam bhavati | tricaturmātrarcāt sūktād arvācīne sūkte nividam na dadhyāt | kimtūbhayaśminn eva dadhyād iti | nividah sambandhi yad ekaikam eva padam tad eva praty ṛicam prati sūktam ca samartham bhavati | yasmād idṛiṣam sāmartyam ity uktārthopasaṁhārah | adhike sūkte nivitpadeshu prakśhipteshu nividaiva stotrātīṣaṁsanam kṛitam bhavati | ṛicam nāpeksheta tad ity arthah |

10. ekām pariśishya | sūkte yeyam ṛig antyā tām avasthāpya tataḥ pūrvam eva trītyasavane nividam prakśhipet |

12. na sūktena | yat sūktam nividdhānārham nividam atikramya tena sūktena na padyeta | nivitprakśhepam parityajya kevalam tat sūktam na paṭhet ity arthah || pramādān nivitprakśhepavismṛitau punas tatsūkte nividam prakśhipya pāṭho bhrāntyā prasaktaḥ | tam nishedhati |

13. yena sūktena | nividam atikramya parityajya nivitprakśhepayogyena yena sūktena padyeta anuśṭhānam prāpnuyāt | tad viśmṛitanivitkam sūktam punar nopanivarteta | bhūyo nividam prakśhipya na paṭhet | tatra hetur ucyate | tad viśmṛitanivitkam sūktam vāstuham eva | vāstuśabdena nividah sthānam ucyate | tasya sthānasya ghātakam tat sūktam tataḥ punaḥpāṭhasya na yogyam |

13.

2. athāsya | athāgnyādīnām vasvādīnām ca chandovibhāgāntaram asya Prajāpatē svabhūtam anuśṭubākhyam yac chanda āstī | tām anuśṭubham udantam abhi yajñasya kaṁcit prāntadeśam abhilakshyodauhat | apasāritavān | kutra deśa iti | tad ucyate | achāvākīyām abhiti | achāvāka vadasvety evam adhvaryunokto 'chāvāko yām brūte seyam ṛig achāvākīyā | tām abhilakshyodūdhavān | anuśṭubham achāvākīyām kṛitavān ity arthah |

paryāharat | sa tu tasmin somayāge 'gram śreshtham prāram-  
bharūpam yan mukham asti tad abhilakshyānushṭubham paryāha-  
rat | tatra nītavan ity arthaḥ |

4. sve vai | yasmāt sa Prajāpatih svakartrika eva somayāge tat-  
savaneshv anushṭubho mukhyatām akalpayat | tasmād idānim api ya-  
tra kvāpi yāge yajño yajamānavaṣo bhavati sa yajño 'pi kalpata eva |  
avaikalyenānushṭhāsyāmity abhipretyānushṭubhaḥ savanānām ādau pra-  
yoge sati yajñasya yajamānavaṣatvam | tatra yajño vaikalyarahito bha-  
vatity arthaḥ |

5. vaṣī | svavaṣaḥ |

#### 14.

1. bahishpavamāne | bahishpavamānākhye stotre prātaḥsa-  
vane sambandhiny upāsmāi gāyatā nara ityādyṛigāṣrayaṇena sāmagaiḥ  
stūyamāne sati so 'yam Agner mṛityuprāptikālāḥ | tadānim Agni  
mṛityum parihartum anushṭupchandaskayā pra vo devāyāgnaya ity  
etayarcājyaṣastram prārabdhavān | tat tenānushṭupprayogeṇa so 'gnis  
tadānim eva mṛityum paryakramat | atikrāntavān | tato 'gninā botrā-  
jyaṣastre śasyamāne sati tam Agnim mṛityur asīdat | prāptavān | tadā  
so 'gnir mṛityum parihartum vāyav ā yāhityādikena saptatṛicātma-  
kena praūgaṣastrenānushṭhānam pratyapadyata | prārabdhavān |

2. tam mādhyamdine | prātaḥsavanān nirākṛito mṛityur uccā te  
jātam andhasa ityādike mādhyamdinapavamānastotre gīyamāne sati  
tasmin kāle tam Agnim hotāram asīdat | prāptavān | tadānim so 'gnir  
hotā mṛityuparihārāyānushṭupchandaskayā ā tvā ratham ity etayarcā  
marutvatīyaṣastram prārabdhavān | tat tenānushṭupprayogeṇa tadānim  
eva mṛityum atikrāntavān | mādhyamdinapavamānān nirākṛito mṛi-  
tyur mādhyamdinasavanasambandhini marutvatīyaṣastre śasyamāne  
sati śaṁsitāram Agnim hotāram prāpsyāmīti vicārya tatra bṛihatī-  
chandaskāsv ṛikshu gīyamānāsu tam Agnim sattum prāptum nāṣa-  
knot | tatra hetur ucyate | bṛihatīchandaskā ṛicalḥ prāṇasvarūpā eva |  
tat tena kāraṇena prāṇān eva vyavaitum viyojayitum mṛityur nāṣa-  
knot | prāṇābhīmāninībhir bṛihatībhiḥ prāṇānām rakshitatvāt | bṛihatyaṣ-  
ca marutvatīyaṣastrānantarabdhāvinī nishkevalyaṣastre bahavo vidyante  
tāṣ ca sarvasminn eva mādhyamdine savane mṛityupraveṣam nivāra-  
yanti | yasmād evam bṛihatyo mṛityupraveṣam nivārayitum sama-  
rthāḥ | tasmān mādhyamdinaprayoge hotā bṛihatīchandaskāsv ṛikshu  
stotriyeṇaiva tṛicena ṣastram prārabheta | yasmiṁs tṛice sāmagaiḥ sto-  
tram gīyate so 'yam tṛicalḥ stotriyaḥ | tena tṛicena prārambhe sati  
tatratyānām bṛihatīnām prānarūpatvāt prāṇān evābhilakshya ṣastra-  
prārambhaṁ kṛitavān bhavati |

3. tam tṛitīyapavamāne | trishu pavamāneshu bahishpava-

mānaḥ prathamo mādhyamdinapavamāno dvitiya ārbhavapamānas trītiyaḥ | mādhyamdinavasane praveshtum aśakto mṛityuḥ svādishṭhayaety etasminn ārbhavākhye trītiyapavamānastotre trītiyasavanagate sāmagaḥ gṛyamāne sati tam Agnim mṛityur asīdat | so 'py Agnis tam vārayitum anushtupchandaskayā tat savitur vṛṇimaha ity etayarcā vaiṣvadevākhyam ṣaṣṭram prārabhata |

yajñāyajñīye | yajñā-yajñā vo agnaya ity asyām ṛicy utpannam sāmā yajñāyajñīyam | tatsāmasādhye tannāmake stotre sāmagaḥ gṛyamāne sati trītiyapavamānān nirākṛito mṛityus tam Agnim hotāram prāptavān | tato 'gnir hotā mṛityuparihārāya vaiṣvānarāya prithupājase vipa ityādinaḥ vaiṣvānarīyeṇa sūktena marutvatiyaṣaṣṭraprārambhāṃ kṛitavān |

## 15.

1. Indro vai | atha marutvatiyaṣaṣṭram ārabhyate | tatrāyam samgrahaḥlokaḥ || pratipadanucarāv anupragātho harinihavo 'tha Brihaspater dhruvaḥ ca | dhruvavidhivihitas tathātha dhāyā vitananam atra marutvatiyaṣūkte || tatrā tvā ratham iti marutvatiyasya pratipadanushtupam praśansitum āha | Indro vai etc.

tasmāt | yasmād evaṃ tasmāl loke 'pi pūrvedyur amāvāsyāyam pitṛibhyaḥ kriyate | uttarām ahar uttarasminn ahani pratipaddine daṛṣapūrnāmāsāyāgādine devān yajante |

2. to 'bruvan | Indram labdhvāvasthitās te devāḥ parasparam idam abruvan | abhishuṇavāmaiva | vayam sarvathā somasyābhishavam karavāma | tathā vāva tenaiva prakāreṇāśishṭham āśutamam atīṣṭghram yathā bhavati tathā no 'smān Indra āgamishyatīti | tad vacanam aṅgikṛitya te sarve 'bhyashuṇvan | abhishavam kṛitavantaḥ | tādrīṣās te devā ā tvā ratham yathotaya ity anenaiva mantreṇa tam Indram anushtubhaḥ sakāśād abhishavadeṣam praty āvartayan | atra kimcid āvṛittivācakaṃ ā vartayāmasīti padadvayam śrūyate | tatsāmarthyād Indrasyaāvṛittir abhūt | idam vaso sutam andha ity asmin mantrapāde sutakṛtyam abhishavavācinā sutaśabdenaibhyo devebhyaḥ Indra āvir abhūt | prakāṣo 'bhūt | indra nediya ed ihiti mantragatena samipāgamanavācinā nediya ihiti padadvayenainam Indram yāgadeṣam madhyam prāpitavantaḥ | anenārthavādena tattanmantravidhir unneyaḥ | etad evābhipretyaśvalāyana āha | marutvatiyam ṣaṣṭram ṣaṣṭsed adhvāryo ṣoṣāvom iti mādhyamdine ṣaṣṭradishv āhāvah | ā tvā ratham yathotaya idam vaso sutam andha iti marutvatiyasya pratipadanucarāv indra nediya ed ihitindranihavaḥ pragāthah (5, 14, 12) iti || yena tricenā ṣaṣṭram prārabhyate so 'yam trīcaḥ pratipad ucyate | tadantantarabhāvi trīco 'nucaraḥ | atrā tvā ratham idam vasav ity etau trīcau pratipadanucarau drashtavyau | tata ūrdhvam indrani-

havākhyā indra nedīya iti pragātha ṛigdvayātmako drashtavya ity arthah |

16.

1. Indram vai | pūrvoktam indra nedīya ityādikam pragātham saṁsitum ākhyāyikā āha | Indram vai etc.

17.

1. brāhmaṇaspatyam | athāsmiṁ marutvatīyaśāstre pra nūnam brahmaṇas patir ityādikam pragātham vidhatte | brāhmaṇaspatyam etc.

dvayor ṛicoḥ samūhaḥ pragāthah | tathā cāśvalāyana āha | trīcāḥ pratipadanūcarā dvīcāḥ pragāthāḥ. (5, 14, 7) iti | ṛigdvayam evānuśtūhanakāle trīcarūpeṇa pragrathyate, tasmād ayam pragātha ity ucyate |

3. tau vā etau | samāmnāte dve eva ṛicau pragrathanena trīcarūpatayā sampādyete | pragrathanaprakāra ucyate | pra nūnam ity eṣā bhīratīchandaskā | dvādaśākshareṇa trītiyapādenāśtāksharaiḥ cānyair yuktatayā śaṭtriṁśadaksharasampatteḥ | seyam ṛik sakṛit paṭhanīyā | punar api tatratyam aśtāksharam caturthapādam dvir āmnāya shoḍaśāksharo 'rāharcaḥ sampādaniyāḥ | itarasyām ṛici pratthamapādo dvādaśāksharo dvītiyapādo 'śtāksharah | etat sarvam mīlitvā dvītiyā bhīratī sampādyate || tatratyam antīmam aśtāksharapādam dvir abhyasya samāmnāta uttarārdhe dvādaśāksharam prathamapādam aśtāksharam uttarapādam ca paṭhitvā trītiyā bhīratī ca sampādaniyā | ayam eva pragrathanaprakāra indra nedīya ed ihīty atrāpi pragāthe yojaniyāḥ || tāv etau pragāthau punarādāyam punaḥ punaḥ paṭhitam eva pādam ādāyādāya śasyete | sāmagais tu mādhyaṁdinapavamāne pragāthāv etāv astutau | tair astutayor hotrā saṁsanam ayuktam | na hy atra kvacid api sāmagair astutam mantra-jātam punaḥ-punar ādāya śasyamānam dṛiṣṭam | evaṁ sati kasmāt kāraṇād astutayor atra saṁsanam iti codyavādina āhuḥ || etac codyam anāsthāya parihāram anukṛtvaiḥ codyāntaram udbhāvayati |

4. pavamānoktham | marutvatīyaśāstram yad asti tad etat pavamānoktham mādhyaṁdinapavamānasambandhi śāstram | atra mādhyaṁdinapavamānastotra uccā te jātam andhasa ityādīṣu śaṭṣu gāyatrīṣu prathamam stuvate | tataḥ punaḥ sometyādīṣu śaṭṣu bhīratīṣu stuvate | yady api dvīcātmakāḥ pragāthas tathāpi pūrvoktanyāyena pragrathyā tisro bhīratyāḥ sampādaniyāḥ | tāsu ca rauravasāma prāg udgātavyam tata upari yaudhājayaśāma gātavyam | evaṁ sati tisro bhīratyāḥ sāmadvayārtham dvir āvartiyamānāḥ śaṭ sampādyante | tathā pra tu dravetyādīṣu tīṣṣu trīṣṭupsu stuvate |

evam sati sa esha mādhyamdinapavamānas trichandā bhavati | gāya-  
trībrihatītrishṭubhūpānam trayānam chandasām sadbhāvat | tathā sa  
pavamānaḥ pañcadaśastomopetaḥ | tasya ca stomasya prakāśaḥ Cha-  
ndogabrāhmaṇa evaṃ jñāyate | pañcabhyo himkaroti sa trisribhiḥ  
sa ekayā sa ekayā | pañcabhyo himkaroti sa ekayā sa trisribhiḥ sa  
ekayā | pañcabhyo himkaroti sa ekayā sa ekayā sa trisribhiḥ (Tāṇḍya  
2, 4, 1) iti | asyāyam arthaḥ | trīcātmakam ekam sūktam trir āvarta-  
niyam | tatra prathamāvṛittau prathamāyā pīcas trir abhyāso vidhe-  
yaḥ | dvitīyāvṛittau madhyamāyāḥ | tritīyāvṛittau caramāyāḥ | evam  
pratisama sāvṛittābhiḥ pañcadaśabhir ṛigbhir upetatvāt pañcadaśa-  
stoma iti || evam saty atra codyavadina āhuḥ | he hotas ta esha ya-  
thoktalakṣaṇaḥ pavamānaḥ katham marutvatīyaśastrenānuṣasto bha-  
vati | anusaṁsanam ca nyāyām | yathā vāva stotram evaṃ śastram  
iti nyāyat | ato 'tra stotraśastrayor vilakṣaṇyam ayuktam iti codya-  
ntaram || tatra dvitīyasya codyasya tāvad uttarām darsayati |

5. ye eva | ā tvā ratham ity asmin marutvatīyaśastrasya prati-  
padrūpe trīce prathamā ṛig anusṭup | ye evottare pratipadaḥ prati-  
padrūpe dve pīcau gāyatriyau vidyete yaś cānya idaṃ vaso sutam  
andha ity anucarākhyas trīco gāyatraḥ | etābhir eva pañcabhir gāya-  
trībhir asya hotuḥ pavamānastotragatā gāyatriyo 'nuṣastā bhavanti |  
indra nedīya iti yo 'yam iudranihavaḥ pragātho yaś ca pra nūnam  
brahmaṇas patir iti brāhmaṇaspatyaḥ pragāthaḥ | etābhyām uttarā-  
bhyām pavamānastotragatā bṛihatyo 'nuṣastā bhavanti | pragrathanena  
bṛihatīsampādanasyobhayatra samānatvāt | yatra trishṭubhām anu-  
saṁsanam tad upariśiṭṭā abhidhāsyate || atha prasaṅgāt prathama-  
codyasyāpi parihāram darsayan punaḥ-punarādanasyopayogaṃ da-  
rsayati |

6. tāsu vā etāsu | punaḥ somety asmin pragāthe yā bṛiha-  
tyaḥ pragrathanena sampādītās tāsv evaitāsu bṛihatīshu rauravākhyena  
yaudhājyākhyena ca sāmnaḥ punaḥ-punaḥ pāṭhitam eva pādam ādāya  
stuvate | tasmād etāv indranihavabrāhmaṇaspatyapragāthau sāmagair  
astutāv api santau hotrā punaḥ-punaḥ pāṭhitam eva pādam ādāya śa-  
syete | tathā ca saty ayaṃ hotā svakīyena śastrena stotram anuga-  
chati || idāṇīm trishṭubhām anusaṁsanam darsayati |

7. ye eva trishṭubhau | yathā sāmīdhenīshu prakshipyamāṇa-  
nām pīcam dhāyeyeti samjñā | evam atrāpi | tathā saty agnir netā  
bhaga iva kṣhitinām ity ekā dhāyā, tvam soma kratubhir ity aparā |  
ye eva trishṭupchandaskā dhāyē vidyete yac ca trishṭupchandaskam  
janishṭhā ugra ityādikam nividdhānam sūktam | nividdhānam padāni dhi-  
yante prakshipyante yasmin sūkte tan nividdhānam | tābhir eva sū-  
ktagatābhir dhāyāśahitābhis trishṭubhbhir asya hotuḥ stotragatās tri-  
shṭubho 'nuṣastā bhavanti |

## 18.

1. dhāyāḥ | marutvatīyaṣāstre prakṣhepaṇīyā ṛico vidhatte | dhāyāḥ etc.

agnir netety ekā | tvam soma kratubhir iti dvitīyā | pinvanty apa iti tṛitīyā | tāḥ ṣaṁset |

9. tad dhaḥke | tad dha tatraiva tṛitīyadhāyāvishaye kecid evam āhuḥ | tān vo maho maruta ity etām vaiṣṇavīm tṛitīyām dhāyām ṣaṁset | na tu pinvanty apa ity etām |

18. vṛiṣṭīvani | atra pinvanty apa iti padam śrūyate | tat secanārtham | pivi secana ity asmād dhātor utpannatvāt | ata idam padam vṛiṣṭīvani | vṛiṣṭisambhajanakārity arthaḥ | pinvanty apo maruta ity atra maruta iti padam mārutam Marutām vācakam padam | tad api vṛiṣṭyanukūlam | purovātasya vṛiṣṭyaṅgatvāt | atyam na mihe vi nayanti vājinam iti tṛitīyapāde vinitavat padam asti | vinayantīty asya nayatidhātujanyatvāt | tena ca vinayena vṛiṣṭīpātanaṁ lakṣhyate | kimca yad vinitavat padam tad vikrāntavad ity amum artham ācaṣṭhe | dhātūnām anekārthatvāt | tathā sati yad vikrāntavat padam tad vaiṣṇavam | vaiṣṇusambandhi | idam vaiṣṇur vi cakrama iti śrutyantarāt | tathā sati vaiṣṇavyās tṛitīyasyā upasadaḥ sambaddham api bhavattīty arthaḥ | tasminn eva tṛitīyapāde vājinam iti padam vidyate | tatrendro vājiṣabdārthaḥ | vṛiṣṭīdvarānnapradatvena vājo 'nnam asyāstiti vaktum śakyatvāt | uktena prakāreṇa tasyām evaitasyām pinvanty apa ity ṛici catvāri padāni vṛiṣṭer anukūlāni vṛiṣṭīvani mārutam vaiṣṇavam aindram ceti | tasmād atra pūrvo-ktadosho nāstīty arthaḥ |

14. sā vā eshā | yeyam pinvanty apa ity ṛig asti saishaiva tṛitīyasavanabhājanā | jagatichandaskatvāj jagatasya tṛitīyasavanasya योग्या | tādṛiṣṭi sati hotrā madhyamādyine śasyate | tasmād eva kārapād idam loke dṛiṣyate | sāyamkāle gosṭhe vraje ye paṣavas tiṣṭhanti te sāyamgosṭhāḥ | bharatānām ṛitvijām paṣavas tādṛiṣaḥ santo madhyamādyine saṁgavinīm saṁgavakālayogyām śālām āyanti | prāpnuvanti | ye paṣavaḥ kṣīraṁ dūhanti te sāyam gṛiḥ saṁgachanti | ye tu na dūhanti te sāyam vraja eva nivasanti | ubhayavidhā api te madhyāhnakāle gharṁakālinasamṭāpanivāraṇāya nirmītam saṁgavakālayogyām śālām āgachanti | tad etan madhyāhnapāṭhanimittam iti |

## 19.

1. marutvatīyam | yasmin pragāthe Marutaḥ śrūyante so 'yam marutvatīyah pragāthāḥ | pra va indrāya maruto brahmārcatety asmin pragāthe Marutaḥ śrūyante | tam imam ṣaṁset | paṣūnām pravarāṇarāhitye 'py aranye saṁcārakāle vāyavo 'nugrihya na tān bādhante | tatsambandhān Marutām paṣutvam |

5. tasyārdhāḥ | tasya sūktasya sambandhinīshv pīkshu bhāgadvayaṃ kṛtvā dvayor bhāgayor madhya indro marutvān ity etam nividaṃ prakshipet | nanv etasminn ekādaśarce sūkte samabhāgo na sambhavaditi cet | tarhi prathamabhāge kāmciḍ adhikāṃ śastvā tata ūrdhvaṃ prakshipet | ekāṃ bhūyasīshu <sup>1)</sup> śastvety uktatvāt |

7. svargasya | yeyaṃ nivida asti tad etat svargākramaṇam | sopānasthānīyam | tasmād yathā loke sopānārohaṇe śrameṇa punaḥ-punaḥ śvāsam karoti tadanukāriṇam svaram kṛtvā tathaiiva paṭhet | evampāṭhe saty asya yajamānasya yaḥ pumān priyaḥ syāt sa pumān enaṃ yajamānam upaiḥ samīpa eva nigrihīta | svikuryāt || iti nu esha eva prayogaḥ svargakāmasyāvagantavyaḥ | vakshyamānaprayogeṇa sāmākāryaparihārāya svargakāmasyety uktiḥ |

8. yaḥ kāmayeta | kshatriyajātyā vaiśyajāter vadhaṃ kāmāyamāno yajamāno nividaḥ sūktaṃ trir viśaṇset | tad uktam bhavati | sūktasyādau madhye cānte ca nividaṃ dadhyāt | tad uktam sūktavi-chedakaṃ śaṇsanam iti |

10. ya u kāmayeta | yas tu hotā enaṃ yajamānam ubhayataḥ pūrvottarabhāgayoḥ sambandhinīr viśaḥ prajāḥ paryavachinadāni pa-rito vichinnāḥ karavāṇīti kāmayeta | svasmāt pūrvabhāvīnyaḥ pitṛi-pitṛivyaṃātulādayo yaḥ prajāḥ, svayottarabhāvīnyaḥ putrajāmatrā-dayo yaḥ prajāḥ tāsāṃ sarvāsāṃ avachedaṃ karavāṇīty arthaḥ | ya-dvā | ubhayato matrīpakshe pitṛipakshe ca vidyamānānām prajānām avachedaṃ virodhaṃ karavāṇīty evaṃ yo hotā yajamānam dveshtī | sa hotā nividaṃ ubhayato nivida ādāv ante ca vyāhvayīta | vividhaṃ āhvānam kuryāt | ādāv api śoṇśavom ity etam āhvānamantram pa-ṭhet ante 'pi tathā paṭhet ity arthaḥ | tathā saty enaṃ yajamānam pūrvāparabhāgayor matrīpakshapitṛipakshayoḥ ca prajābhiḥ sahāva-chinatti |

## 20.

1. atha haite | athānantaram tarhi tadā prabhṛity ete ha Ma-ruta eva śastrabhāgiṇo 'bhūvann iti śeṣaḥ | tataḥ pūrvam madhyam-dinasavane nishkevalyanāmake śastre kevalendradevatāke ubhe āsa-tuḥ | na tu tatra Marutām praveśa āsīt | tasmād idānim praveśa in-drakṛita upakāraḥ | Der Text besagt: "bisher waren diese beide śastra ausschliesslich dem Indra angehörige gewesen", d. h. es war kein besonderes Marutvatīyaśastra vorhanden.

2. marutvatīyam | Maruto 'sya santīti taiḥ sahito marutvān | tadyaṃ graham adhvaryur grihṇāti | hotā pra va indrāya brīhata ity etam marutvatīyam pragāthaṃ śaṇsati, janishṭhā ugra ityādikāṃ

1) ekabhūyasīḥ, Āṣvalāyana 5, 14, 20.

marutvatiyaṃ sūktam śaṁsati, indro marutvān ityādikāṃ marutvat-  
tīyaṃ nividam sūkte prakshipati | grahagrahaṇādisūktasāṁsanānte ma-  
rutsambaddhā sā Marutāṃ bhaktir bhāgaḥ |

## 21.

1. Indro vai | atha nishkevalyākhyam śastram vidhātavyam |  
tasya cāyam saṃgrahaṣlokaḥ || stotre yo-yo 'nurūpaḥ ca dhāryā  
prāgāthikam tathā | nividdhānīyasūktam ca nishkevalye prakīrti-  
tam iti |

sa Prajāpatiḥ | tataḥ Prajāpatir idam abravīt | madīye maha-  
ttve tvayā svīkṛite saty anantaram ahaṃ ko nāma bhaviṣyāmi |  
tata Indra idam abravīt | he Prajāpate svātmānam uddiṣya niveda-  
nena ka iti yad evaitad avocas tad eva tvam bhaveti | tata ārabhya  
Ka ity etannāmavān Prajāpatir abhūt | etat kaṣabdavācyaṭvaṃ sarva-  
tra prasiddham | ata eva śrutyantare pratigrahaṃantraḥ brahmaṇa evam  
āmnāyate | ka idam kasmā adād ity āha | Prajāpatir vai kaḥ | Pra-  
jāpataya eva tad dadāti (Tb. 2, 2, 5, 1) iti | kaṣabdasya sukhavāci-  
tvāt tena Prajāpater vyavahāre sati sukhī Prajāpatir ity uktam bha-  
vati | prajāpatigatam mahattvaṃ svīkṛityendro yasmān mahān abha-  
vat tasmān mahendranāma sampannam | śrutyantare 'py etad āmnā-  
tam | Indro Vṛitram ahaṃ, tam devā abruvan: mahān vā ayam abhūd  
yo Vṛitram avadhīt iti, tau mahendrasya mahendratvam (Ts. 6, 5,  
5, 3) iti |

2. uddhāram | he devā uddhāram | utkarṣaṃ nimittīkṛitya  
yaḥ puṁsām pūjaviśeṣo kriyate sampādyate so 'yam satkāra uddhā-  
raḥ | tam satkārabhāgam me madartham uddharata | prīthak kuru-  
teti | yathetyādinaḥ laukikadrīṣṭānta ucyate | yo vai bhavati yaḥ pu-  
mān bhavaty aiśvaryaṃ prāpnoti, yaḥ ca śreṣṭhātām vidyācārādipra-  
yuktavaiśiṣṭyaṃ aśnute | sa prāptaiśvarya viśiṣṭaḥ ca sarveṣāṃ  
madhye mahān bhavati | sa tādrīṣaḥ puruṣa etarhy apīdānīm api  
yathā viśiṣṭapūjarūpam bhāgam icchati tathāyam Indro 'pity adhyā-  
hāraḥ |

prīṣṭham | sāmūhā madhye prīṣṭhastotranishpādakam bṛi-  
hadrathamtaravairūpādikam | tato devā asmā Indrāya tam uddhāram  
mahendragrahaḍikam yajñād udaharan | tad etac chakṣhantare 'py  
āmnātam | sa etam mahendram uddhāram ud aharata Vṛitram ha-  
tvānyāsu devatāsv adhi. yan mahendro gṛihyata, uddhāram eva tam  
yajamāna ud dharate 'nyāsu prajāsv adhi (Ts. 6, 5, 5, 3) iti |

4. tān ikṣhataiva | anugrahadrīṣṭyāvalokitavān ova |

## 22.

1. vāvata | madhyamajātīya | rājñāṃ hi trividhaḥ strīyaḥ | ta-

trottamajāter mahishīti nāma | madhyamajāter vāvateti | adhamajāteḥ parivṛiktī iti | ata evaśvamedhe 'śvam prati rājāstrīṇaṃ kartavyaviśeṣa etair nāmabhir āmnātāḥ | bhūr iti mahishī bhuva iti vāvāta suvar iti parivṛiktī (Tb. 3, 9, 4, 5) iti |

tasmāt striyaḥ | tasmāl loke 'pi priyaḥ striyaḥ sarvam avagantavyaṃ vṛittāntam patyāv avagantum ichante | yasmād viviktāvasare sarvam avagantum suśakam | tasmād u tasmād eva karanāt priyā stry anurātram rātrisamaye viviktavelāyām patyan sarvam avagantum ichate |

6. tasmāt | yasmād vāvātāyaḥ sambandhaḥ kṛitaḥ | tasmāt karanād yad vāvānety eśhāpy rīṇ nishkevalyaśastre dhāyyātvena śaṁsanīyā |

7. senā | pūrvatrāsyendrasya priyā jāyā vāvāta Prāsahā nāmeti yeyam ukta seyam lokavyavahāre senā vai yuddhārthodyatasenārūpeṇa vartate | indrajāyāyaḥ senābhīmānitvāt | tac ca śākhāntare samāmnātam | Indrāṇi vai senāyai devatā (Ts. 2, 2, 8, 1) iti | Ko nāma Ka ity anena nāmnā yuktaḥ Prajāpatis tasyā Indrajāyāyaḥ śvaśuraḥ | Prajāpater indropādakatvāt | tathā cānyatra śrūyate | Prajāpatir Indram asṛijātānujāvaram devānām (Tb. 2, 2, 10, 1) iti | tat tathā sati yasya laukikasya puruṣhasya yuddhārthino yā svakiyā senā jayatv iti kāmo bhavati | etasmin kāme sati sa pumāns tasyāḥ svakiyāyaḥ senāya ardhāt tiṣṭhann ardhabhāge 'tīte bhūmāv avasthitaḥ kimcit tṛiṇam madhya ādaya mūlato 'grata ubhayataḥ parichidyetarām parakiyaṃ senām abhilakṣhyāsyet | bāpavat kshipet | tatrayam mantrāḥ | Prāsāhe Kas tvā paśyatīti | he prāsāhākhyā indrajāye Kaḥ Prajāpatis tvadiyaḥ śvaśuras tvām cakṣuṣhā paśyatīti | anena mantrēṇa tṛiṇe kshipte sati parasenāya bhāṅge dṛiṣṭānta ucyate | tat tasmiu viva-kṣhitārthe yathāivādo nidarśanam bhavati tathā kathayamāḥ | anūcānānām iṣānām vā griheṣhu yuvatīḥ snuṣhā śvaśuram dṛiṣṭvā tasmāl lajjamānā lajjam prāpnuvati niliyamānā vastrāvaguṇṭhanabastādyāṅgasamkocena tirohiteva satī yathā grihābhyantaram āgachati | evam eva sā parakiyā senābhīmantritratṛiṇarūpāstraprakṣhepeṇa bhajyamānā satī tatratatrāraṇyaparvatādiṣu niliyamānā tirohitā satī svakiyaṃ deṣam eti | kutrāyam itarāsenābhāṅga ity āṣāṅkya yatraivam ityādinā pūrvokta evārthaḥ spāṣṭikṛitaḥ |

8. virāḍ yājyāstu | tato devās trayāstrīṇśadakṣharām virāṭchaudaskām pibā somam ity etām yājyām prārthitavantaḥ || yady apy asyā yājyāyās trayāstrīṇśad akṣharāṇi śakṣhaṇ na dṛiṣyante tathāpi samyogākṣharādivibhāgena samkhyā pūranīya |

10. avirāja | hoṭā virāḍvyatiriktāgayatryādichandoyuktām yājyām paṭhītvā tadante vashaṭkuryāt |

## 23.

1. tisṛibhiḥ stuvanti | yasmāt samyogāḥ sambhūtas tasmāt sāma yuktābhis. tisṛibhir ṛigbhiḥ sāmagāḥ stuvanti | yajñe stotram kurvanti | tasyaiva vyākhyānam tisṛibhir udgāyantīti | audgātram karma kurvanti arthah | ata eva śākhāntare śrūyate | ekaṃ sāma trice kriyate stotriyam iti | yady api chandaḥsāmanāmake grantha ekasyām ṛici sāmotpannam tathāpy uttarākhye grantha āmnāteshu triceshu prayogakāle sāma gātavyam | tatra prathamāyām ṛici yonirūpāyām yat sāmotpannam chandaḥsāmagranthe samāmnātam tad avalokya tatsādṛiṣyena dvitīyatṛitīyayor ṛicor gānam samūhaniyam | etad api śākhāntare vibhitam | yad yonyām tad uttarayor gāyatīti | tasmād audgātram karma tisṛibhir nishpadyate |

2. sāman bhavati | riksāmāyor ekatvaveditā yaḥ sa sarvair abhyarhitaiḥ sadṛiṣo bhavati |

3. yo vai | yaḥ pumān bhūtim aiśvaryam prāpnoti yaḥ ca vidyāvṛittābhyām śreshṭhatvam prāpnoti sa sarvo 'pi sāman bhavati | sarveshu svakīyatvabuddhyā samadṛiṣṭīr bhavati | anyathā sarve janāḥ tam asāmanyaḥ pakṣhapātīti nindanti |

4. te vai | ta eva vakṣyamāṇāḥ śastrāvayavāḥ pañcasamkhyākā anyat prithag eva śastrarūpam bhūtvā vartante | tathā himkā-rādayaḥ pañca sāmāṇsā vaiśvadevāvayavā anyat prithag eva sāmasya-rūpam bhūtvā vartante | te ca śastrasāmani svasvāvayavopete ubhe kalpetām | svavyāpārasamarthe bhavataḥ | āhavaḥ soṇsāvom iti mantrah | stotriye trice prathamamadhyamottamās tisra ṛicaḥ | yajya-nte paṭhitavyo vashaṭkārah | tad etat pañcakam śastrasvarūpam | udgātrā paṭhitavyaḥ sāmna ādau him ity evaṃ śabdo himkārah | prastotrā gātavyaḥ sāmāvayavaḥ prastāvaḥ | udgātrā gātavya udgi-thaḥ | pratihartrā gātavyaḥ pratihārah | ante sarvair gātavyo bhāgo nidhanam | tad etat pañcakam stotrasvarūpam | ataḥ sāmāsādṛiṣyena nishkevalyaśastram praśastam |

7. ātmā vai | yena tricena sāmagāḥ stuvanti sa stotriyas trico nishkevalyaśastrasya prārambhe śaṅsantiyaḥ | sa cātma vai grīhastha-sthāniya eva | stotriyam tricam anu dvitīyo yas triṇaḥ śasyate so 'yam anurūpaḥ | sa ca prajā putrapautrādīsthāniyaḥ | yeyam dhāryā śastre prakṣhepanīya sā patnisthāniya | yaḥ pragāthaḥ sa paśusthā-niyaḥ | yan nividhāniyam sūktam tad grīhasthāniyam |

## 24.

1. stotriyam | abhi tvā śūra nonuma ity asmin pragāthe tricam sampādya sāmagāḥ stuvanti | so 'yam stotriyaḥ | tam ādau śaṅset |

2. madhyamāyā | atyuccatvam atinīcatvam ca yasyāṃ vāci nāsti sā madhyamā | yāvata dhvaninā devayajanaśeṣasthāḥ sṛṇvanti, na tadbahirdeṣasthāḥ, tāvantam dhvanim kuryāt |

3. anurūpam | stotriyeṇa sadṛśas trico 'nurūpaḥ | sa cātra-bhi tvā pūrvapitaya indra stomebhir āyava ity esha pragāthah | ubhayoḥ pragāthayoḥ samānachandastvāt samānadevatākatvāc cānurūpatvam |

5. dhāyyam | tato yad vāvanety etasyā dhāyyāyāḥ śaṁsanam vidhatte |

7. aprativādinī | patyuh pratikulam vadatīti prativādinī | tadviparyayeṇānukūlavādinī bhavati || pibā sutasya rasina ity etam pragātham vidhatte | pragātham etc.

13. pratishṭhitatamayā | drutavilambitavādidosharahitayā grāvyēṇa dhvaninopetayā vācā |

## 25.

1. Sauparṇam | tasmād etat somāharaṇapratipādakam granthajātam Sauparṇam akhyānam iti paurāṇikā akhyānavidaḥ kathayanti |

2. jāgataḥ hi | na ca dīkṣātapasor jagatyā samānitayoḥ satoḥ paṣūnām tadubhayakārapatvam katham iti śaṅkaniyam | paṣūnām jāgatatvena jagatīdvārā dīkṣāsambandhasambhavāt | jāgatatvam katham iti cet | jagatyā paṣūnām ānītatvād iti drashtavyam | ata eva śākhāntāre jagatīm prakṛityaivam āmnātam | sā paṣubhiḥ ca dīkṣayaḥ cāgachāt, tasmāj jagatī chandasām paśavyatamā, tasmād uttamā, tasmāt paṣumantam dīkshopa namati (Ts. 6, 1, 6, 2) iti |

3. trishṭubho loke | sthāne |

## 26.

1. preti | praśabda eko mantrah | āśabdo dvitīyo mantrah | tadubhayapradarśanārtham itīśabdadvayam | ubhayasamuccayārtham cakāradvayam | kṣhemeṇa somam prāpnuhi punar api kṣhemeṇāgachety ayam āśīrvādo mantradvayasyārthah |

2. sā patitvā | gāyatrī patitvotpātanena somam prāpya Gandharvān svānabhrājādīn somarakṣhakān āśphoṭanāyudhapradarśanādinā bhīṣhayitvā bhītyā tesū apasriteshu svayam pakṣhirūpā sati svakīyābhyām padbhyām mukhena ca somam samyag grihitavati | svānabhrājādīnam somapālakatvam ādhvaryave somaprakaraṇe mantratadbrāhmaṇābhyām avagamyate | Svāna Bhrājāṅghāre Bambhāre Hasta Suhasta Kṛṣṇanav, ete vaḥ somakrayapās tān rakṣadhvam (Ts. 1, 2, 7) iti mantrah | Svāna Bhrājety āhaite vā amuṣmīṇi loke somam arakṣan (Ts. 6, 1, 10, 4) iti brāhmaṇam |

3. śalyakāḥ | tac ca nakham śalyako markataśarīraparimitaḥ  
 śalalyākhyo mṛiga āsit | yasya mṛigasya puchasamipe bahavo roma-  
 viśeṣhāḥ prādeśaparimitās tīkṣhṇāgrā lohamayā utpadyante sa śalya-  
 kāḥ | yasmād ayam nakhād utpannas tasmāt sa nakham iva | tī-  
 kṣhṇāgraromopetaḥ | tatra chinna-nakha-pāda-pradeśe yad vaśam medo  
 'sravat sē vaśā medhyā kācid ajā avyādīpaśushv āsit | tasmād gāya-  
 tryā utpannatvāt sē vaśā havir iva | devatāyogyam havir evāsit | tac  
 ca haviṣṭvam śakhāntare śrūyate | tām avim vaśam Ādityebhyaḥ  
 kāmāyalabhanta (Ts. 2, 1, 2, 3) iti | atha nakhachedanāya Gandha-  
 rveṇa viśriṣṭo bāṇaḥ so 'pi nākhasaṃghaṭṭanena kuṇṭhitāgro bahu-  
 dhā bhagno bhūmau patitaḥ | tasya bāṇasya yaḥ śalyaḥ kṛiṣṇāyasa-  
 nirmīto bāṇāgre sthāpitaḥ | tasya ca śalyasya yad anikam mukham  
 saṃghaṭṭanena kuṇṭhitam āsit | so 'yam śalyatadanīkabhayaṭmakō  
 bāṇabhāgo nirdaṇṣī daṇṣanāsamarthaḥ sarpo 'bhavat | jalamadhye  
 saṃcarato dundubbākhyasya sarpasya viśharahitavād daṇṣanāsama-  
 rthyam nāsti | tasya kuṇṭhitāgrasya lohasya yo 'yam saho vegas ta-  
 smāt sahaso bāṇavegāt svajā ubhayataḥśirāḥ sarpo 'bhavat | tasya  
 bāṇasya mūle yāni parṇāni kākapatrāni te manthāvalā abhavan | ye  
 jīva-viśeṣhā vṛikṣaśākhāsv adhomukhā avalambante te manthāvalāḥ |  
 tasmin bāṇe yāni snāvāni patrabandhanārthāḥ snāyuvīśeṣhās te ga-  
 ṇḍūpadā abhavan | avaskārādīsthāneshu ye sarpavaj jāyante te gaṇḍū-  
 padāḥ | tasmin bāṇe yat tejanam lohapatravatiriktam kākṣṭham so  
 'ndhāhir abhavat | dṛiṣṭīrahitaḥ sarpo 'bhūt |

## 27.

1. samāvajjāmibhyām | jāmiśabdo jātivāci | tulyajātibhyām  
 ity arthaḥ |

2. pūrvābhyām savanābhyām | ayam arthaḥ sarvo 'pi śā-  
 khāntare saṃgrihyāmnātaḥ | brahmavādīno vadanti: kasmāt satyād  
 gāyatri kanishṭhā chandasām satī yajñamukham parīyāyeti. yad evā-  
 daḥ somam āharat, tasmād yajñamukham pary ait, tasmāt tejasvini-  
 tamā. padbhyām dve savane samagrihṇān, mukhenaikam. yan mu-  
 khena samagrihṇāt tad adhayat, tasmād dve savane śukravati: prā-  
 taḥsavanam ca madhyamdinam ca. tasmāt tṛitīyasavana rījīṣham abhi-  
 śhunvanti. dhītam iva hi manyanta. āsīram ava nayati sasukratvāya  
 (Ts. 6, 1, 6, 3) iti |

## 28.

3. etad vai tat | ko 'sau gāyatrīya labdho bhāga iti | sa ucyate |  
 marutvatīyasya śastrasyottare pratipadau | a tvā ratham ity asmin  
 prārambharūpe tṛice prathamāya uttare ye dve pīcau pratipadau prā-  
 rambharūpe vidyete | yaś ca idam vāso sutam ity anucararūpas tṛi-

caḥ | tad evaitad ṛikpañcakam mādhyamḍinasavane gāyatrīyai trisṭubhā dattam | tās ca pañcarco gāyatrīchandaskāḥ | tato gāyatrīpraveśāt sā trisṭub ekādaśakṣharā bhūtvā mādhyamḍinasavanaprayogam udayachat | niravahat | Vgl. 3, 17, 5.

## 29.

1. te devāḥ | evaṃ tāvat tṛtīyasavanam avatārayitum somā-haraṇakathā varpitā | atha tṛtīyasavanam ucyate | tatra vaiṣvadevā-gnimārutayoḥ kṛptiḥ saṃgrihyate || syād vaiṣvadeve Savitūḥ punas tu dyāvāprithivīyārbbhavavaiṣvadevikā | vaiṣvānariyam Marutāṃ ca śa-nsanam syur jātavedasyam ihāgnimārute || tṛtīyasavanasyādāv ādi-tyagrahaṃ vidhatte | te devā etc.

4. ta Ādityāḥ | vaiṣvadevaśastrasya tat savitur vṛṇimaha ity eshā savitrīdevatākā pratīpat prārambharūpā kartavyā, damūnā deva ityādīkā grahasya yājñā | sā ca saṃhitayāṃ anāmnātātvaṭ Sūtrakāreṇa (5, 18, 2) paṭhītā | tasyāṃ ca amadann evam isṭhaya iti madidhātūḥ prayuktaḥ | tasmād iyaṃ madvatī |

5. pibavat | savitā devaḥ somam pibatv ity etan nivida ādau prayujyamānam padam pibavat padam | tathante prayujyamānam sa-vitā deva iha śravat iha somasya matsad iti madvat padam apy udāharaṇīyam | taylor ubhayoḥ padayoḥ savanadvayarūpayor vilakṣha-ṇatvāt Savitūḥ pānam iti vilakṣaṇam iti drasṭavyam |

“atha tasmin vaiṣvadevaśastra ekayā ca daśabhiḥ ca svabhūta ity etaṃ vāyudevataḥ pīcam vidhatte | bahvyāḥ etc.

## 30.

1. ārbhavam | pra dyāvā yajñaiḥ prithivī rītāvṛdhety etad dyāvāprithivīyam sūktam takṣan ratham suvṛitam ity etad ārbha-vaṃ sūktam vidhatte | ārbhavam etc.

2. tebhyāḥ prātaḥsavane | sa Prajāpatir anyā devatāḥ ca tebhya Ribhubhyāḥ prātaḥsavane vāci kalpayishan | somapānam ka-lpayitum aichan |

3. anirukte | niḥśeshenokto devo niruktaḥ | tādrīṣo yayor dhā-yyayor nāsti te anirukte | na khalv anayor ṛicor idrīṣo deva iti sa-hasā nirṇetum śakyate |

tasmād u śreshṭhī | tasnād u tasmād eva kārṇaḥ loke 'pi śreshṭhī kaścid dhanapatiḥ yaṃ svakīyam bhṛityam itarair anaṅgi-kṛitām api sarvebhyo rocayitum kāmāyate taṃ bhṛityam ācārahnam pātre pratigrahaḥyogyaṣṭhāne balāt sarvebhyo rocayaty eva |

4. tebhyo vai | agnivasvādayo devās tebhya Ribhubhyo 'paiva svayam apagatā eva santo 'bibhatsantaiva | manasi bibhatsām kṛita-vantaḥ | kasmāt kārṇād iti | tad ucyate | manushyagandhād iti | ete

manushyā asmatpañktiogyā na bhavantīti śaṅkayety arthaḥ | bibha-  
tsām prāpyaite vakshyamāṇe dve dhāyē antaradadhata | Ribhūṇām  
agnyādīnām ca madhye 'ntardhānam vyavadhānam akurvata | ke te  
dhāyē iti | ucyate | yebhyo mātā madhumad ity eka | evā pitre vi-  
śvadevāyety aparā | ayaṁ vena ity etasmāt pūrvam etad ubhayam  
śaiśved ity arthaḥ |

## 31.

1. vaiśvadevam | atha viśvedevadevataḥ a no bhadrā ity  
etat suktam vidhatte |

2. tad ubhayataḥ | tathā saty aranyasthānyām dhāyām  
ubhayataḥ paryāhvayate | śaṁsāvom ity esha mantrāḥ paryāhavaḥ |

6. havinaḥ | hotum kuśalāḥ puruṣaḥ |

13. dviḥ pacchaḥ | triḥ prathamām trir uttamām anvāheti vi-  
dheḥ sāvratikavād asyāḥ paridhānyāḥ trir āvrittiḥ prāptā | tatra  
dvayor āvrittyor pacchaḥ śaṁset | ekaikasmin pade 'vasāyāvasāya śa-  
ṁsanam kuryāt | tatra pādānām catuṣṭayena paśusamyāt paśuprāptir  
bhavati | tritryasyām āvrittāv ardharcaṣaḥ śaṁset | ardharce 'vasāya  
pāṭhed ity arthaḥ |

## 32.

1. āgneyi | saumyacaror ubhayato ghrītasādhyau dvau yāgāv  
anushṭheyau | tatrāgnidevataḥ vishnudevataḥ ceti dve yāyē | ghri-  
tāhavano ghrītapriṣṭho agnir ity āgneyi prathamā yāyā | uru vi-  
śho vi kramasveti vaiṣṇavi dvitīyā ghrītayāyā | asti kṣcit soma-  
devatākaḥ caruḥ | tasya tvam someti saumi yāyā | tatra pitṛibhiḥ  
samvidāna iti śrutavād iyaṁ pitṛimati | tām yāyām saumyacarau  
pāṭhet | tasya caror purastād āgneyayājyaya ghrītayāgah | tad yāyā-  
dvayam āśvalāyanena (5, 19, 3) pāṭhitam |

2. ghnanti | ritvijāḥ somam abhishuṇvantīti yad asti so 'yam  
somasya vadha eva | tatra yaḥ saumyaḥ carur asty, etām saumyaca-  
rurūpām tasya mṛitasya somasyānustaraṇīm kurvanti | mṛitasya di-  
kshitasya dahanakāle kāmci vṛiddhām gām hatvā dikshitāvayaveshu  
gor avayavān avasthāpya dahet | seyaṁ gaur mṛitam dikshitam anu  
mṛitavād dhiṁsitatvāc cānustaraṇīty ucyate | yasmāt sā pitṛibhyo  
yogā tasmāt pitṛimatya yājyaya saumyayāgasya havir yajet |

5. pratigrihya | hutāśeṣam saumyam carum adhvaryuṇā da-  
ttam hotā pratigrihya carumadhye sikte bahule ghrīte chandogebhya  
udgātṛibhyaḥ svayam pūrvabhāvi san svaktyām dehachāyam ave-  
ksheta |

## 33.

1. esha devaḥ | esha iti hastena pradarsya Rudro 'bhidiyate |

tat tasmād eva karanād asya Rudrasyaital lokaprasiddham bhūtaṣa-  
bdopetaṃ nāma sampannam | Bhūtapatir iti bhūtavan nāma |

## 34.

1. yad dvitriyam | dvitriyam yat piṇḍarūpam āsit tad rishir  
Bhrigur abhavat | tam Bhrigum Varuṇo nyagrihṇita | nigrihya sva-  
putratvena svikṛitavān | tasmāt sa Bhrigur Varuṇir ity ucyate | Va-  
ruṇasyāpatyam Varuṇiḥ | etad evābhipretya Taittiriya āmananti |  
Bhrigur vai Varuṇir Varuṇam pitaram upasasāra (Taittiriyaopaniṣad  
3, 1) iti |

2. parushyam | atrāgnisthāne yad bhasmāsīt tat parushyam  
paruṣaṣarīrajātam bhūtvā vyasarpāt | vividham aranyādāv agachat |

3. vāstuham | vāstau yajñabhūmau hīnam yad dravyam asti  
tat sarvam mameti śrutyantare 'pi prasiddham | tathā ca Taittiriya  
rudravākyaṃ āmananti | yad yajñavāstau hīyate mama vai tad (Ts.  
3, 1, 9, 5) iti |

8. so aniruktā | Meine Verbesserung für so niruktā aller  
Handschriften. so sāpy ṛig aniruktā rudravācakapadābhāvād aspa-  
śṭadevatākā | tata eva raudri rudradevatākā saty api ghorārthavā-  
cakarudrapadābhāvād iyaṃ śāntā | tam śaṅset |

## 35.

1. vaiṣvānariyeṇa | atha vaiṣvānarāya prithupājase vipa ity  
anena sūktenāgnimārutaṣastrasya prārambhāṃ vidhatte | vaiṣvānari-  
yeṇa etc.

3. adhiyan | śaṅsanakāle prāmādikasya varṇādiloparūpasyāpa-  
rādhasya pratikāram darśayati |

adhiyann adhiyānaḥ śaṅsanam kurvan hota yady upahanyād upa-  
ghātam varṇalopam kuryāt | tadānim anyam kameit puruṣam viva-  
ktāram vivicya vaktum samartham ichet | samīpe 'vasthāpayet | tadā-  
nim tam eva puruṣam aparādhataraṇopāyam setum kṛtvā tam apa-  
rādham ullaughayati || ayam pakṣho 'nukalpah | mukhyapakṣham da-  
śayati |

4. tasmāt | yasmāt pramādam kṛtvā vivakṛtipuruṣasampāda-  
nam na mukhyam | tasmād-āgnimārute śastre na vyucyam | na pa-  
ścād vivaktavyam | kimtu prathamam eva vivaktā vivicya vaktum  
samartho hotaishṭavyaḥ | prayatnena sampādaniyaḥ || atha pratva-  
kṣasaḥ pratavasa ity etan maruddevatākam sūktam vidhatte | mā-  
rutam etc.

6. yajña-yajña va ity ekah pragāthah | devo va iti dvitriyah |  
tatra prathame pragāthe tricaḥ sampadyate | so 'yam stotriyah | ta-  
smiṁs trice sāmagaiḥ stūyamānatvat | ata evāsau dvayor madhye pra-

thamabhāvitvād yonir ity ucyate | dvitīyapragāthe samutpannas trico  
'nurūpaḥ | yādriṣaḥ stotriyas tādriṣam anurūpatvam | tad etad ubha-  
yam śāstramādhye śānsanīyam | na tu śāstrāntareṣhv iva stotriyānu-  
rūpayor ādau śānsanīyam |

36.

1. jātavedasyam | atha pra tavyasīm ity etaj jātavedodeva-  
tākam sūktam vidhatte |

4. tasmāt tat | yasmād āpohishṭhiyam tāpaśamanakāraṇam |  
tasmāt tac chamayateva hotrā śānsanīyam | yathā vahnīm śamayan  
puruṣaḥ śanaiḥ-śanaiḥ krameṇa jalam siñcati | evam anenāpi śanaiḥ  
śānsanam kartavyam | tataḥ sa Prajāpatiḥ tāḥ prajā adbhīr abhishi-  
cya nija eva svakiyā eva tāḥ prajā ity amanyata | syāṣabdas taccha-  
bdaparyāyaḥ | ekavacanānto 'pi bahuvacanāntatvena pariṇamayita-  
vyaḥ | tathā sati tāḥ prajā ity uktam bhavati | tasmāc chanaiḥśānsa-  
nena śāstrasya svakiyatvam sampadyata ity arthaḥ |

5. tāsu vai | uta no 'hir budhnya ity asyā ṛiṇaḥ śānsanam ta-  
ddevatāstutidvāreṇonmayati | tāsu etc.

37.

1. devānām | atha devānām patnīr uṣatīr avantu na ity ṛi-  
gdvayam devapatnīdevatākam vidhatte | devānām etc.

6. Rākam | rākam aham ity ṛigdvayam vidhatte |  
devatāvācīrākāśabdena tadabhidhāyiny ṛig abhidhīyate | tām śa-  
nset | puruṣasya ṣiṣne 'dhi ṣiṣnasyopari sthītā gudabilaparyantam  
yaishā sevanti etacchabdopasthapadābhidhēyā sirāsti | tām sirām rā-  
kākhya devatā sīvyati | dṛiḍhabaddham karoti |

8. Pāvīravim | pāvīravī kanyety etām ṛiṇam vidhatte |

9. tad āhuḥ | imam yama prastaram ity eshā yamadevatāka-  
tvād yānyā | ud īratām avara ity eshā pitṛidevatākatvāt pitṛya |

12. ud īratām | atha tisraḥ pitṛidevatākā ṛico vidhatte |  
ud etc.

19. vyāhavam | tatra prithak-prithag āhava eva siddhāntaḥ |  
tatreyam upapattiḥ | pitṛiyajñasya yad aṅgam asaṁsthitam eva va-  
rtate 'samāptam tishṭhāti tad aṅgam sādhu | samāptam kartavyam |  
yo hotā prithagāhavam kṛtvā śānsaty esha hotā pūrvam asaṁsthi-  
tam asaṁptam pitṛiyajñam samsthāpayati |

38.

1. svādush kila | atha catasra ṛico vidhatte | svādush kila etc.  
anupānīyaḥ | bhojanād ūrdhvam yat pānam tat paścādbhavi-  
tvād anupānam | tatsthānīyā etā ṛiṇaḥ |

2. mādyaṇṭiva | etacchaṇsanakāle 'dhvaryoḥ pratigaramantre viṣeṣham vidhatte |

tasminn anupāṇīyānām ṛicām ṣaṇsanakāle hotuḥ ṣaṇsanam śru-tvā devatāḥ sarvā mādyaṇṭiva vai | sarvathā hṛishyanty eva | tasmāt kāraṇād etāsv ṛikshu śasyamānāsv adhvaryuṇā madvat pratigīryam | madidhātuyuktam pratigaraṇam paṭhanīyam | madāmōdaivety ayam madidhātuyuktāḥ pratigaraṇamantrāḥ |

3. yāyor ojaśā | Āṣvalāyana 5, 20, 6.

39.

4. sā vā eśhā | yo 'yam pūrvokto 'gnisṭomo 'sti sā vā eśhā gāyātry eva | agnisṭomagāyātryoḥ saṃkhyāsāmyāt | gāyātrigateshv akshareshv yā saṃkhyā saivāgnisṭomagateshu stotraśastreshu | tathā hi | bahishpavamāno mādhyamdinapavamāna ārbhavaḥ pavamāna iti trīṇi pavamānastotrāṇi | catvāry ājyastotrāṇi | catvāry priṣṭhasto-trāṇi | ekam yajñāyajñīyam stotram | evam etāni dvādaśa sampannāni | śāstrāṇy api tāvānty eva | ājyapraūge nishkevalye marutvatiye vaiśva-devāgnimārute iti hotuḥ śāstrāṇi śatā | tathā hotrakāṇām api śatā | evam stotraśāstrasaṃkhyayāgnisṭomasya gāyātrirūpatvam |

40.

2. pakayajñāḥ | pakayajñāḥ ca saptasaṃkhyākāḥ | hutāḥ pra-huta āhutaḥ śūlagavo balihaṇam pratyavarohaṇam aṣṭakāhoma iti | so 'yam sūtrāntarakārasya '1) pakṣaḥ | Āṣvalāyanas tu (Gṛihya-sūtra 1, 1, 1) hutādīns trīn eva pakayajñān āha || te ca pakayajñā ilāvidhāḥ | ilāsadṛiṣāḥ | idā khalu vai pakayajñāḥ (Ts. 1, 7, 1, 1) iti śrutyantarāt |

3: śāyamprataḥ | yathā pratidinam kāladvaye 'gnihotrahomas tathā dikshitasya kāladvaye kṣīrapānarūpam vratādānam | Agnir jyotir jyotir Agniḥ svāheti yathā svāhākāreṇāgnihotrahomas tathā te naḥ pāntu te no 'vāntu tebhyaḥ namas tebhyaḥ svāhā (Ts. 1, 2, 3, 1) iti svāhākāreṇa dikshito vratapradānam ācarati |

7. payasā | darṣapūrṇamāsayor eva guṇavikritirūpaḥ kaścīd dākshāyaṇākhyo yajñāḥ | tathā ca śākhāntare darṣapūrṇamāsayasamnidhau śrūyate | dākshāyaṇayajñena suvargakāmo yajeta (Ts. 2, 5, 5, 4) iti | tasya ca pravargyasya ca kṣīradravyeṇa sāmyam |

9. ilādadhāḥ | darṣapūrṇamāsayavikritirūpa eva kaścīd ilādadha-nāmako<sup>2)</sup> yajño 'sti | ata evāpastambo darṣapūrṇamāsayasamnidhāv

1) So Baudhāyana.

2) Von ilā und dadhi.

evam āha | eteneṣādadhah sārvaseniyajño vasishṭhayaājñāḥ ṣaunakaya-  
jñāḥ ca vyākhyātā iti | dadhigharmanāmakas tv agrishṭomagataḥ |  
taylor ubhayer dadhidravayeṇa sāmyam |

## 41.

1. iti nu | pūrvakhaṇḍoktaprakāreṇaiva purastād agnishṭomāt  
prācinasya karmajātasyāgnishṭomapraveṣa ukta iti śeṣah | athānanta-  
ram uparishṭād itareshāṃ kratūnāṃ tatpraveṣa ucyate | tatra yo 'yam  
ukthyah kratuḥ tasya pañcadaśasamkhyākāni stotrāṇi | agnishṭomavi-  
kṛitatvāt tadīyāni dvādaśa stotrāṇy atidiśyante | tata ūrdhvaṃ trīṇy  
ukthasamjñākāni stotrāṇi | evam pañcadaśa sampadyante | śastreshv  
apy ayaṃ nyāyo yojyah |

ukthyam apiyantaṃ | tam praviśantaṃ ukthyam anu vāja-  
peyākhyo 'pi kratuḥ agnishṭomam apyeti | prāpnoti | sa hi vājapeyo  
'tyukthyo bhavati | ukthyākhyam kratum atikramya vartamānavāt |  
ukthye yāni pañcadaśa stotrāṇi tata ūrdhvaṃ vājapeye stotradva-  
yam | so 'yam ukthyātikramah | tasmād ukthyadvārā vājapeyasya  
tatprāptiḥ |

2. dvādaśa | atirātrayāge dvādaśasamkhyākā rātreḥ paryā-  
yāḥ | te cāpastambenaiva spashṭīkṛitāḥ | atirātram eva shoḍaśinam  
amī munayaḥ tatra trayodaśabhyāḥ camasagaṇebhyo rājānam abhi-  
recayati | shoḍaśinā pracarya rātriparyāyāḥ pracarati | hotṛica-  
masamukhyāḥ prathamō gaṇo maitrāvaruṇacamasamukhyo dvitīyo  
brāhmaṇacchaṇsīcamasamukhyas tṛitīyo 'chāvākhacamasamukhyas ca-  
turtah | prathamābhyāṃ gaṇābhyāṃ adhvaryuḥ caraty uttarābhyāṃ  
pratiprasthātāiḥ prathamah paryāya evaṃ vibhito dvitīyas tṛitīyas  
ceti || asyāyam arthah | atirātrākhyam kratum yadānutishṭhati tādā-  
nīm codakaprāptam sarvam anushṭhāyanantaram sāyamkāle shoḍaśi-  
grahasambandhinaḥ camasān pūrayitvā tata ūrdhvaṃ trayodaśacama-  
sagaṇaparyāptam somam avasthāpya shoḍaśigrabapracāram kṛitvā  
tata ūrdhvaṃ rātriparyāyāḥ pracaret | teshu paryāyeshu ca hotṛi-  
camasam adīm kṛitvā yaḥ camasagaṇaḥ pravartate so 'yam pratha-  
mah | maitrāvaruṇacamasasyāditve dvitīyas camasagaṇo bhavati |  
brāhmaṇacchaṇsīcamasasyāditve tṛitīyas camasagaṇo bhavati | achā-  
vākhacamasasyāditve caturthas camasagaṇo bhavati | teshu caturshu  
gaṇeshu prathamadvitīyābhyāṃ gaṇābhyāṃ adhvaryuḥ anutishṭhet |  
tṛitīyacaturthābhyāṃ tu pratiprasthātānutishṭhet | evaṃ gaṇacatu-  
shṭhāyanushṭhānam ekah paryāyo bhavati | punar api dvitīyatṛitīyapa-  
ryāyau tathaivānushṭhēyau | teshu paryāyeshu dvādaśa gaṇāḥ sampa-  
dyante || etat sarvam abhipretya dvādaśa rātreḥ paryāya ity uktam |  
te sarve 'pi pañcadaśāḥ | tadīyastotreshu tṛicagatānāṃ tṛicām āvṛitti-  
viśeṣheṇa pañcadaśastomasya sāmagaiḥ sampāditatvāt | pañcadaśa-

stomayuktā dvādaśa paryāyā ye santi teshu dvau-dvau paryāyau sampadya militvā pañcadaśasamkhyāyā dvirāvṛittyā trīṇṣatsamkhyāyām te sarve paryavasyanti | kimca shoḍaśastotre yat sāmāsti tad ekaviṇṣam bhavati | tadīyatṛicagatānām ṛicām āvṛittyā sāmāgair ekaviṇṣastomasampādanāt | yo 'yam atirātras tasyānte samdhir etannāmakam stotram | tatra trivṛit stomah sāmāgaih paṭhyate | tasya ca stomasya trishu triceshv āvṛittirahiteshu nishpannatvād ṛicām navasamkhyā sampadyate | ekaviṇṣatisamkhyā navasamkhyā ca militvā trīṇṣatsamkhyā bhavati | anayā trīṇṣatsamkhyāyā pūrvoktatrīṇṣatsamkhyāyā vā māsarātrisāmān māsaḥ sampadyate | māsadhetyādi pūrvavad yojanīyam | evaṃ sati samvatsaradvārātīrātro 'gnishṭomam praviṣati | praviṣantam atirātram anu taddvārenāptoryāmo 'pi praviṣati | sa hy atirātram atilāṅghya stotrādhikyena vartamānatvād atyātīrātraḥ | ekonatrīṇṣat stotraṇy atirātre 'ptoryāme tu trayastriṇṣad ity adhikyam | ato 'tīrātradvārāptoryāmasyāgnishṭome praveśaḥ |

3. etad vai | etenaivoktaprakāreṇāgnishṭomasya pūrvabhāvina ishṭyagnihotrādayo ye yajñakratavo, ye cottarabhāvina ukthyavājapayādayo yajñakratavas te sarve 'gnishṭomam prāpuvanti |

4. tasya samstutasya | tasyāgnishṭomasyodgātrībhiḥ samstutasya stotriyāḥ stotrasambandhinya ṛico navatyadhikam ṣaṭam sampadyante | katham iti cet | tad ucyate | prātaḥsavane bahishpavamānakhyam yat stotram tasya trivṛit stomah kriyate | trivṛitaḥ cāvṛittirahitatvād vidyamāneshu trishu triceshu vidyamānā navarcaḥ stotriyā bhavanti | tata ūrdhvam catvāry ājyastotrāṇi | teshv ekaikasminn api vidyamānānām tīrṇām ṛicām āvṛittiviśeṣeṇa pañcadaśastomah sampādaniyāḥ | tathā saty ekaikasmin stotre pañcadaśarca ity | evaṃ caturshu stotreshu militā shasṭīḥ sampadyate | evaṃ prātaḥsavane ekonasaptatīḥ || mādhyamdine savane mādhyamdinapavamānakhyam ekam stotram | tasyāpi pañcadaśastomayuktatvāt stotriyāḥ pañcadaśa sampadyante | catvāri prishṭhastotrāṇi | teshu saptadaśastome kṛite saty aṣṭaśasṭīsamkhyākāḥ stotriyā bhavanti | ubhayaṃ militvā mādhyamdinasavane tryaṣṭīḥ sampadyate || tṛitīyasavane ārbhavapavamānastotrasya saptadaśastomopetatvāt tasmin saptadaśarcaḥ | yajñayajñīyastotrasyaikaaviṇṣastomopetatvāt tatraikaaviṇṣatīḥ | militvā tṛitīyasavane 'ṣṭatrīṇṣat | evaṃ savanatrāye militvā navatyadhikaśatasamkhyākāḥ stotriyā bhavanti || tatra yā navatis te daśasamkhyākāḥ trivṛitaḥ stomah sampadyante | ekaikasmin daśake 'ntimām ekām parityajyāvāsisṭhānām ṛicām navasamkhyopetatvāt trivṛitstomātvam | tato navasū daśakeshu nava trivṛitstomāḥ | yās tu teshu navakeshu parityaktā navarcaḥ sa ekas trivṛitstomah | evaṃ daśasamkhyākāḥ trivṛitstomāḥ | athānantaram yac chatam asti tasminn api yā navatis te pūrvoktanyāyena daśa trivṛitstomā gāṇanīyāḥ | atha nava-

ter ūrdhva bhāvinyo yā ṛicas tāsām daśānām ṛicām madhya ekā stotri-  
yodeti | atiricyate | avaśiṣṭāsu stotriyāsu trivṛitstomaḥ pariśiṣhyate |  
evam saty ekaviṁśatisaṁkhyakās trivṛitstomaḥ | tebhyo 'tirikṭā kācid  
ṛig ity etāvat sampannam | tatraikaviṁśatitrivṛitstomasamgho yo 'sti  
sa sarvo 'py asau maṇḍale dṛiṣyamāna ekaviṁśatisaṁkhyāpūrako  
'dhyāhito maṇḍale sthāpita Ādityas tapati | prakāśate | Ādityasyai-  
kaviṁśatisaṁkhyāpūrakatvam anyatra śrutam | dvādaśa māsāḥ pañca-  
rtavas traya ime lokā asāv Āditya ekaviṁśaḥ (1, 30) iti || yat tu sa-  
tram gavāmāyānākhyam tatra yāny ekaviṁśatyahāni tatsādṛiṣyād api  
yathoktas trivṛitstomasamghaḥ praśastāḥ | katham sādṛiṣyam iti |  
tad ucyate | tasmin satre yan madhyamam ahas tad vishuvannāma-  
kam divakīrtiyam | tasya purastad daśāhāny upariśṭad daśāhāni |  
evam atrāpi pūrvoktaritā sampāditānām ekaviṁśatisaṁkhyākānām  
trivṛitstomānām madhye yas trivṛitstomaḥ sa eva vishuvan bhavi-  
shyati | etasmād vishuvadrūpāt stomād arvāñcaḥ pūrvabhāvino daśa  
trivṛitstomaḥ | parāñca uttarabhāvino 'pi daśa trivṛitstomaḥ | ubhaya  
daśakayor madhya esha ekaviṁśatisaṁkhyāpūrakas trivṛitstoma ubha-  
yato 'dhyāhitāḥ pārsvadvaye daśakavyāptāḥ saṁs tapati | ādityavat  
prakāśate | tat tatraikaviṁśatitrivṛitstomebhyā ūrdhvam yāsāv ṛig  
ekā stotriyodety atirikṭā bhavati | seyam etasminn ekaviṁśatisaṁghe  
'dhyūḥ | adhikatvenāvasthāpita | sa yajamānaḥ | atirikṭastotriyārū-  
pam yajamānatvenāvagantavyam | kiṁca tat stotriyārūpam daivam  
kṣhatraṁ devasambandhinī kṣhatriyajātir indraravurupādirūpā | tat  
kṣhatraṁ sahaḥ parābhībhavakṣhamam balaṁ saṁnyam | evam agni-  
śṭomaḥ stotriyadvārā praśastāḥ |

## 42.

1. devā vai | atha trivṛidādistomacatusṭayadvareṇāgnishṭomam  
stotum ākhyāyikām aha | devā vai etc.

trivṛitā stomena | tasya ca stomasya vidhāyakam Chandoga-  
brāhmaṇam evam āmnāyate | tisṛibhyo hīṁkaroti sa prathamayā |  
tisṛibhyo hīṁkaroti sa madhyamayā | tisṛibhyo hīṁkaroti sa uttama-  
yodyati trivṛito viśṭutīḥ (Tāndya 2, 1, 1) iti | asyāyam arthaḥ | upa-  
smāi gāyātā nara iti yaḥ prathamas trico davidyutatyā ruceti yo  
dvitīyas tricaḥ pavamānasya te kava iti yas tritīyas trica eteshu tri-  
shu trīcātmakeshu sūkteshu vidyamānānām navānām ṛicām tribhiḥ  
paryāyair gānam kartavyam | tatra prathamaparyāye trishu sūkteshu  
ādyās tisra rico gātavyāḥ | dvitīyaparyāye madhyamā rico gātavyāḥ |  
tritīyaparyāya uttamā rico gātavyāḥ | tisṛibhya iti tritīyārthe pa-  
ñcamī | hīṁkarotity anena gānam upalakṣhyate | seyam yathoktapra-  
kāropetā gītis trivṛitstomasya viśṭutīḥ stutiprakāraṇiṣeṣaḥ | tasyā  
viśṭuter udyatīty evam nāmadheyam iti |

2. pañcadaṣena stomena | Siehe 3, 17, 4.

3. saptadaṣena stomena | saptadaṣastomasya svarūpaṃ Chandogair evaṃ āmnāyate | pañcabhyo hiṃkaroti sa tisribhiḥ sa ekayā sa ekayā | pañcabhyo hiṃkaroti sa ekayā sa tisribhiḥ sa ekayā | saptabhyo hiṃkaroti sa ekayā sa tisribhiḥ sa tisribhiḥ (Tāṇḍya 2, 7, 1) iti | atra prathamāvṛittau prathamāyāṃ ṛici trir abhyāsaḥ | dvitīyāvṛittau madhyamāyāṃ | tṛtīyāvṛittau madhyamottamayoh | so 'yam saptadaṣastoma iti |

4. ekaviṃṣena stomena | ekaviṃṣastomasya svarūpaṃ Chandogair evaṃ āmnāyate | saptabhyo hiṃkaroti sa tisribhiḥ sa tisribhiḥ sa ekayā | saptabhyo hiṃkaroti sa ekayā sa tisribhiḥ sa tisribhiḥ | saptabhyo hiṃkaroti sa tisribhiḥ sa ekayā sa tisribhiḥ (Tāṇḍya 2, 14, 1) iti | prathamaparyāye tricasyottamāya ṛicaḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭhaḥ | tṛtīyaparyāye madhyamāyāḥ sakṛit pāṭhaḥ | atha śiṣṭānāṃ tu sarvatra trir āvṛittih | so 'yam ekaviṃṣastoma iti |

#### 43.

5. āher iva | śākalasabdah sarpaviśeshavāci | śākalanāmnō 'heḥ sarpaviśeshasya yathā sarpaṇaṃ gamanaṃ tathāivāyam agniśiṭṭomaḥ | sa ca sarpaṇakāle mukhena puchasya daṇṣanaṃ kṛitvā valayākāro bhavati | tatra kim mukhaṃ kim vā pucham iti na jñāyate | evaṃ atrāpy aditidevatākasya caroh sāmye sati prāyaṇīyodayanīyayor yatarat karma parastāt paścādbhāvi yatarac ca pūrvabhāvi kim api na vijānanti || asyā gāthāyās tātparyaṃ saṃkshipya darśayati |

6. yathā hy eva | asyāgnisṭomasya prāyaṇaṃ prārambho yādṛiṣa, evaṃ udayanaṃ samāptir asat | asti | bhavatīty arthaḥ || tatra kamcid ākshepaṃ udbhāvayati |

7. tad āhuḥ | pūrvodāhṛitatṛivṛitstomaḥ prātaḥsavanādaḥ prāyojyativāt prāyaṇaṃ upakramarūpaṃ | ekaviṃṣastomas tu tṛtīyasavanānte prayojyativād udayanaṃ samāptirūpaṃ | kena kāraṇena te prāyaṇodayane same bhavetām ity ākshepaḥ || tatra parihāraṃ darśayati |

8. yo vai | yo 'yam ekaviṃṣaḥ stomo 'sti sa eva trivṛid avagantavyaḥ | stomatvākāreṇa tayor ekavidhatvāt | atho api ca yad ya-smāt kāraṇāt stomadvayāśrayabhūtāv ubhau tricau tricinau | tricativadharmayuktau | tatra trivṛitstomaśrayasyopāsmai gāyatā nara iti sūktasya tricativadharmāḥ prasiddha eva | ekaviṃṣastomaśrayasya ya-jñā-yajñā vo agnaya iti sūktasya pragāthe dve eva tasminn ṛicāv āmnāyete | tathāpi stotrakāle pragrathanena pādān āvartya tricativam sampādyate | tena tricativadharmopetatvakāraṇena dvayoh stomayor ekavidhatvam ity uttaram brūyāt |

## 44.

1. yo vā eshaḥ | ya eva prasiddha esho 'smatpratyaksha adityas tapaty esho 'gnishṭomah | taylor adityāgnishṭomayor sadṛṣatvāt | katham sāmāyam iti | tad ucyate | esho 'gnishṭoma adityavat sāhnaḥ | ādityo 'hnā saha vartate tathāyam api | tam agnishṭomam yata eke nāhnā samāpayeyus tasmād ādityasyeva sāhna iti krator nāma sampannam |

7. tam yad astam | yad yadā prāṇināḥ sūryodayād ūrdhvaṃ yāmacatusṭhāyanantaram sūryo 'stam etiti tam sūryam astamitam manyante tat tadānim sūryas tatprāṇiyukte deṣe prakāsarūpasyāhna evāntam itvā samāptim prāpyāthānantaram svātmānam viparyasyate | viparyastam karoti | katham viparyāsa iti | sa ucyate | avastād atite deṣe rātrim eva kurute parastād āgāmini deṣe 'haḥ kurute | ayam arthaḥ | Meroh pradakṣiṇam kurvaṇ ādityo yaddesaśvinām prāṇinām dṛishṭipatham agachati taddesaśvinibhir ayam udetiti vyavahriyate | yaddesaśvinām dṛishṭipatham atikramya sūrye gate sati sūryo 'stam etiti taddesaśvinibhir vyavahriyate | atas tasmin deṣe rātrir bhavati | ādityena gantavye deśāntare taddesaśviniprāṇibhiḥ sūryasya dṛishṭatvād ahar bhavati | evam ca sati sūryasya vināśarūpo 'stamayāḥ kadācid api nāstīti siddham |

## 45.

1. api patnīḥ | tam yajñam anuśṭhāya patnīnāmikā devatā api samayājayan | patnīsamājānuśṭhānam api kṛitavanta ity arthaḥ | yasmād evam devaiḥ kṛitam tasmād eva kārapād idānim api dīkṣaṇīyāyam ishtaṁ codakaprāptam yajñam samāptiparyantam anuśṭhānti | patnīsamājān apy anuśṭhānti | uttarakālīnāṅgavyāvṛittaye patnīsamājāgrahanam | patnīsamājair eva samāptir ity abhipretyāntam ity uktam | tam devaiḥ kṛitam anu nyāyam anukramagatam anuśṭhānam anu paścān manushyā apy anvavāyan | avagatavantaḥ | anuśṭhītavanta ity arthaḥ |

4. tisraḥ sāmīdhenīḥ | tisraḥ sāmīdhenya Āśvalāyanaena darśitāḥ | upasadyāya mīlhusa iti tisra ekaikam trir anavānam tathā sāmīdhenyaḥ (4, 8, 5) iti | Agniḥ Somo Viṣṇuḥ cety etās tistro devatāḥ |

5. ta upavasatham | upavasathasābdena somayāgasamīpavāsitvāt pūrvasminn ahany anuśṭhēyo 'gnishomīyapaśur vivakṣhitāḥ | tam paśum devā upavasathye 'hani somayāgadināt pūrvedyuḥ prapnuvan |

7. anūtsāram | uttarottarabhāvi sara utsarāḥ | tam anusṛityānusṛityeti tasyārthaḥ | dīkṣaṇīyeshṭeḥ sārabhūta prāyaṇīyeshṭīḥ |

tadapekshayā somayāgasya samīpavartitvāt | evam ātithyādishu dra-  
shṭavyam | idrīṣam uttarottarasāram anusṛitya te devās tam soma-  
yāgam āyan | prāptavantah |

46.

6. vāmadevyasya stotre | Vāmadevamaharshiṇā drishtaṃ  
sāma vāmadevyam | kayā naṣ citra ā bhuvad ity etasyām ṛicy utpa-  
nnam | tac ca sāma trice gāyanta udgātaraḥ prīṣṭhastotram anuti-  
sthānti | tatra kaṣcit prayogaviśeṣaḥ prāyaścittih |

8. tat tribhir aksharaiḥ | tad vāmadevyam sāma tribhir  
aksharair nyūnam | kayā naṣ citra ityādikas trico gāyatrichandaskah |  
tasya ca chandasas trishu pādeshu pratyekam aṣṭāv aksharāṇy ape-  
kshītāni | abhi shu ṇa ity etasyām tritīyasyām ṛici pratipādam sa-  
ptaivāksharāṇi | atas tribhir aksharair nyūnatvam | tasya vāmadevya-  
sya sāmnaḥ sambandhini stotra upasṛipyā gānam prakramyātmānam  
svavācakan puruṣa iti śabdam tredhā vigrhṇīyāt | pratyaksharam  
vibhajyaikaikasmin pāde prakshipet | tad yathā | abhi shu ṇaḥ sakhī-  
nām pu | avitā jaritrīnām ru | śatam bhavāsy utibhiḥ sha iti pra-  
kshipya gāyet |

47.

1. tebhya etam | kasmin kāle nirvāpa iti | tad ucyate | ya-  
jñasyāvasāne yo 'yam anubandhyākhyāḥ paśubandhas tasya paśoḥ sam-  
bandhi mitrāvaruṇadevatāko yaḥ purodāśas tam anu | tasminn anu-  
sthāhite paścān nirvapet |

8. sudhāyām | vājo 'nnaṃ havirlakṣhapam | tadyukto jyoti-  
shṭomo vāji | sa ca suhitaḥ samyag anushṭhitaḥ sudhāyām amṛite sva-  
rge dadhāti | yajamānaṃ sthāpayatīti śeṣah |

9. ananudhyāyinaṃ | manasā dhyātum anarham atyapūrva-  
sukhopetaṃ lokam prāpnoti |

11. tad u vai | tatraiva pūrvoktavishaye kecid abhijñā evam  
āhñh | yatra yasmin prayoge samānibhyām ekavidhābhyām ṛigbhyām  
samāne 'hann ekasminn evāhani yajati tad etad anushṭhānaṃ yajñe  
jāmi vā ālasyam eva kriyate | sampādyate | prayuktayor evarcoḥ pu-  
naḥprayogasya carvitacarvaṇasadrīṣatvāt | dhātṛidevatāke purodāse  
dhātā dadātu daśuṣa iti pūronuvākya dhātā prajānam (Āṣvalāyana  
6, 14, 16) iti yajya | tatra yady uparitanānam api caturṇām havishām  
purastād ājyena Dhātaram yajet | tadānim idam ṛigdvayam punar api  
caturvāram āvartaniyam | tathā sati nīraso yajñah phalam dātum sa-  
martho na bhaved ity arthaḥ |

48.

6. tā ubhayīḥ | anūcānādinaṃ madhye kaṣcid gatasṛiḥ | tathā

ca śrutyantare śrūyate | trayo vai gataśriyaḥ: śuśruvān grāmaṇi  
rājanyaḥ (Ts. 2, 5, 4, 4) iti | tādrīso gataśrīr yadi prajāṃ prajotpā-  
danasāmārthyam kāmayate tadānīm tasya tā devikā devīḥ cobhayitḥ  
samnirvāpet | samuccitya nirvāpet |

7. eśhishyamāṇasya | dhanam apekshamāṇasya tu naiva  
samnirvāpet | ubhayavidhānām samuccitya nirvāpo na kāryaḥ |

9. rathagṛītsaḥ | tatprasādād ayaṃ Rathagṛītsō rājaputraḥ  
kṛdārtham jāle gāhata iti |

## 49.

1. agnishtōmam | jyotiḥstōmas tāvat saptasamstah | samā-  
ptibhedāt saptavidhah | agnishtōmo 'tyagnishtōma ukthyah shodāḥ  
vājapeyo 'tirātro 'ptoryāma iti sapta samsthāḥ (6, 11, 1) ity Āśvalā-  
yanenābhīhitatvāt | tatragnishtōmasāmnā yaḥṣayajñīryakhyena yatra  
samāptiḥ so 'yam prathamarūpo 'gnishtōmah | sa sarvo 'pi pūrva-  
troktaḥ | athokthya samsthārūpo jyotiḥstōmo vaktavyaḥ | tadartham  
ākhyāyikāṃ aha | agnishtōmam etc.

## 50.

1. te vā asurāḥ | ukthyasya krator agnishtōmavikṛitatvād  
atidiḥṣṭam agnishtōmaprayogam anuṣṭhāya tata ūrdhvam ukthyapa-  
ryāyas trayo 'nushṭheyāḥ | tathā cāpastamba aha | ukthyaḥ ced agni-  
shṭōmam avasāyātha tribhyaḥ camasaganebhyo rājānam atirecayātiti |

aindrāvaruṇam | yasmād evaṃ tasmād ubhayor melanena  
teshām asurāṇām apanodārtham aindrāvaruṇam sūktam trīṭhyasavane  
maitrāvaruṇanāmaka ṛitvik śāṇṣet | indrāvaruṇa yuvam adhvarāya  
na ity etad daśarcam sūktam |

2. aindrābārhaspatyam | udapruto na vayo rakshamaṇa  
ity etad bṛihaspatidevataḥ dvādaśarcam sūktam | achā ma indram  
matayaḥ svarvidā ity ekādaśarcam aindram sūktam | tad ubhayam  
militam sad aindrābārhaspatyam sampadyate |

3. aindrāvaishṇavam | sam vām karmanā sam ishety aṣṭa-  
rcam aindrāvaishṇavam sūktam |

6. atha haite | praishagranthe pañcame sūkte hotā yakṣad  
ityādikau dvitīyaṣṭamau mantrau potur dvāv ṛituyajau | tathā tā-  
traiva trīṭhyānavamau mantrau neshṭur dvāv ṛituyajau | ity evaṃ  
catvāra ṛituyajāḥ | te militvā potṛisambandhān neshṭṛisambandhac ca  
potṛīyā neshṭṛīyāḥ ca bhavanti | tathā prasthitayajīyāḥ potus tīsra  
ṛico neshṭus ca tīsra ṛicāḥ | ity evaṃ ṣaḍ ṛico bhavanti | tad etan  
mantradaśakam praśaṇṣati | sā virāḥ ityādinaḥ |

## Pañcika IV.

## 1.

1. devā vai | agnisṭomokthyādisamsthāsamsthāviṣeṣhaḥ svatantraḥ kratutvād yathā prīthag anusṭhātum योग्याs tathā shodāṣī svatantraḥ kratuḥ | tathā ca śākhāntare paṭhanti | na vai shodāṣī nāma yajño 'sti, yad vāva shodāṣam stotraṁ shodāṣam sastraṁ tena shodāṣī (Ts. 6, 6, 11, 1) iti | tathā saty ayam samsthāviṣeṣhaḥ prīṣṭhyashaḍaḥasya caturthe 'hani prayujyate | atas tatraiva tacchaṁsa-  
navidhānam || devāḥ purā prīṣṭhyashaḍaḥe prathamēnāḥnā prathamadivasanishpādyena somaprayogenendrārthaṁ vajraṁ samabharan | sampāditavantah | atra sarvatrāhaḥsabdo 'hnā nishpādyasomaprayogam abhidhatte | tatra sampāditaṁ vajraṁ dvitīyenāhuāsiñcan | secanam nāma lohamayānām śāṅkukūṭhārādīnām tīkṣṇatvāya dārdhyāya cāgnau pratāpya yathocitaṁ nire sthāpanam | tad idaṁ secanam vajre kṛitavantah | kṛitvā ca tritīyenāhnā taṁ vajraṁ Indrāya prāyachan | datavantaḥ | sa cendras taṁ vajraṁ caturthe 'hani śatoror upari prāharat | tasmāt prīṣṭhyashaḍaḥasya caturthe 'hani shodāṣinaṁ śastraṁ śaṁset | asāvi soma indra ta ityādikaṁ shodāṣyākhyam śastraṁ | tathā cāṣvalāyana āha | atha shodāṣī | asāvi soma indra ta iti stotriyānurūpau (6, 2, 1) iti |

4. taṁ yat | yad uktam parastād ukthācām paryasya śaṁsatiti tatrokthyāṣastrebhya uttarakālāvasthānam eva paryasyeti śabdēna vivakṣhitam iti vyākhyātam | athavottarakālasya parastād iti śabdēnaiva siddhatvāt paryasyeti śabdēna śastragatānām ṛicām adhyayana-pāṭhād viparyāso 'bhidhiyate | dvididham shodāṣīsastraṁ vihrītam avihritam ca | tatrāvihritam nāmādhyayanakramēnaiva śaṁsanam | vihrītam ca ṛicām parasparavyatishaṅgaḥ | sa tv Āṣvalāyanaena darśitaḥ | ūrdhvaṁ stotriyānurūpābhyām tad eva śasyam vihareṭ | pādān vyavadhāyūrdharcaṣaḥ śaṁset | pūrvāsām pūrvāni padāni | gāyatriyaḥ pañktibhiḥ | pañktīnām tu dve-dve pade śiṣhyeto tābhyām prapuyāt (6, 3, 2) iti | tad etad udāhṛitya pradarsyate | imā dhānā ghṛitasnuvo hari ihopa vakshataḥ | indraṁ sukhatame ratha ity eṣhā gāyatri | susaṁdṛiṣam tvā vayam maghavan vāndishīmahi | pra nūnam pūrṇavandhura stuto yāhi vaśāṁ anu yojā nv indra te hari ity eṣhā pañktiḥ | yo 'yam adhyayanapāṭhaḥ so 'vihrītaḥ | vihrītapāṭhas tūcyate | imā dhānā ghṛitasnuvaḥ susaṁdṛiṣam tvā vayam | hari ihopa vakshato maghavan vāndishīmahom | indraṁ sukhatame rathe pra nūnam pūrṇavandhuraḥ | stuto yāhi vaśāṁ anu yojā nv indra te harom iti | anena prakāreṇa viparyasya śaṁset |

5. tad āhuḥ | shodāṣīsabdo grahaṁviṣeṣhaṁ stotraṁviṣeṣhaṁ śa-

straviṣeṣhaṃ cābhidhatte | teshāṃ ekaikasvarūpavatāṃ shoḍaṣaśabda-  
vācyatvam ayuktam, tacchabdapravṛttāu nimittāntaram tu na pa-  
syāma iti brahmavādināṃ abhiprāyaḥ | shoḍaṣasamkhyāyuktatvāt sho-  
ḍaṣitvam ity uttaram | tatra katham iti | tad ucyate | agnishtoma-  
samstho jyotishtomo dvādaśastotropetaḥ | tathā ca śākhāntare śrū-  
yate | dvādaśāgnishtomasya stotrāṇi (Tb. 1, 2, 2, 1) iti | tadgarbhita  
ukthyasamsthas tribhiḥ stotrair atiricyate | tasmāt pañcadaśa stotrāṇi  
bhavanti | tadgarbhitāḥ shoḍaṣisamstha ekena stotropātiricyate | ta-  
taḥ stotrāṇām madhya etatstotrāprayogaḥ shoḍaṣamkhyāpūrakō bha-  
vati | tathā śastrāṇām madhye 'py etacchastraprayogaḥ shoḍaṣam-  
khyāpūrakāḥ | kimcāsmiṁ chastre hotā sampāditāyā anuṣṭubhāḥ pū-  
rvārdhagatāni shoḍaśakṣharāṇy uccāryāvāsyati | uttarārdhagatāni sho-  
ḍaśakṣharāṇy uccārya prapanti | prapavam uccārayati | kimcāsyā  
made jaritar ityādika shoḍaśapadopeta nivic chastramādhye prakshi-  
pyate | ato bahudhā shoḍaśamkhyāyogād ayam prayogaḥ shoḍaśinā-  
mopetaḥ || prakārāntareṇa shoḍasinam praśaṁsati |

6. dve vā akshare | yo 'yaṃ shoḍaśi so 'yaṃ dvyakṣharādhi-  
kāṃ anuṣṭubhaṃ yadā samprāpto bhavati tadānīm dve evākshare  
adbike bhavataḥ | tathā hi Sutrakāro (6, 3, 1) vihrītasetye upakra-  
mya śākhāntariyām indra jushasvetyādikaḥ ṛicāḥ paṭhitavān | tasyāḥ  
pūrvasminn ardharce shoḍaśakṣharāṇy uttare 'rdharce 'śtādaśa | tato  
'kṣharadvayādhikyam | vāg vā anuṣṭup (1, 28, 15) iti śrutyāntareṇa  
vāco 'nuṣṭubhavayativāt tadātmikāyā vāgdevatayāḥ strirūpāyā adhika-  
kṣhararūpau stanau sampadyete | yad etal loke satyavadanam yac  
cānṛitavadanam tad ubhayam api vācaḥ stanarūpam | ato 'dhikākṣha-  
rāyāḥ satyānṛitarūpatvam |

## 2.

1. gaurivītam | kenacin maharshipā gaurivītināmūā dṛiṣṭa-  
tvāt sāmāpi gaurivītanāmakam | tat tv abhi pra gopatiṃ girety  
asyām ṛicy utpannam |

2. nānadam | nānadākhyam kimcit sāma | tat tu praty asmai  
pipīshata ity asyām ṛicy utpannam |

## 3.

2. yad indra | yad indretyādikās tisra ushṇikchandaskā ṛicāḥ |  
ayam te astv ityādikās tisro bṛihatichandaskāḥ | upanītaḥ puruṣho  
vyāhṛityakṣharacatusṭayopetaṃ caturviṃśatyakṣharam gāyatrīm vya-  
tishajati | ushṇik cāṣṭaviṃśatyakṣharā | tataḥ puruṣhasyaushṇi-  
hāntvam | paśūnām bārhatatvam śākhāntare śrūyate | chandāṇsi paśuṣv  
ajim ayus, tān bṛihaty udajayat, tasmād bārhatāḥ paśava ucyante  
(Ts. 5, 3, 2, 3) iti | bṛihati ca śaṭtriṇśadakṣharā | tasyā ushṇigoye  
sati catuḥśashtyakṣharasampatter anuṣṭubdvayam |

## 4.

1. mahānām nīnām | vidā maghavan (Ait. ā. 4, 1, 1) ity  
 asminn anuvāke proktā rīco mahānāmnyah | tāsām sambandhina upa-  
 sargāḥ pañcavidhāḥ | te cāṣvalāyanena darśitāḥ | pracetana pra cetayā  
 yāhi piba matsva | kratuṣ chanda rītam bṛihat sumna ā dhehi no  
 vasav ity anushtub (6, 2, 9) iti | tatra pracetanety ekah prathama  
 upasargah pra cetayeti dvitīyah | tāv ubbāv api dvitīyasyām mahā-  
 nāmnyām āmnātau | ā yāhi piba matsveti tṛitīya upasargas tṛitīya-  
 syām mahānāmnyām āmnātah | kratuṣ chanda rītam bṛihad ity ayaṁ  
 caturtha upasargah sa ca shashṭhyām mahānāmnyām āmnātah | sumna  
 ā dhehi no vasav iti pañcama upasargah sa cāshṭamyām mahānā-  
 mnyām āmnātah | eteshu pañcasūpasargeshu militvā dvātriṁśadaksha-  
 rasadbhāvād iyaṁ ekānushṭub iti sūtrasyārthaḥ | iyaṁ cānushṭub  
 aviḥṛitashoḍaṣini tathaiva paṭhanīyā | anyatra tu viḥṛitashoḍaṣini pa-  
 ñcāpy upasargān vibhajyātichandassu pañcasu yojanīyāḥ | ata evopa-  
 srijyamānatvād upasargā ity ucyante | tad etat samyojanam atropa-  
 srijatīti śabdena vidhīyate | trikadrakeshv iti yeyam prathamāticha-  
 ndās, tasyāḥ catuṣshashṭyaksharatvāt parānapekshayaivānushṭubdva-  
 yasampattiḥ śakyeti | dvitīyasyām rīci tad anushtubdvayam pūrayi-  
 tum pracetanety aksharacatusṭayam yojanīyam | tṛitīyasyām rīci pra  
 cetayeti yojanīyam | pro shv asmā ityādishu tīrīshv avaśishṭās traya  
 upasargāḥ krameṇa yojanīyāḥ | so 'yam prakāra Āṣvalāyanenoktah |  
 ānushṭubham <sup>1)</sup> atichandassv avadadhyāt | dvitīyatṛitīyayos tṛitīyayoh  
 pādāyor avasānata upadadhyāt | pracetaceti pūrvasyām pra cetayety  
 uttarasyām | uttarāsv itarāṇ pādān shashṭhān kṛitvānushṭupkāram  
 saṁset (6, 8, 11) iti |

4. pra-pra | pra-pra va ity ekas tṛicalḥ prathamah | arcateti  
 dvitīyah | yo vyatn iti tṛitīyah |

5. nec chandasām | chandasām kṛichrāt pūrvoktānām gaya-  
 tryādīnām viharānakleśād avapadyai | avapattim āpadam prāpnuyām |  
 tan mā bhūd iti |

## 5.

1. ahar vai | athatīratro vaktavyah | tatrendrasya chandasām  
 ca prādhānyam kathayitum itihāsam āha | ahar vai etc.

2. tasmāt | yasmād evaṁ tasmād Indras chandāṁsy evāṅgata-  
 yātīratraprayoge rātrīm vahanti | atīratraprayogasya nirvāhakāṇi bha-  
 vanti |

1) ānushṭubham alle vier Hss., dieselben lassen das zweite tṛi-  
 tiyayoh aus.

3. tñ vai paryāyāḥ | tñ vai rātrim āśritān asurān paryā-  
yaḥ camasaganānām kramānushṭhānair eva paryāyais tatra-tatra yā-  
gabḥūmau paritānūdanta | nirākṛitavantāḥ |

6.

1. pāntam | Indrasya chandasām ca prādhānyam abhihitam |  
atha śāstram vidhātavyam | shoḍaṣiparyantam pūrvavad anushṭhāya  
shoḍaṣina ūrdhvaṃ rātriparyāyāḥ saṁsantiyāḥ | trayas-trayaḥ paryā-  
yāḥ | tatraikaparyāyaḥ catuḥśastropetaḥ | hotur ekam śāstram hotra-  
kāṇām ca trayāṇām ekaikam iti catuḥśtāyam | atra prathamaparyāye  
hotuḥ śāstram vidhatte | pāntam etc.

2. ānushṭubhī | gāyātritrishṭubhagatyanushṭubhām madhye gā-  
yātryādinām trayāṇām savanatrāyagatānām ahani prayuktatvād ānu-  
shṭubhaḥ prayogāya rātrir eva kālāḥ pariśiṣhyate | tasmād rātrir  
anushṭupsambaddhatvād iyaṃ anushṭub rātreḥ svarūpam |

3. andhasvatyāḥ | andhaḥśabdo yāsv ṛikshv asti tā andha-  
svatyāḥ | tādrīṣyas catasra ṛicāḥ prathamaparyāye hotrādnām catu-  
rṇām śāstrayājyāḥ kartavyāḥ | tāḥ ca trishṭupchandaskā eva | tatra-  
dhvaryavo bhāratendrāya somam ity eṣā hotuḥ śāstrayājyā | sā cā-  
ndhasvati trishṭupchandaskā ca | tasyā dvitīyapāde siṁcatā madyam  
andha ity andhaḥśabdaḥ śrūyate | evam itareshām trayāṇām śāstra-  
yājyā udāharāṇiyāḥ | pibatidhātur yāsv ṛikshv asti tāḥ pītavatyāḥ-  
tādrīṣyo madhyaparyāye yājyāḥ kartavyāḥ | apāy asyāndhaso madā-  
yeti hotuḥ śāstrayājyā | tatrāpāyrti pibatidhātuh śrūyate | madidhātur  
yāsv ṛikshv asti tā madvatyāḥ | tādrīṣyas tritīyaparyāye yājyāḥ ka-  
rtavyāḥ | tishṭhā hari ity eṣā hotuḥ śāstrayājyā | tasyā avasāne ra-  
rimā te madāyeti madidhātuh śrūyate | evam sarvam udāhāryam |  
rātrāv annabhojanād andhasvatnām ānurūpyam kshirapānāt pītava-  
tīnām tata ūrdhvaṃ hareshān madvatīnām | evam ānurūpye sati tat-  
tat karma sampriddham bhavati |

4. prathamena | yadā sāmagāḥ prathamena paryāyeṇa stuvate  
tadānīm stotriyāṇām prathamapādān dvir abhyasyanti | evaṃ śāstre  
'pi puruhūtam puruṣtutam ityādikāḥ prathamapāda dvir abhyasa-  
niyāḥ | yathā vā stotram evaṃ śāstram ity ūktatvāt |

5. madhyamena | ayaṃ ta indra soma ity asyām ṛici nīpūto  
adhi barhishi | nīpūto adhi barhishīty evam madhyamāḥ pādo dvir  
abhyasaniyāḥ |

6. uttamena | idaṃ hy anv ojaś sutam ity asyām ṛici pibā  
tv asya girvaṇaḥ | pibā tv asya girvaṇa ity uttamasya pādasya dvir  
abhyāsaḥ | ātmānam śarīram adhikṛitya vartata ity adhyātmam asu-  
rānām śarīre 'vasthitam vāso hiranyam manir ity evam ādikam sa-  
rvam grihitam bhavati |

8. pavamānavat | bahishpavamāno mādhyamdinah pavamāna  
 ārbhavaḥ pavamānaḥ cety evam ahani pavamānastotratrayaṃ vidyate  
 na tu rātrau tad asti | ata ubhayaḥ pavamānavatvaṃ katham sidhyati  
 tadasiddhau ca kenopāyenaḥ ca rātriḥ cety ete samāvadbhājau bha-  
 vataḥ samānabhāgayukte bhavata iti praśnavādina ahuḥ || tatrottara-  
 ram āha |

9. yad evendrāya | yad evendrāya madvane sutam, idaṃ  
 vaso sutam andha, idaṃ hy anv ojasā sutam iti tābhir etābhis tisri-  
 bhir udgātāraḥ stuvanti hotāraḥ śaṁsanti | ahani yathā trishv api pa-  
 vamānastotranāmasu pavamānaśabdo 'nuvṛitta, evam atrāpi tisriḥ  
 ṛikshu sutaśabdo 'nuvṛittah | atah pavamānaśamyād rātriḥ pavamā-  
 navati | tena prakāreṇobhayaḥ pavamānavattve sāmye sati tulyabha-  
 gatvaṃ sidhyati |

10. pañcadaśastotram | agniśtomaḥstotrāṇi dvādaśa | ukthya-  
 stotrāṇi trīṇi | etāny ahani prayujyante | tasmād ahaḥ pañcadaśasto-  
 tropetam | rātrau tu na tāni vidyante | katham pañcadaśastotrasa-  
 myena taylor bhāgasāmyaṃ sidhyatīti praśnaḥ || tatrottaram āha |

11. dvādaśa | dvādaśasu camasagaṇaparyāyeshu dvādaśa sto-  
 trāṇi vidyante | tāny apiṣarvarāṇi | rātrāv anusṭheyaṇām chandasām  
 apiṣarvarasamjñā pūrvam uktā | taiḥ chandobhir nishpādyatvāt sto-  
 trāṇy api tannāmakāni | rathamtarasāmnā nishpādyam yat samdhi-  
 stotram tatra tisro devataḥ śrūyante | tābhiḥ stotavyābhis tisribhir  
 devatābhiḥ stotram api tredhā bhidyate | tena kārāṇa rātriḥ pa-  
 ñcadaśastotrā sampannā | tathā saty ubhayaḥ ahorātrayaḥ stotrasam-  
 khyāsāmyāt samānabhāgopetatvaṃ sidhyati |

12. parimitam | udgātāraḥ parimitam yathā bhavati tathā  
 stuvanti | trivṛt pañcadaśaḥ saptadaśa ekaviṃśa ity evaṃ caturbhir  
 eva stomair atra sarvastotranishpatteḥ | hotā tv aparimitam yathā  
 bhavati tathānuśaṁsati | śaṁsanīyā ṛica etāvatya eveti sarvatrānuga-  
 tasya saṃkhyāniyamasya kasyacid abhāvāt | pūrvabhāvinah stotrasya  
 parimitatvam uttarabhāvinah śastrasyāparimitatvaṃ ca laukikanyā-  
 yānusāri | loke bhūtam pūrvam sampāditam dhanam parimitam | iyad  
 eveti niyatir asti | bhavyam itaḥ param sampādanīyaṃ dhanam apa-  
 rimitam | trishṇāya niravadhikatvenaitāvad eva sampādayishyāmi na  
 tv adhikam iti niyater abhāvāt | tasmād uparitanaśaṁsabāhulyam  
 aparimitadhanaprāptyai bhavatīty abhipretya hotur aparimitam anu-  
 śaṁsanam |

13. atiśaṁsati | stotragalām ṛiksaṃkhyām atilāṅghya hotā śa-  
 ṁsatīti yad asti tad yuktaṃ eva | loke hy ātmānam atilāṅghya pra-  
 jānām cāvasthitaṃ | svayam eka eva, putrādayas tu bahavo gavā-  
 śvadipaśavaḥ ca bahavaḥ |

7.

1. vahatum | vahanasya vivahasyālamkārartham māṅgalyārtham  
ca varasya purato vahanīyo haridrāguḍādimaṅgaladravyasamgho va-  
hātuḥ | yad etad rīksahasraṃ yājñikā āśvinasahasraṃ ity ācakshate  
tat sahasraṃ eva vahaturūpeṇa pratyabhijñātavān |

3. śakunir iva | yathā loke śakuniḥ kaścit pakṣiḥ padbhyāṃ  
bhūmim dṛiḍham avasṭabhyotpatishyan ūrdhvamukhotpatanaṃ ka-  
rtum ichan pakshyantaram abhilakṣhya dhvanim karoti | evam asau  
hotā tadākaraṃ ghaṭanaṃ kurvann āhavam paṭhet | tad etad Āśva-  
lāyanācāryaiḥ spāṣṭhīkṛitam | prāśya pratiprasāpiya paścāt svasya  
dhishṇyasyopaviśet samastajāṅghorur aratnibhyāṃ jānubhyāṃ copa-  
sthāṃ kṛtvā yathā śakunir utpatishyan | upasthakṛitas tv evāśvinam  
śaṅset (6, 5, 4) iti |

4. tasmin | tasminn āśvinaśastre devaḥ parasparam na sama-  
jānata | samjñānam pratipattim nākurvan |

8.

1. tasmād āgneyam | Āśvalāyana 6, 5, 2.

9.

1. akūlayat | dagdhavān |

10.

1. tad āhuḥ | tat tasminn āśvinaśastre kecid abhijñā evam  
āhuḥ | devānāṃ madhye yo 'yaṃ Sūryo 'sti sa nāṭisasyaḥ | Sūryam  
atilaṅghya śaṅsanaṃ na kartavyam | tathā chandasāṃ madhye bri-  
hatim atilaṅghya śaṅsanaṃ na kartavyam | Sūryasyopāsakeshu bra-  
hmavarcasapradatvāt tadatilaṅghane brahmavarcasam naśyet | briha-  
tyāḥ praparūpatvāt tadatilaṅghane prāṇān vināśayed iti teshāṃ abhi-  
prāyaḥ |

5. yad u bārhataḥ | atrottarasyā rīco viśṭārapaṅktitve 'pi  
pragrathanena brihatīsampādauād brihatim atilaṅghya śaṅsanaṃ na  
bhaviṣyatyiti etad darśayati |

asmin pragāthe pūrvasyā rīcaḥ śaṭtriṇśadakṣarātāt pādacatu-  
śṭāyopetatyāc ca sā svabhāvata eva brihatī | punar api tasyāḥ caturtha-  
pādam aṣṭākṣharam dvir āvartyetarasyā rīcaḥ prathamārdhena vi-  
ṇṣatyakṣhareṇa saha pragrathya śaṭtriṇśadakṣharā dvitīyā brihati  
sampādaniyā | tatrāpy antimam pādam aṣṭākṣharam dvir āvartyo-  
ttarārdhena viṇṣatyakṣhareṇa saha pragrathya tṛtīyā brihati sampā-  
daniyā | evaṃ sati brihatyā atikramo na bhavati |

15. citaidham | yad etad āśvinam śastram asti tad etac citai-  
dham uktham iti rahasyābhijñā ācakshate | citā edhaḥ kaśṭhasamuḥa

manushyaṃ dagdhuṃ yasmiñ chmaśānasthāne tat sthānaṃ citaidham |  
tatsadṛiṣam idam ukthaṃ śaṣtram |

## 11.

1. brāhmaṇaspatyaṃ | brīhaspate ati yad aṛya ity eśā  
brāhmaṇaspatyaṃ |

13. yad u trisṭubham | triḥ prathamāṃ trir uttamāṃ iti  
nyāyena pariḍhāniyāṣ trir avṛittir asti | iyaṃ trisṭup trir avartya-  
māu dvātriṅśadadhikaṣatāksharā sampadyate | tadakshareshu sarva-  
chandasaṃ antarbhāvayitum śakyatvād iyaṃ sarvāṇi chandaṅsy abhito  
vyāpnoti | ato brīhatyā api tadvyāptatvān nāsty atikramaḥ || yad  
uktaṃ Sūtrakāreṇa | āśvinena graheṇa sapuroḍaśena caranti (6, 5, 23)  
iti, tatrobhayārthaṃ yājñam vidhatte |

14. gāyatrī | ubhā pibataṃ āśvīneti gāyatrī | āśvinā vāyuneti  
trisṭup | tābhyāṃ vashaṭkuryāt | yājyātvena tad ubhayam pāṭhaḥ ity  
arthah |

## 12.

1. caturviṅśam | agniṣṭoma ukthyaḥ shoḍaśy atirātraś cety  
evam catuḥsamsthā jyoṣṭiṣṭomaḥ sardhenādhyāyashoḍaśakenābhīhitah |  
athaitac catuṣṭayam upajīvyā pravartamānaṃ gavāmāyananāmakaṃ  
samvatsarasatram abhidhātavyam | samvatsaragateshu shasṭyadhika-  
ṣatatrayaḍivaseshv ekaikasmin divase pūrvoktānāṃ catasṛiṇāṃ sam-  
sthānāṃ madhye kayācit samsthayā yuktaḥ somaprayogaḥ sarvo 'py  
anushṭheyaḥ | so 'yam ekaikādināsādhyāḥ somaprayogo vedeshv ahaḥ-  
ṣabdena vyavahriyate | samvatsarasadyāḍe divase kaṣcid atirātrasam-  
sthāḥ somaprayogo 'nushṭheyaḥ | tadanantarabhāvinī dvitīyādivase  
'nushṭheyaṃ somaprayogaṃ vidhatte |

caturviṅśanāmakaḥ kaṣcit stomaviśeṣaḥ | sa ca Chandogair evam  
āmnāyate | aṣṭābhyo himṅkaroti sa tisṛibhiḥ sa catasṛibhiḥ sa ekayā |  
aṣṭābhyo himṅkaroti sa ekayā sa tisṛibhiḥ sa catasṛibhiḥ | aṣṭābhyo  
himṅkaroti sa catasṛibhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 8, 1) iti |  
asyāyam arthaḥ | stotrasyādharabhūte triḥ vidyamanās tisra triḥ  
avṛittiviśeṣeṇa caturviṅśatisamkhyāḥ triḥ kartavyāḥ | sā cāvṛittis  
tribhiḥ paryāyāḥ sampadyate | tatra prathamā paryāye prathamāṃ  
triḥ trir abhyasya sa udgātā tābhiḥ tisṛibhir gāyet | dvitīyāṃ triḥ  
caturvāram abhyasya tābhiḥ catasṛibhir gāyet | tritīyāḥ triḥ sakṛid  
eva pāṭha na cāvṛittih | evam prathamaparyāye 'ṣṭāv triḥ sampā-  
dyante | tābhir himṅkaroti | udgāyet | dvitīyaparyāye prathamāyāḥ sa-  
kṛit pāṭhaḥ | dvitīyāṣ trir avṛittih | tritīyāṣ catur avṛittir ity  
evam atrāpy aṣṭau sampadyante | tritīyaparyāye prathamāyāḥ catur  
avṛittih | dvitīyāyāḥ sakṛit pāṭhaḥ | tritīyāṣ trir avṛittir ity evam

atrāpy ashtau sampadyante | tat sarvam militvā caturviṃśatisaṃkhyā  
rico bhavanti | so 'yaṃ caturviṃśastomaḥ || anena stomena stotrāṇi  
yasminn ahani nishpadyante tad ahaṣ caturviṃśam | tādṛiṣam etad  
ahar upayanti | anutisṭhēyuh | atra satreshu sarvatropayanty āsata  
iti śabdāv anuśṭhānaparau | etābhyāṃ vidhānam eva satratvaliṅgam |  
tatra ye yajamānās ta ṛitvija iti śrutyantarād ṛitvijāṃ sarveshāṃ ya-  
jamānatvenopayantīti bahuvacanam | tasyaitasyāhna ārambhaṇīyam iti  
nāmadheyam |

2. yady apy etasmād ahaṇ pūrvabhāvinī prāyaṇīyākhye 'hani  
satram prārabdhām | tathāpi <sup>1)</sup> prāyaṇīyasyātirātrasaṃyuktasya saṃ-  
valsaropakramasādhāraṇatvād asya satrasya viśeṣheṇa prārambho  
'sminn eva bhavatīty abhipretyaitasyārambhaṇīyatvam eva yuktam |

7. tasya shasṭīṣ ca | ekaikasya stotrasya caturviṃśatisaṃ-  
khyayāvṛittatvāt tatratyāḥ stotrayogyā ṛicaṣ caturviṃśatiḥ sampadya-  
nte | tathā sati dāsaṣu stotreshu catvāriṃśadadhikam śatadvayam |  
pañcasu stotreshu viṃśatyadhikam ekam śatam | etad ubhayam mili-  
tvā shasṭīyadhikaśatatrāyasamkhyākāḥ stotriyāḥ sampadyante |

8. agniśṭomāḥ | yad idam dvitīyam ahaḥ so 'gniśṭomāḥ kar-  
tavyaḥ | agniśṭomasya saṃvatsarasatrarūpatvāt | katham iti cet | tad  
ucyate | agniśṭomād anya nṁkthyādirūpaḥ kaścīd api kratuḥ saṃva-  
tsarasatratvayavabhūta etad ahar naiva dādāra | naiva dhārayitum  
śaktaḥ | anupadiśṭāny āṅgāni sarvāpy agniśṭomād atidiṣyante |  
tad etad agniśṭomasya dhārayitṛitvam | tasmād agniśṭomavyati-  
riktaḥ kratur etad ahar na vivyāca | vivektum anuśṭhāpayitum na  
śaktaḥ | ity evam pakṣāntaravādinām abhiprāyaḥ || asmin pakṣe  
stomaviśeṣam vidhatte |

9. sa yadi | agniśṭomapakṣe bahiṣpavamānamādhyamdi-  
pavamānārbhāvapavamāneshu trishu stotreshu ashtācatvāriṃśanāma-  
kāḥ stomaḥ kartavyaḥ | sa ca Chandogair evam āmnātaḥ | shoḍaśa-  
bhyo himṁkaroti sa tisṛibhiḥ sa dvādaśabhiḥ sa ekayā | shoḍaśabhyo  
himṁkaroti sa ekayā sa tisṛibhiḥ sa dvādaśabhiḥ | shoḍaśabhyo himṁka-  
roti sa dvādaśabhiḥ sa ekayā sa tisṛibhiḥ (Tāṇḍya 3, 12, 1) iti | pra-  
thame paryāye prathamāyā ṛicaṣ trir avṛittīḥ | dvitīyāyā dvādaśakṛitva  
avṛittīḥ | tritīyāyā sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ  
sakṛit pāṭhaḥ | dvitīyāyā trir avṛittīḥ | tritīyāyā dvādaśakṛitva avṛi-  
ttīḥ | tritīyaparyāye prathamāyā dvādaśakṛitva avṛittīḥ | dvitīyāyā  
sakṛit pāṭhaḥ | tritīyāyā trir avṛittīḥ | militvashtācatvāriṃśat stotri-  
yāḥ sampadyante | so 'yaṃ ashtācatvāriṃśastomaḥ || tam etam pava-  
māneshu trishu kṛitvā śisṭeshu navasu stotreshu caturviṃśastomam  
kuryāt | tathā sati pavamānastotreshu catuṣcatvāriṃśadadhikaśatasaṃ-

1) tathāpy tayā alle vier Hss.

khyākāḥ stotriyāḥ sampadyante | itarastotreshu shoḍaśādhikaṣata-  
dvayasamkhyākāḥ | tato militvā shashtyadhikaṣatatrayasamkhyākā  
bhavanti |

## 13.

1. brīhadrathamtare | tvām id dhi havāmaha ity asyām  
ṛicy utpannam sāma brīhat | abhi tvā sūra nonuma ity asyām ṛicy  
utpannam rathamtaram | ete ubhe api yajñākhyasya samudrasya  
samyak paratirasādanabhūte nāvau | samvatsarasatrasya samudra-  
rūpatvam śākhāntare darśitam | samudram vā ete pra plavante ye  
samvatsaram upayanti (Ts. 7, 5, 1, 2) iti | tathā sati tatpāranaya-  
nahetvoḥ sāmnor naurūpatvam yuktam | ato brīhadrathamtararūpā-  
bhyaṁ naubhyaṁ eva samvatsaram satrarūpaṁ samudram taranti |  
gavāmayanasya pāram gachantīty arthaḥ |

4. te ubhe | ubhe sāmāni na samavasṛijye | na parityājye |  
ekasyāpy ananushṭhānam ubhayaparityāgaḥ |

ye sāmadvayam api parityajanti teshāṁ evāyaṁ dosha iti darśa-  
yitum ubhe samavasṛijeyur iti punar abhidhānam | ubhayoḥ sāmnor  
vikalpitatvād ekaparityāge dosho nāstīty etad darśayati |

5. tad yadi | tat tayor sāmnor madhye yadā rathamtaram  
parityajeyur brīhad evānutishṭheyuh | tadā brīhataiva prayogasam-  
pūrteḥ phalata ubhayam apy aparityaktam eva bhavati | evam brīhat-  
parityāgapakshe rathamtarepaiva sampūrṭiḥ |

6. yad vai | prishṭhyashadahe shaṭsv api divaseshu krameṇa  
prishṭhastotranishpādakāni shaṭ sāmāni: rathamtaram vairūpaṁ brī-  
had vairājaṁ śākvaraṁ raivatam iti | tatra rathamtarasya brīhataḥ  
cotpattisthānam pūrvam uktam | yad dyāva indra te śatam ity asyām  
ṛicy utpannam vairūpaṁ sāma | pibā somam indra mandatu tvety  
asyām ṛicy utpannam vairājaṁ sāma | pro shv asmai puroratham  
ity asyām giyamānam śākvaraṁ sāma | revatīr naḥ sadhamāda ity  
asyām giyamānam raivatam sāma | tatra brīhadrathamtarayor evā-  
trottaraśthānīyatvād aśeshasāmaphalasiddhyartham ete ubhe aparitya-  
kte eva bhavataḥ | ubhayaparityāgaḥ sarvathā na yogya ity arthaḥ |

8. ye vā ataḥ | ye vai ke cana mandabuddhayaḥ satriṇo 'ta  
ārambhanīyaṁ caturviṁśam ahaḥ prārabhyordhvam anulomyenaitat  
samvatsarasatram upayanty anutishṭhanti te satriṇo gurum vai prau-  
ḍham eva bhāram abhinidadhate | svasyopari sthāpayanti | sa vai  
gurur bhāraḥ sam eva śṛṇāti | bhāravāhakān satriṇo vināśayati |  
atha pūrvoktavailakshanyena ye satriṇa enam samvatsaram parastād  
ādita ārabhya vihitaiḥ karmabhiḥ pūrvapakshagatair āptvānushṭhā-  
yottarapakshe 'vastāt pratyavarohakrameṇopaity upayanty anu-  
shṭhanti | sa vai ta eva satriṇaḥ svasti kshemeṇa samvatsarasatrasya

pāram samāptim aṣṇute | prāpnuvanti || ayam arthaḥ | asti kiṃcid vishuvannāmakam saṃvatsarasatrasya madhye pradhānam ahaḥ | tasyādhaṣṭat śhaṇ māsaḥ | so 'yam prathamah pakshaḥ | upariśṭād api śhaṇ māsaḥ | so 'yam uttarah pakshaḥ | yathā loke kasyāscic chālāyāḥ stambhayoḥ pūrvam dīrgham vaṅsam praudham prasāryobhayoḥ pārśvayoḥ pakshadvayam kurvanti, evaṃ saṃvatsarasatasyāpi | tathā ca śākhāntare śrūyate | yathā śālāyai pakshaś madhyamaṃ vaṅsam abhi samāyachati | evaṃ saṃvatsarasasya pakshaś divākṛtyam abhi saṃ tanvanti (Tb. 1, 2, 3, 1) iti | divaiva mantrānām kīrtanīyatvād vishuvannāmakam ekam divākṛtyam | tatra pūrvapaksharūpe māsaśhaṭke yaḥ prayogakramaḥ | evaṃ uttarapakṣe 'pi māsaśhaṭke tenaiva krameṇa sa prayogo yady anuśṭhīyeta tadānīm atibhāraḥ syāt | nūtanānushṭhānaviśeshābhāvenālasye sati vaikalyam bhavati | sa eva bhāra ity ucyate | atas tatparihārartham pūrveshu śhaṭsu māseshu yāni karmāṇi yenānupūrvyeṇānushṭhitāni, tāni karmāṇy uttarashu māseshu tadviparītakrameṇānushṭheyāni | tathā saty ālasyābhāvād avighnenaiva saṃvatsarasatram samāpyata iti |

## 14.

1. yad vai | athāsminn ārambhāṇīye caturviṅṣe 'hani nishkevalyaśastre kaṃcid viśeṣam vidhatte |

yad etad dvitīyam caturviṅṣam ahaḥ | tad eva saṃvatsarasāyopāntyam mahāvratākhyam ahaḥ bhavati | ārohakrameṇa caturviṅṣākhyam pūrvapakshagatam dvitīyam ahaḥ | avarohakrameṇa mahāvratākhyam upāntīyatvād dvitīyam ahaḥ bhavati | anena dvitīyatvasāmyena tayoh parasparaikyam upacaryate | kiṃcobhayatra brīhaddivasāmyam asti | tad id āsa bhuvaneṣhu jyeshṭham ity etat sūktam brīhaddivāśabdena vivakṣhitam praudhasya dyulokasya prāptihetutvāt | etad evobhayatra nishkevalyaśastre kriyate | tathā saty asmin dvitīye 'hni caturviṅṣanāmake brīhaddivanāmnā tad id āsetyādina nishkevalyaśastragatasūktayuktena hotā retāḥ siṃcati tad ahaḥ | tad etat sīktam reto mahāvratīyenopāntyenāhnā brīhaddivākhyānishkevalyasūktayuktena prajānāyati | atra satrasaṃvatsaramadhyā eva retāḥsekaḥ prajānanam ca dvitīyopāntīyadivasayoh saṃpannam | tato loke 'py ekaikasmin saṃvatsare retāḥseka ntpattiḥ cety ubhayam sampadyate | yasmād dvitīyopāntīyayor aṇnor ubhayor api mīlītvā prāṇino janmarūpam ekam kāryam apekṣhitam | tasmād brīhaddivanāmakena 'sūktenobhayatra nishkevalyaśastram samānam ekarūpam kartavyam |

3. yo vai | yaḥ pumān saṃvatsarasatrasya samudrasthānīyasyāvaram arvāktīrasthānīyam prathamam ahaḥ, pāram paratīrasthānīyam antīmam aho yo veda, tayor aṇnor anuśṭheyam kartavyam niścinoti | sa pumān avighnenaiva saṃvatsarasatrasya pāram samāptim

prāpnoti | yo 'yam atirātrasamsthah sa evāsyā prāyaṇīyah | ārambhe 'nushṭheyatvād arvāktirasthānīyah | sa evātirātrah punar udayanīyah | samāptāv anushṭheyatvāt paratirasthānīyah |

5. yo vai | avarudhyate svādhīnam kriyate yena prārambharūpeṇa karmaṇa tat karmāvarodhanam | udrudhyate samāpyate yena karmaṇa tad udrodhanam | anyat pūrvavat |

7. yo vai | prāyaṇīyo 'tirātrah praśabdasāmānyāt prāṇa ity ucyate | uccahabdasāmānyād udayanīyo 'tirātra udānah |

## 15.

1. jyotiḥ | atha māsakṛiptividhānāyabhiplavashaḍahe pūrvabhāgarūpāni trīṇy ahāni vidhatte |

stomaṣabdo jyotirādibhiḥ pratyekam abhisambadhyate | tathā sati jyotishṭomo gosṭoma āyushṭoma ity etair ahobhir yanti | anutishṭheyur ity arthaḥ | tad etad ahastrayaṁ tritvasāmyāt krameṇa lokatrayarūpam | śākhāntare 'py etad darśitam | jyotishṭomam prathamam upa yanty, asminn eva tena loke prati tishṭhanti. gosṭomam dvitīyam upa yanty, antariksha eva tena prati tishṭhanti. āyushṭomam tritīyam upa yanty, amushmīn eva tena loke prati tishṭhanti (Ts. 7, 4, 11, 1) iti |

2. sa evaishah | trayāṇām pūrvoktānām evāhnaṁ samūhaḥ punar anushṭhiyamāna uttaras tryaho bhavati |

## 16.

6. annādyam | pratimāsam annādyam prāpnuvanto lokadvayārtham gachanti | pratimāsam śaḍahapañcakam anutishṭheyur iti tatparyārthaḥ | tatra catvāro 'bhiplavāḥ śaḍahāḥ pañcamas tu priśṭhīyah śaḍaha iti Sūtrakārair abhidhānāt | ayaṁ viśeṣah śākhāntare draśṭavyaḥ | Vgl. Ts. 7, 5, 3.

## 17.

1. Ādityānām | gamanasāmyād gavām ādityatvam |

6. yathā vā | athādityāyane 'haḥkṛiptim vidhatte |

atra vāśabdo na vikalpārthaḥ kintu gavāmayanaprakāravavyāvṛttyārthaḥ | gavāmayane prāyaṇīyakhyam prathamam aho, 'tirātrasamsthāṁ caturvīṁsam ukthyam ahar dvitīyam | tatra yathā tathāivādityānām ayaṁ 'pi, tata ūrdhvaṁ viśeṣo 'sti | sarve 'bhiplavāḥ śaḍahāḥ, pūrvoktābhyām prathamadvitīyābhyām ahobhyām anyāni sarvāṇy ahāny ākshyanti | vyāptim karishyanti | gavāmayane tv ekai-kasmin māsi catvāra evābhiplavashaḍahāḥ | ata idam vaishamyam | tad idam Ādityānām ayanam |

7. prāyaṇīyah | prathamadvitīyam atikrāntāni sarvāṇy ahāni

prishṭhyashaḍahair vyāptānity etāvaṇ atra viśeṣaḥ | athavā | akshya-  
ntiṣabdo 'harviśeṣhanāmādheyam | tathā ca Baudhāyana āha | abhi-  
jīd vishuvān viṣvajīd daśamam ahar mahāvratam udayaniyo 'tirātra  
ity etāny akshyanti bhavanti | tad etad Baudhāyanasya matam |  
anyad api yāny anyāni prishṭhyābhiplavebhyo iti Śālikācārya mene:  
yāni cānyāni prishṭhyābhiplavebhyo daśamāc cety Aupamanyava iti |  
tathā sati prāyaṇīyārambhaṇīyābhyām abhiplavashaḍahebhyaḥ cānyāni  
yāny ahāni santi tāny akshyanti etannāmakanīty ubhayatra vyākhyā-  
nam | sarvathāpy asty enayor ubhayor api gavāmayanād viśeṣaḥ |  
gavāmayane hy ekasmin māsi catvāro 'bhiplavāḥ shaḍahāḥ pañcamāḥ  
prishṭhyāḥ shaḍahāḥ | tathā cāṣvalayana āha | atha gavāmayanam sa-  
rvakamāḥ | prāyaṇīyacaturviṃśe upetya caturabhiplavān prishṭhyapa-  
ñcamān pañca māsān upayanti (11, 7, 1) iti | Ādityānām ayane pri-  
shṭhyāḥ shaḍaho nāstīti | Aṅgirasām ayane 'bhiplavāḥ shaḍaho nā-  
stīti vaiśamyam |

8. paryāṇaḥ | pārito 'yanasya gamanasya sādhanabhūtaḥ |

### 18.

1. ekaviṃśam | Chandogabrahmaṇe saptabhyo himkarotītya-  
dinā vihito yo 'yam ekaviṃśaḥ stomas tenaiva stomenāsya sarvastot-  
trapravritter idam ahar ekaviṃśam ity ucyate | tatra vishuvannāma-  
kasamvatsarasatrāsya ye pūrve śaṇ māsā ye cottare taylor māsā-  
śaṭkayor ubhayato vartamānāyor madhye tad etad ahar anuśṭhe-  
yam | etac ca nobhayor māsāśaṭkayor antar bhavati kimpv atiriktam  
ekam | tathā cāṣvalayana āha | atha vishuvān ekaviṃśo na pūrvasya  
pakṣaso nottarasya (11, 7, 7) iti |

2. etena | purā devā tenāhnā svargalokākhyam lokam Ādityam  
udayachan | ita ūrdhvam prāpitavantaḥ | tathā ca śākhāntare paṭhyate |  
ekaviṃśa esha bhavati | etena vai devā ekaviṃśena | Ādityam ita utta-  
mam suvargam lokam arohayann (Tb. 1, 2, 4, 1) iti |

3. sa eshaḥ | yo 'yam Ādityo 'sti sa esha ito bhūlokaḍ āra-  
bhya ganyamāna ekaviṃśatisamkhyāpūrako bhavati | tathā cānyatrāmnā-  
yate | dvādaśa māsāḥ pañcartavas traya ime lokā asāv Āditya ekavi-  
ṃśa iti || athavā | atraiva vishuvataḥ purastāt paścāc ca vakshyamā-  
nam abardaśakadvayam apokshya vishuva ekaviṃśa ity ucyate | asmin  
pakṣa idam vākyaṃ uttarāṣeṣatvena yojanyam |

4. tasya daśa | divaiva kīrtaniyam mantrajātam yasmin vishu-  
vaty ahani tad ahar divākīrtiyam | tasyāhno 'vastad adhobbhāge daśa-  
hāni bhavanti | parastad ūrdhvabhāge 'pi daśahāni bhavanti | taylor  
daśakayor madhya esha ekaviṃśo vishuvān vartate | tasya vishuvato  
'dhastāt pūrvapakṣe śaṣṭhe māse svarasāmāno 'harviśeṣās trayas  
tebhyaḥ pūrvam abhijīdākhyā ekāhas tataḥ pūrvam prishṭhyāḥ śa-

ḍaha iti | ḍaṣāhāni vishuvadūrdhvaṃ tu pratyavarohakrameṇa trayah svarasāmānas tato viṣvajidākhyā ekāhas tata ūrdhvaṃ priṣṭhyah shadaha iti ḍaṣāhāni | evam ubhayoḥ pārṣvayor ahnāṃ ḍaṣasamkhyo-petatvād virāt | etasyāṃ ubhayato 'vasthitāyāṃ virāḍy ayam ekavi-ṇṣaḥ pratishṭhitah | yathoktagaṇanayā virāḍi pratishṭhām eva hiṣa-bdopetena vākyaena spashtīkaroti | tasmād ubhayato virāddvayena rakshitatvād esha Ādityo vishuvadahasthāniya imāñl lokan antarai-shāṃ lokānāṃ sarveshāṃ madhye yaṇ gachann api na vyathate | vya-thāṃ na prāpnoti | vishuvān apy ekaviṇṣa, Ādityo 'py ekaviṇṣaḥ | tasmād ubhayor ekatve sati vishuvato yad virāddvayopetatvaṃ tad evādityasyobhayato virāṭtvaṃ bhavati | Ādityasya vyathārāhityena vi-shuvato vaikalyarāhityaṃ sidhyati | athavā | vishuvato yathā virā-ḍdvayaṃ ubhayato rakshakam evam Ādityasyāpy adhaṣṭad upariṣṭāc ca vartamānaṃ lokadvayaṃ | etad evābhipretya śākhāntare śrūyate | tasmād antaremau lokau yaṇ sarveshu suvargeshu lokeshv abhitapann eti (Tb. 1, 2, 4, 1) iti || atha vishuvata ubhayataḥ sampavartinah svarasāmākhyān aharviṣeṣhān praśaṇsati | tasya vai etc.

5. stomā vai | saptadaṣastomayuktāḥ svarasāmāno 'harviṣeṣhāḥ stomasabdenātra vivakṣhitāḥ |

atrārthavādena pūrveshūttareṣhu ca trishv abassu saptadaṣastoma-vidhir unneyaḥ | tathā ca śākhāntare śrūyate | ukthyā eva saptadaṣaḥ paraḥsāmānaḥ kāryaḥ (Tb. 1, 2, 2, 1) iti | svarasāmākhyānāṃ eva paraḥsāmeti nāmāntaram |

## 19.

3. raṣmayo vai | ye bandhanahetavo raṣmayas tatsthāniyāṇy asmin vishuvati divākīrtyāni divaiṣa paṭhaniyāni pañca sāmāni | te-shāṃ madhye mahādivākīrtyanāmakam ekaṃ sāmā | tac ca vibhrād bṛihat pibatu soṃyam madhv ity asyāṃ ricy utpannam | tatsamayuk-tam priṣṭhastotraṃ kartavyam | tathā vikarṇākhyam ekaṃ sāmā | tac ca priṣṭhasya vṛiṣṇo arushasya nū saha ity asyāṃ ricy utpa-nnam | tad etad brahmasāmā kartavyam | brāhmaṇācchaṇsinam abhi-lakshya gyaṃānam brahmasāmā | tathā bhāṣākhyam aparaṃ sāmā | tad api priṣṭhasyety asyāṃ evotpannam | tac cāgnishṭomasāmā ka-rtavyam | yena sāmāgnishṭomasamsthā samāpyate tad agnishṭoma-sāmā | bṛihadrathamtare prasiddhe bhavataḥ | mādhyamdinārbhava-pavamānayoḥ kartavyatvāt |

4. udita Āditye | prakritāv ādityodayāt prāḡ eva prātaranu-vākāḥ paṭhyate | atra tu sarvasyāhno divākīrtyatvasiddhyartham uda-yād ūrdhvaṃ anubruyāt |

5. sauryam | Sūryo devatā yasya paṣoḥ so 'yaṃ sauryaḥ | nyaṅgaṃ varṇāntareṇa sampāditam cihnam | tad yasya nāsti so 'nya-

ṅgaḥ | tādṛiṣaḥ<sup>1)</sup> cāsau śvetaḥ ca so 'yam anyāṅgaśvetaḥ | varṇānta-  
reṇāmīṣṛitaḥ sarvaśveta ity arthaḥ |

6. ekaviṁṣatim | etad viśhuvannāmakam alar ekaviṁṣastoma-  
yuktatvāt pratyakṣhād dhi śakṣhād eva mukhyam evaikaṁṣam | ta-  
smāt sāmīdheninām ekaviṁṣatisaṁkhyā yukta | atra codakapṛāptāḥ  
pañcadaśa, dhāyāḥ śaṭsaṁkhyāka ity ekaviṁṣatiḥ | tathā cāṣvalāyana  
āha | viśhuvān divākīrtiyāḥ | udite prātaranuvākaḥ | prithupāja ama-  
rtiya iti śhaḍ dhāyāḥ sāmīdheninām | sauryāḥ savanīyasyopālambhyaḥ  
(8, 6, 1) iti |

7. ekapañcāśatam | tasmiñ chastre stotriyānurūpayos ṭricayoh  
śhaḍ ṛicaḥ | yad vāvānety eka dhāyā | brihadrathamtarayor yonī  
dve | uttamasāmapragāthasya pragrathanena tisraḥ | nṛiṇām u tvā  
nṛitamam iti tisraḥ | yas tigmaṣṛiṅga ity ekādaśarcaḥ | abhi tyam iti  
pañcadaśarcaḥ | ity evam ekacatvāriṁṣat | tatra prathamayā trir abhya-  
stayā saha tricatvāriṁṣat | indrasya nu viryāṇīty asmin pañcadaśarce  
sūkte 'śhṭau nava vā ṣaṁsanīyāḥ | tatrāśhṭatvapakṣha ekapañcāśad  
bhavanti | navapakṣhe dvipañcāśat | tacchaṁsanād ūrdhvam indrasya  
nu viryāṇīty asya sūktasya madhya aindriṁ nividaṁ dadhyāt | tata  
ūrdhvam punar api tāvatīr ṛicaḥ ṣaṁset | tathā sati śaṭasaṁkhyāsam-  
pattīyā puruṣāyuhśāmyam bhavati | indriyāṇi ca śaṭasaṁkhyāsu nā-  
ḍīshu saṁcārāc chatam bhavanti tādīyavyāpārāḥ ca tathā śaṭasaṁ-  
khyākālī | evaṁ sati yajamānaṁ sampūrṇam āyushi virya indriyeshv  
avasthāpayati |

## 20.

1. dūrohaṇam | duḥṣaṅkaṁ rohaṇam yasminn ādityamaṇḍale  
tad dūrohaṇam | tatārohaṇasya sādhanatvān mantrasvarūpam api  
dūrohaṇam ity ucyate | tad rohati | ārohanārtham ṣaṁset ity arthaḥ |  
yadvā | mantrasya duḥṣaṅka uccāraṇaviśeṣho dūrohaṇam | sa ca vi-  
śeṣhaḥ sūtre (Āṣvalāyana 8, 2, 14) 'vagantavyaḥ | tam rohati | vi-  
śhṭam uccāraṇam kuryād ity arthaḥ |

29. ime evaitat | etatpāṭhena hotā āmeshyaṅś ca āgamishyann  
api parāmeshyaṅś ca punar api parāvṛṭitya gamishyann api ime eva  
dyāvāprithivīv evānumantrayate |

## 21.

2. sa pacchaḥ | dvedhā sūktasya ṣaṁsanam ārohakrameṇāva-  
rohakrameṇa veti | tac cārohe caturvāram āvartaniyam | prathamā-  
vṛittau pacchaḥ pādaṣaḥ pāṭhet | ekaikasmin pāde 'vasānaṁ kṛitvā  
ṣaṁset | dvitīyasyām āvṛittāv ardharcaṣa ekaikasminn ardhe 'vasānaṁ

1) Alle vier Hss. cihnam anyāṅgaṁ tādṛiṣaḥ.

kṛitvā paṭhet | tṛitīyasyām āvṛittau tripadyāvṛittya pādatriye 'vasānam kṛitvā paṭhet | caturthyām āvṛittāv avasānarahitatayā sampūrṇatayā saṁset |

3. tripadyā | pratyavarohakrame prathamāvṛittau pādatriye 'vasānam | dvitīyāvṛittāv ardharce 'vasānam | tṛitīyāvṛittau pāde 'vasānam |

4. atha ye | ekasminn eva loke kāmo yeshām ta ekakāmāḥ | svargaṁ lokam eva kāmāyante na tv imaṁ lokam | teshām parāṁcam eva pratyavarohitam eva rohet | śāstram paṭhet |

6. mithunāni | mithunaśabda ekatvanivārakaḥ | tato bahūnity uktam bhavati | yas tigmaṣṭriṅga ityādīni traishṭubhāni | divaḥ cid aśya varimetyādīni jāgatāni | tad etac chandodvayam mithunasadṛiṣam | paśavo 'pi mithunātmakāḥ | chandānsi paśusādhanatvāt paśavaḥ | atas teshām saṁsanam paśuprāptyai bhavati |

## 22.

1. yathā vai | yathā loke puruṣo dakṣiṇāvāmabhāgābhyām bhāgadvayam madhye śirasā ca yuktaḥ | tathā vishuvataḥ śaṁmāsātmakāḥ pūrvabhāgaḥ puruṣasambandhidakṣiṇabhāgasthāntyaḥ | tatṛavaroharūpamāsashaṭkātmaka uttarārdho vāmabhāgasthāntyaḥ | tasmād vāmabhāgasādṛiṣyād uttara ity ācakshate | na tv anusṭhānādḥikya-vivakṣayā | prabāhuk sato vāmadaḥkṣiṇabhāgau samau kṛitvāvasthitasya puruṣasya śiro yathonnataṁ san madhye 'vatishṭhate | evam māsashaṭkayor madhye vishuvān utkṛiṣṭo 'vatishṭhate | bidalam bhāgaḥ | tābhyām bidaḥlabhyām dakṣiṇāvāmabhāgābhyām saṁhitāḥ saṁyojita eva loke puruṣo bhavati | tad dhāpi tasmād eva bhāgadvaya-saṁdhānarūpatvāt kāraṇac chīrṣṇo madhye syūmeva vijūyate | syūma syūtam | yathā vastrayor saṁdhiḥ sūcya syūtaḥ saṁyojito bhavati | evaṁ śirasi dakṣiṇottarakapālayor saṁdhau syūteva kācid rekṣā dṛiṣyate | etac ca bhūmau patite śuṣṭhe mānsarahite śiraḥkapāladvayasamūharūpe 'sthani vispaṣṭam upalabhyate | atah sarvātmānaḥ puruṣasādṛiṣyāt praśasto 'yaṁ vishuvān |

2. tad āhuḥ | vishuvannāmake mukhye 'hani yac chastram vihitam tat tasmīn chastre pūrvapakṣiṇa evam āhuḥ | dakṣiṇāyana-syottarāyanasya ca madhye vishuvannāmakas tulāmeshasaṁkrāntidvayarūpo yaḥ kālavīṣeṣaḥ so 'yaṁ vishuvacchābdābhidheyāḥ | sa ca vyavahārah smṛitishu pracuraḥ | asminn eva vishuvati kāla etad ahaḥ saṁset | etasminn ahani vihitam śāstram ahaḥśabdenopalakṣyate | etat saṁkrāntidvayam uktham ahar ukthānam <sup>1)</sup> ahnam

1) uktam und uktānām alle vier Hss.

madhye | ukthyaṣastrapetaṣastryogyam ity arthaḥ | ata eva vishuvān vishuvannamakāṣastravān eva samkrāntikālavīṣeṣaḥ | tat katham iti | ucyate | taṁ samkrāntikālaṁ vishuvān vishuvān ity eva sarve vya-vaharanti | atas tasmin kāle ṣastrapāthe sati yajamānā vishuvanto yogyaṣastryayuktā bhavanti | sarveshv anuṣṭhātrīṣhu śreṣṭhātām prāpnuvantīti pūrvapakṣiṇām āśayaḥ |

3. tat-tat | karmāntareṣhv api vishuvākhyasamkrāntiyukte kāle samāgate sati ṣaṣtram etac chaṁsaniyam iti yat pūrvapakṣiṇām ma-taṁ, tasmīñ chastre tan mataṁ nādarapiyam | kimtu samvatsarasatra eva gavāmayane tat pūrvoktaṁ ṣaṣtram saṁset | evaṁ sati yajamānā atyantasaṁyogena samvatsarakālam etad reto dhārayanto yanti | anu-tiṣṭhanti |

8. vaiṣvakarmaṇam | viṣvakarmadevatākam ṛishabham pūm-gavaṁ savaniyasya codakaprāptasya paṣoḥ sthāna upālambhaniyam dvirūpaṁ varṇadvayopetam ubhayata etaṁ dakṣiṇottaraṁ pāṣvayor vilakṣaṇavarṇena lañchitam paṣuṁ mahāvrataprayogayukte ṣastra-syopāntye 'hany ālabheran |

## 23.

1. atha dvādaśāho vaktavyaḥ |

2. bhavaty ātmanā | anenārthavādena dvādaśarātrayāgavi-dhir<sup>1)</sup> unneyaḥ | tathā ca śākhāntare vidhiḥ śrūyate | yaḥ kāmā-yeta prajāyeyeti, sa dvādaśarātreṇa yajeta, praiva jāyate (Ts. 7, 2, 9, 1) iti |

6. gāyatrī | yathoktāhaḥkliptir Āśvalāyanācāryair darṣitā | atha bharatadvādaśāhaḥ | imam evaikāham prithaksamsthābhīr upe-yuḥ | atirātram agre 'tāshtāv ukthyaṁ athāgnisṭomam athatirātram (10, 5, 8) iti |

## 24.

1 trayaṣ ca | bharatadvādaśāham vidhāya vyūḍhadvādaśāham vidhatte |

yo 'yam vyūḍhadvādaśāho 'sti so 'yam etadṛiṣaḥ | tatrādyantau yau dvāv atirātrau prathamadvādaśau yac ca daśamam ahaṣ, tat pari-tyajyāvāṣiṣṭeṣhv ahaṣsu navasamkhyākeṣhu trayas tryahāḥ karta-vyāḥ | trirātraḥ kaṣcit karmaviṣeṣaḥ | so 'yam trivāram āvartani-yaḥ | ā daśamam<sup>1)</sup> ity atra yo 'yam ākāraḥ sa varjanārthaḥ | nipātā-nām anekārthatvāt | yadvā maryādāyam ayam āñ bhaviṣyati | ādya-ntāv atirātrau daśamam ahaṣ ca maryādāṁ kṛitvāṣiṣṭo navarā-tras trir avṛittāḥ tryahātmaka ity arthaḥ |

1) dvādaśahayāgavidhir alle vier Hss.

tatra codakena dikshādivikalpo prāptaḥ | eka dikshā tisro dikshā ityādivikalpasya prakṛitau śrutatvāt | tam vikalpam apavāditum niyamaviśeṣam vidhātte | dvādaśāḥni etc.

3. dvādaśa rātriḥ | prakṛitau tisra evopasadaḥ | taś caikakāṁ caturshu dīneshv āvartya dvādaśa sutyādīneshūpasado 'nutishṭhati | tabhir dvādaśabhir upasadbhiḥ śarīram eva dhūnute | kampayati | śarīragatamāṁsādidhātusoṣaṇena pāpakshayo bhavati | tathā ca Sūtrakāreṇopasaṁhṛitam | yadā vai dikshitāḥ kṛiṣo bhavaty atha medhyo bhavati | upasaddīneshv asya kshīramātrābhāratvād bhavaty eva kārṣyam | tad idam sarvaṁ dhūnuta ity anena vivakṣitam || atha dvādaśasu dīneshu somābhishavam vidhātte |

4. dvādaśāḥam prasutaḥ | bhaved iti śeṣaḥ | dikshopasadaṁ āṅgakarmaṇi | abhishavas tu pradhānakarma |

5. bhūtvā | dvādaśāḥam prasuta iti padadvayam anuvartanīyam | veditā dvādaśasu dīneshu somābhishavayukto bhūtvā pūrvoktābhir upasadbhiḥ śarīram dhūtvā śarīragatam pāpam parityajyāta eva śuddha ihaloke bhūtvā paraloke 'pi pūtaḥ sarvadevatāḥ prāptoti |

## 25.

1. anapakramam | tam Prajāpatim dikshayitvā tatrādhvānam anapakramam nirgamanarahitam gamayitvābruvan | na hi yajñam saṁkalpya dikshāṁ kṛitvā tadanuṣṭhānam antareṇa devayajanān nirgantum śakyate |

10. ūrdhvo vai | yo 'yam navarātre prathamā tryahāḥ so 'yam ūrdhvo vai | ārohaprakāra eva | tad yathā | gāyatram prātaḥsavanam traisṭubham mādhyamīnam savanam jāgataṁ tṛitīyasavanam ity ayaṁ svabhāvasiddhaḥ kramāḥ | tasya vyatyāsābhāvād ūrdhva ity ucyate | yas tu madhyamas tryahāḥ so 'yam tīryāṇ vartate | tad yathā | jāgataṁ prātaḥsavanam gāyatram mādhyamīnam traisṭubham tṛitīyam ity atra nātyantam anukramo nāpy atyantam vyutkramāḥ | tasmād ayaṁ tīryāṇ | ya uttamas tryahāḥ so 'rvāṇ adhomukhaḥ | tad yathā | traisṭubham prātaḥsavanam jāgataṁ mādhyamīnam gāyatram tṛitīyasavanam ity etadāhararvāktvam | prathamō jāgātānto dvitīyas traisṭubhāntas tṛitīyo gāyatrānta ity evam ūrdhvatvatīryaktvārvāktvāni trishv api tryāheshu drashtavyāni |

## 26.

4. sa purastāt | yo dikshāṁ vāñchati sa pumān dikshopakramāt purā prajāpatidevatakam paśum ālabheta | dvividho hi dvādaśāḥ sāgnicityo nirāgnicityas ca | tatrāgnicayanayuktapaśur ayaṁ avagantavyaḥ |

5. saptadaśa sāmīdhenīḥ | dvayor dhāyayor prakṣhepeṇa  
saptadaśasamkhyā sampadyate || āpriyāyāsu viśeṣaṃ vidhatte |

6. tasyāpriyaḥ | paśoḥ prāptihetutvāt prayāja āpriya ity  
ucyante | tad atra Jamadagninā drīṣṭāḥ samiddho adya manuṣha ityā-  
disūkte samāmnūta drashtavyāḥ || atra codyam udbhāvayati |

7. tad āhuḥ | uktaprajāpatyavyatirikteshu sarveshu paśuṣhv  
āpriyo yatharīṣhi bhavanti | yasya yajamānasya gotrapravartako ya  
rīṣhir bhavati tam anatikramya tena drīṣṭā evāpriyo bhavanti |  
evaṃ saty atrapi jamadagnigotrajānām eva samiddho adyety āpriya  
rico yuktā na tv anyeṣhām |

13. satram | pūrvam bhārata dvādaśāho vyūḍhadvādaśaḥ ceti  
dvau bhedaṃ uktau | prakāraṇtarenāpi satrarūpo 'hinarūpaḥ cety  
evaṃvidho dvādaśābaḥ | tatra satrapakṣhe viśeṣaṃ vidhatte |

yady ayam dvādaśābaḥ satrarūpo bhavet | tadānīm satrasya  
bahuyajamānatvāt sarveṣhām yajamānānām agnīm samnyupya sam-  
bhūyaikatenāvasthāpya tasmin sarve yajeran | yajamānatvād eva  
sarve 'pi dīkṣheran | dīkṣhām kuryuḥ | ya eva yajamānaḥ ta eva  
ritvija ity uktatvena sarve yajamānāḥ sunuyuḥ | ritvikkāryam abhi-  
shavaṃ kuryuḥ | vasantartum abhilakṣhyodavasyati | udavasāntīyām  
samāptikālīnām iṣṭīm anutīṣṭhet | vasantartau samāpayed ity arthaḥ |

## 27.

1. chandāṃsi | atha vyūḍhadvādaśahe yad etad vyūḍhatvam  
tad etat praśaṅsitum ākhyāyikāṃ āha | chandāṃsi etc.

vyūḥ | ha chandasam | svasvasthanaviparītatvenoḍhāni sthāna-  
ntare prakṣiptāni chandāṃsi yasmin dvādaśahe so 'yam vyūḍha-  
chandāḥ |

3. chandāṃsi vyūhati | gāyatrīyāṇi chandāṃsi vyūhati |  
tattadāyatanaviparīyāsenāvasthāpayet | tac ca vyūhanam asāratvāpra-  
yuktakālasya parihārīya bhavati |

6. naudhasena | imam indra sutam pibety asyām rīcy utpa-  
nnam sāma naudhasam | tvām idā hyo nara ity asyām rīcy utpa-  
nnam sāma śyātam |

9. uśhān | asau dyuloko 'syām bhūmāv uśhān | adadhātīy  
adhyāhārāḥ | deśantaraprasiddhim upajīvy paśuṣabdasyoṣhaśabdena  
vyākhyānam |

## 28.

5. tāni trīṇi | tāni pūrvoktāni rathamtaravairūpaśakvarāṇi trīṇi  
sāmāny anyānītarebhyo vilakṣhaṇāni prīṣṭhīyākhye śhaḍahe pratha-  
matrītyapañcameshv ayugmeshv ahasu prīṣṭhastotranīṣṭhāpādaṇy  
āsan | tathā brīhadvairājaraivatarūpāni trīṇi sāmāny anyāni ratham-

tarāḍibhyo vilakṣaṇāni bhūtvā dvitīyacaturthashashṭheshu yugma-  
rūpeshv ahasu prishṭhastotranishpādakāny āsan |

6. tāni tathākālpanta | tataḥ shaṭṣamkhyākāni prishṭhasā-  
māni dhārayitum tāni shaṭ chandānsi tathākālpanta | tenaiva kra-  
meṇa samarthāny abhavan | prathamadvitīyatritīyeshv ahasu gāya-  
tritrishṭubjagatyah prishṭhastotranishpādakāḥ | caturthapañcamasha-  
shṭheshv ahasv anuṣṭuppañktyatichandānsi stotranishpādakāni |  
evam sati yajño 'pi prishṭhyashadāhākhyah kalpate | svaprayojanāya  
samartho bhavati |

## 29.

1. Agnir vai | idānīm dvādaśāhakraṭau prāyaṇīyodayaṇīyāv  
atirātrau yac ca daśamam ahaḥ | tat tritayam varjayitvā madhya-  
gato yo navarātras tam vidhātum upakramate | Agnir vai etc.

3. eti ca preti ca | ā prety anayor upasargayor anyatara  
upasargo yasmin mantre 'sti tan mantrasvarūpam prathamasyāhno  
rūpam | lakṣaṇam ity arthaḥ |

karishyat | karoter dhātor bhavishyatpratyayāntam idṛṣam  
yad asti |

7. ā tvā ratham | ā tvā ratham iti trico marutvatīyaśastra-  
sya pratipat | tac ca rathasābdopetam | idam vaso sutam iti tasya  
śastrasyānucaraḥ | tac ca pibavat | pibā supūrṇam iti dvitīyapāde  
ṣrutatvāt |

16. tyam ū shu | atha nividdhānīyasya sūktasyādaḥ kiṃcit  
sūktāntaram vidhatte | tyam etc.

## 30.

1. ā na indrah | yasya sūktasya purastāt tārksyaśaṇsanam  
vihitam tasmin nividdhānasūkta ākararūpam lakṣaṇam darśayati |  
ā na etc.

2. idānīm nishkevalyamarutvatīyayoh śastrayor nividdhāne sū-  
kte stotum āha |

sampātau | sampatanti prāpuvanty ābhyām yajamānāḥ sarva-  
lokān iti sampātau | nishkevalyamarutvatīyanividdhānayoh sūktayor  
vaikṛitayoh sampāta iti samjñā | ā yāv indro 'vasa iti marutvatīya-  
śastrasya nividdhauvam sūktam | ā na indra iti nishkevalyasya nivi-  
ddhānam sūktam |

6. yad vā eti | ākaraprasābdādikaṁ lakṣaṇam mantre nāstīty  
āśaṅkya yad vā ityādinaḥ tatsadbhāve bādha upanyasyate | yad etad  
eti ca preti ceti tad etat prathamasyāhno rūpam lakṣaṇam iti pū-  
rvam uktam | tat tathā sati yadi prety anena lakṣaṇena yuktaṁ  
sarvam sūktam jagatam abhavishyat | tadānīm yajamānā asmāl lokāt

praishyan praishyanti marishyanty eveti bādhopanyāsah | tad yad ityādina samādhānam upanyasyate | yasmāt praśabdayoge bādhō 'sti tasmāt kāraṇād iheheti sūktam yadi prathame 'hani śaṁset | tadātm ihehaśabdenāśya bhūlokasya vivakshitatvād asminn eva bhūloke tat-sūktapāthenainān yajamānān ramayati | ciraṃ kṛḍayati | tataḥ praśabdaprayukto maraṇabādhō 'pi parihṛito bhavati |

15. samānam | asmin prathame 'hani yad āgnimārutam śastram uktam, yac cāgnishṭome pūrvam nirūpitam āgnimārutasastraṃ tad ubhayam samānam ekavidham | nyūnādhikamantrāṇam abhāvāt |

## 31.

3. yad vai neti | prathamasyāhna eti preti līṅadvayam yad vai yad evoktam tad atra dvitīyasyāhno līṅgam na bhavatīti nakāradvayenobhayam nishidhyate | yat sthitam tishṭhatidhātūrūpavād bahushu sthāneshv apracyutatvenāvasthitam mantre dṛṣyate tad dvitīyasyāhno rūpam | līṅgam |

kurvat | vartamānārthapratyayayuktam karotidhātūrūpam |

4. agniṃ dūtam | atra kurvad iti līṅgopanyāsah | yady apy agniṃ dūtam ityādaḥ sākṣāt kurvacchabdo na śrūyate | tathāpi karotyarthasya sarvadhātugatasāmānyatvād vartamānārthavācīpratyayāntam dhātumātram kurvacchabdena vivakshitam | atrāpi vṛṇīmaha iti vartamānārthavācīpratyayānto dhātuh śrūyate | tasmād dvitīye 'hany etat sūktam viniyoktum योग्यम् |

7. indra nediyaḥ | indra nediya ityādikah pragāthah prathame 'hany api vihitah | uttaratrāpi vidhāsyate | tasmād atra vidhīyamāno 'cyuto bhavati pracyuter abhāvāt | tad idam acyutatvam sthitaśabdarthatvāt sthitaval līṅgam |

11. tvām id dhi | atha nishkevalyaśastrasya stotriyānurūpayoh pragāthayor brihatsāmasambandharūpam līṅgam darśayati |

tvām id dhiti brihatsāmna adharabhūtah stotriyah pragāthah | tvam hy ehty anucarah pragāthah | prathame pragāthe brihatsāmayuktam priṣṭhastotram bhavati | atra pragāthadvayasya brihatsāmasambandhād bārhate brihatsāmasambandhiny ahani tad ubhayam योग्यम् | dvitīyasya cāhno brihatsāmasambandhitvāt tasminn ahani viniyoktavyam |

## 32.

2. viśvo devasya | viśvo devasyety ekā rik | tat savitur iti dve ricau | so 'yam ekas trico brihatsāmasambandhabhūto vaiśvadevaśastrasya pratipad bhavati | ā viśvadevam ity esha tricas tasyānucarah | ata ubhayor brihatsāmasambandhah |

## Pañcika V.

## 1.

3. samānodarkam | udarkah samāptih | samāna udarkas tu-  
lyā samāptir yasya mantrabhāgasya tat samānodarkam |

punarāvṛttam | paṭhitasyaiva punaḥ pāṭhaḥ punarāvṛttam |  
punar api nitarāṃ nṛttam nartanam punarṇinṛttam | svaraviśe-  
ṣaḥkṣharāṇāṃ punaḥ-punar āvartanena vā nartanasādṛśyam | punarā-  
vṛttam paṭhitasyaiva pādasyāvṛttih | atra tu svarāksharamātrasyeti  
viśeṣaḥ | ratavad iti dhātvarthamātram atra vivakshyate | paryasta-  
vad iti paryāsaśabdavat |

kṛitam | bhūtarthapratyayopetaḥ karotidhātur dhātumātram vā |

5. devā vai | yadā devās tṛtīyam ahar anuśṭhāya tena sva-  
rgam lokam gatāḥ | tadānīm asurā rakṣāṃsi ca tān devān anuga-  
mya svargapraveśo yathā na bhavati tathāvarayanta | nivāritavantaḥ |  
tatas te devās tān asurān prati virūpā viruddharūpopetā bhavateti  
ṣaṭitvā bhavantaḥ svenaiva rūpeṇāvir bhavanta āyan | svargam praty  
āgachan |

12. vāyav ā yāhi | vāyav ā yāhi vitaya ity eka | vāyo yāhi  
śivā diva ityādike dve ṛicau | militvā so 'yam ekas tṛicaḥ | indraḥ  
ca vāyav eśhāṃ sūtānām ityādike dve ṛicau | tṛicatvasampādanāya  
taylor anyatarā dvir āvartantiyā | ā mitre varuṇe vāyam ityādikas  
tṛicaḥ | sajūr viśvebhīr devebhīr ityādikas tṛicaḥ | uta naḥ priyā  
priyāsv ityādikas tṛicaḥ | ta ete sapta tṛicā ushpikchandaskāḥ | tat  
sarvam aushṇīham praūgaśastram kuryāt | tatra samānodarkatvam  
tṛitīyasyāhno līgam | ā mitre varuṇa iti sūkte tisṛiṣhv apy ṛikṣhu  
ni barhishṭyādiko 'ntimāḥ pāda eka eva | aśvināv eheti sūkte 'pi  
haṁsāv ityādiko 'ntimāḥ pāda eka eva | ā yāhi sūkte 'pi vṛishann  
indṛety antimāḥ pāda eka eva | sajūr viśvebhīr iti tṛice 'py ā yāhy  
agna ity antimāḥ pāda eka eva | evaṃ katipayeshu samānodarka-  
tvam līgam || atha marutvatīyaśastrasya tṛicadvayaṃ vidhatte |

13. tam-tam | tam-tam ityādikas tṛico marutvatīyaśastrasya  
pratīpat | tasyopakrame tam-tam iti dvir āvṛttih śabdo nṛttagata-  
tālānukarāṇasādṛśaḥ | ante ca kṛiṣṭīnāṃ nṛitur iti nartanaṇvāci śa-  
bdaḥ śṛūyate | tad idaṃ ninṛittaval līgam | traya indrasyety ayam  
anucaras tṛicaḥ | tasyāḍau trīṣabdasṛavaṇād idaṃ trival līgam |

14. indra nediyaḥ | indra nediya iti pragāthasya pūrvayor  
apy aḥnor vihitatvād acyutatvam | atha pragrathanena tṛicatvam  
sāmpādayitum caturthaḥ pādaḥ shashtṛhaḥ pādaḥ ca tris-trir abhya-  
syate | tasya nṛittasamānatvād ayam pragātho ninṛittalīngavān | evam

brāhmaṇaspatyapragāthe 'pi drasṭavyam | yadvā | yasminn indro varuṇo mitro aryamety okāśasya trir abhyāso nṛttasamānaḥ |

20. abhi tvā | abhi tvā sūrety eśā rathamārasāmo yoniḥ | tāṃ pūrvoktāyā dhāyāyā anu paścān nivartayati | saṁśed ity arthaḥ |

## 2.

1. atha nividdhāṇīyaṃ sūktam vidhatte |

yo jāta eva | asmin sūkte nṛimṇasya mahnā sa janāsa indra ity antimaḥ pādaḥ sarvāsv ṛikshu samānaḥ | tasmād idam sūktam samānodarkaliṅgopetam |

14. vaiṣvānarāya | atra dhishaṇety antaḥkaraṇavācakaḥ śabdāḥ śrūyate | antaḥkaraṇam ca bhūmyāder antam prāptum śaknoti | tathā cānyatra śrūyate | na vā imām aśvaratho nāṣvatarirathaḥ sadyaḥ paryāptum arhati | mano vā imām sadyaḥ paryāptum arhati (Ts. 7, 3, 1, 4) iti | ataḥ sahasā bhūmyādyantaprāptihetutvād dhi-śaṇāśabdo 'ntasyopalakshakaḥ |

15. dhārāvarāḥ | mārutatvam atra vispaṣṭam | bahuvridham abhivyaḥṛityam abhivyaḥaraṇīyaṃ śaṁsaniyam ṛigjātam yasmin sūkte tad bahuvabhivyaḥṛityam | atra hi pañcadaśarcaḥ śaṁsaniyā iti bahutvam | bahūnām devānām abhivyaḥaraṇīyanām vidyamānatvād bahutvam | tasya bahutvasyaikatvadvitvāpekshayāntatvam |

17. purastādudarkam | udarkaśabdo 'vasānavacanāḥ | avasānam ca vichedaḥ | so 'pi dvividhaḥ purastād upariśtāc ca | upakramāt pūrvam śaṁsaniyasyābhāvād ayam pūrvakālīno vichedaḥ purastādudarka ity ucyate | śaṁsanād ūrdhvakālīno vicheda upariśtādudarkaḥ | samānodarkatvam ca tṛitīyasāhno liṅgam yuktam | tatropariśtādudarkasāmyam sajanīyādishūdhāṛitam (5, 2, 1) | atra purastādudarkasāmyam liṅgatvenodāhriyate | tathā hi | asmin sūkte sarvāsv apy ṛikshu tvam agna iti padadvayaṃ samāmnātam | tad idam samānodarkatvam ekam liṅgam | asakṛid abhidhanād eva punarāvṛittaliṅgam ca vaktum śakyam | kimca | loke kaṁcit puruṣam sambodhyābhimukhikṛitya tvam iti vadanti | evam atrāpy uttaratryaham abhimukhikṛityaiva pratyricam tvam tvam iti śabdāḥ prayujyate | tac ca prathamadvitīyayos tryahayos ca saṁtatyaī vichedarāhityāya bhavati |

## 3.

1. dvādaśāhamadhyavartino navarātrasya trayaḥ ca vā ete tryahāḥ (4, 24, 1) iti yat pūrvam uktam, tatra prathamā tryaho 'bhihitaḥ | sa ca priśṭhyashaḍaḥasya pūrvō bhāgaḥ | atha tasyottaro bhāgo navarātre madhyamā tryaho vaktavyaḥ | tasmiṁś ca yat prathamam ahaḥ tan navarātre caturtham ahaḥ bhavati | tatra śaṣṭrakṛiptir upa-

riṣṭād vidhāsyate | ādau tāvan nyūṅkho vaktavyaḥ | tadartham pra-  
stauti |

āpyante | pūrvokteshu trishv aḥassu trivṛtapañcadaśasaptada-  
śakhyāḥ stomā āpyante | samāptā ity arthaḥ | tathā gāyatri trishṭub  
jagatīty etāni chandāṁsy āpyante | samāptāni | tata ūrdhvam etad  
eva vakshyamāṇam uccishyate | pūrvam anukratvād utkarṣheṇāva-  
śishyate | tasyaivāvaśiṣṭasya vāg iti nirdeśaḥ | evakāras tu pūrvokta-  
devatāvyaṅgyarthāḥ | Agnir vā devatendro vai devatā viṣve vai  
devā devatety evaṃ tasya-tasyāhno nirvāhakam devatātrayam pūrvam  
ukratvān nāvaśiṣṭam | vāgdevatā pūrvam anukratvāvaśiṣṭā | tasya  
vācakam vāg ity etac chabdarūpam | tad etad aksharam vakārādiva-  
rṇātmakam punar api tryaksharam | tribhir aksharair upetaṃ | ka-  
tham etad iti | tad etat spāṣṭīkriyate | vāg ity ukte saty ekāksha-  
ram bhavati | vakārāgakārābhyāṃ yuktasyākāraksharasyaikatvāt |  
tad evāksharam iti vāgdevatānāmnoccāryamāṇam tryaksharam bhava-  
ti | ato vāgdevatāyā nāmany ekarūpatvaṃ trirūpatvaṃ ca sampannam |

4. tad yac caturtham | yasmāt kāraṇād vāg eva caturtha-  
syāhno nirvāhikā | tasmāt kāraṇād 'yadi caturtham ahar upetā  
nyūṅkhyanty, okārasya sūtroktaprakāreṇoccāraṇaviśeṣam kuryuḥ |  
tadanīm etad eva vāg ity etad aksharam devatāyā vācakam abhila-  
kshyāyachanti | udyamam kurvanti | na kevalam udyamaḥ kimtv  
etad aksharam vārdhayanti | vṛddhiprakāra eva pravibhāvayisha-  
ntīty<sup>1)</sup> anena spāṣṭīkriyate | prabhutvaṃ vibhutvaṃ cāksharasya  
kartum ichanti | prabhutvaṃ sāmartyam, vibhutvaṃ viśālatvaṃ ||  
nyūṅkhasvarūpam Āśvalāyanena varṇitam | caturthe 'hani prāta-  
ranuvakapratipady ardharcādyor nyūṅkhaḥ | dvitīyam svaram okāram  
trimātram udāttaṃ triḥ | tasya-tasya copariṣṭād aparimitān pañca  
vārdhaukāraṇ anudātān | uttamasya tu trīm | pūrvam aksharam  
nīhanyate nyūṅkhyamāne (7, 11, 1) iti | aśyāyam arthaḥ | caturthe  
'hani prāpte sati prātaranuvākasya yeyam rik prathamāsti, tasyā  
rico yau dvāv ardharcāu taylor ardharcāyor yāv ādi taylor ādyor  
nyūṅkhaḥ kartavyaḥ | nitarām atyantavishamaprakāreṇonīkhanam  
uccāraṇam nyūṅkhaḥ | katham iti | tad eva spāṣṭīkriyate | āpo reva-  
tīḥ kshayatheti prātaranuvākasya pratīpat | tasyāḥ pūrvārdhāsyādau  
yo 'yam dvitīyasvara okāraḥ pakārād ūrdhvabhāvi, tam trimā-  
tropetaṃ udāttaśvarayuktam trivāram uccārayet | ta ete traya okā-  
rāḥ sampadyante | tattraikaikasyaukārasyaopari punar apy okārā ardha-  
svarūpā hrasvamātrā aparimitāḥ pañca uccāraṇīyāḥ | te cārdhaukā-

1) pravibhāvayishanti lesen im Texte alle Hss. Die sonderbare  
Erklärung des Scholiasten zeigt, dass diese Lesart auch ihm vorlag.

rāḥ sarve 'py anudattāḥ | uttamasya tu trimātrasyaukārasyopari trin  
ardhaukāraṇ uccārayet | teshv ardhaukāreṣu prathamam aksharam  
nihanyāt | atyantam nīcasvareṇānudattam kuryād iti | evaṃ saty  
udattās trimātrās traya okārā, ardhaukāras trayodaṣṭy evam okārāḥ  
śhoḍaṣa sampadyante | prathamadvitīyayos trimātrayor madhye pañcā-  
nudattā ardhaukāraḥ | dvitīyatrītiyayos trimātrayor madhye pañcānu-  
dattā ardhaukāraḥ | trītiyasya trimātrasyopariṣṭād anudattā ardhou-  
kāras trayāḥ | so 'yam uccāraṇaviśeṣo nyūṅkha ity ucyate | so  
'yam nyūṅkhaṣ caturthasyāḥna udyatyai | udyamanāya sarvasmād  
utkarṣhāya bhavati | Dieses lässt sich etwa so darstellen:

apō3 00000, 03 00000, 03 000. Vgl. Āṣvalāyana 7, 11, 7.

5. annam vai | yo 'yam ukto nyūṅkho 'sti tad etad annam  
vai | annasādhana tvād annasvarūpam eva | katham etad iti | tad  
ucyate | lāṣabdo 'nnavāc | tad yeshāṃ karṣhakāṇām asti te karṣhakā  
lāvāḥ | te ca varshantam parjanyaṃ abhilakṣhya geshṇā harṣheṇa  
gāyanto yadā caranti | atha tadānim annādyam prajāyate | svakāla-  
vṛṣṭiṃ samṛiddhiṃ ca drīṣṭvā karṣhakā hrīṣhyanti hrīṣṭāḥ ca  
gāyantīti yad asti tatsadṛiṣam idam caturthe 'hani nyūṅkharūpam  
uccāraṇam | ato 'nenocāraṇenānnam utpādayanti | tad evam annādyā-  
sya prajātyā utpādanārtham sampadyate | tasmād annaprajātiyukta-  
tvād eva caturtham ahar jātavād bhavati | jātavattvam etasmīn  
ahani mantralīṅgatvenopariṣṭād (5, 4, 2) vakṣhyate |

6. caturakṣhareṇa | mantrē yo 'yam ādau caturakṣharo  
bhāgas tena nyūṅkhaḥ | catvāry akṣharāṇy uccārya tadante yatho-  
ktam nyūṅkham prayuñjyād iti kecid yajñika āhuḥ |

8. samprati | samyak |

10. mukhataḥ | prātaranuvāke mukhato 'rdharcasyādau dvitī-  
yasminn akshare nyūṅkhaḥ | prajānām sarvāsām mukhenāivānnā-  
danāt | tathā sati yajamānam annādyasya mukhata eva samīpa eva  
sthāpayati |

11. ājyaṣastre sthānaviśeṣam vidhatte |

madhyataḥ | trītiyapāda ity arthaḥ | tathā cāṣvalāyana āha |  
agnim na svavṛiktibhir ity ājyam | tasyottamāvarjam trītiyeshu  
pādeṣu nyūṅkhaḥ (7, 11, 8) iti |

12. mukhataḥ | ardharcādau | tathā cāṣvalāyano marutvatī-  
yam nishkevalyam ca nirūpya paścād idam āha | śrudhīhaviyasya tu  
trīca ādye 'rdharcādīṣhu nyūṅkhaḥ (7, 11, 28) iti |

#### 4.

2. yad vāco rūpam | vākpratipādakaṣabdayuktaṃ | vaimadam  
vimadākhyena maharṣiṇā yuktaṃ | rīphatidhātuh kṣeṣārthe vartate |  
viśeṣakṣeṇocāritaṃ virīphitaṃ | vichandā iti vividhachandasā

yuktam | yad ūnam vātiriktam vonatiriktam | aksharahrasavṛddhi  
ity arthaḥ |

3. viriphitam | nyūṅkharūpeṇa viśeshakleṣenocāritam | ata  
eva viriphitasya viśeshakleṣarūpatayā yuktasya vimadākhyasya maha-  
rsheḥ sambandhi |

5. tā u daśa jagatyah | tā u tās tu sūktagatā ashtāv rico  
daśa jagatyah sampadyante | katham sampattir iti | tad ucyate |  
sūktasyādyantayor ricos trir āvṛittyā dvādaśa pañktayo bhavanti |  
pañktiḥ caiva catvāriṇśadaksharā | tato militvāṣṭyadhikacatuṣṣata-  
ksharāṇi sampadyante | ashtācatvāriṇśadaksharāṇām jagatīnām daśa-  
saṃkhyākānām tāvanti evāksharāṇi | evaṃ jagatīsampattir |

6. tā u pañcadaśa | tās tu daśa jagatyah pañcadaśānu-  
shṭubhaḥ sampadyante | tathā hi | ashtācatvāriṇśadaksharā jagatī |  
dvātriṇśadaksharānushṭup | tathā saty ekaikā jagatī sārddhānushṭub  
bhavati |

7. tā u viṇṣatīḥ | tās tu daśa jagatyah punar api pratyekaṃ  
dvedhā vibhajyamānāḥ caturviṇṣatyaksharā gāyatṛyo viṇṣatir bhava-  
nti | gāyatṛisambaddham cānyatra prāyaṇīyam prathamam ahaḥ |  
gāyatṛo vā aindravāyavo, gāyatṛam prāyaṇīyam ahaḥ (Ts. 7, 2, 8, 1)  
iti śrutyantarāt | idam cāhar madhyame tryahe prathamatvāt punaḥ  
prāyaṇīyam | ato gāyatṛidvārā sambandhasya vaktum śakyatvād etat  
sūktam caturthasyāhno nirūpakam |

8. tad etat | tad etad āgnim ityādi sūktam udgātṛibhiḥ  
pūrvam astutam, hotṛibhir apy aśastam tasmād ayātayāma gatasā-  
ram na bhavātīti sākṣhād yajña eva | yajñamadhye sārātāt | tathā  
sati yady etat sūktam atrājyam bhavet | tadānīm yajñārūpād eva  
sūktād yajñārūpam ahas tanvate | viśtārayanti | kiṃcāharddevatām  
vācam eva tena sāranyuktena punaḥ prāpnuvanti | tac ca madhyama-  
sya tryahasya saṃtatyai vichedarāhityāya bhavati |

10. vāyo śukraḥ | atrādyais tribhiḥ pratikair ekas tricāḥ |  
itaraiḥ śatpratīkaiḥ śaṭ tricāḥ |

11. tam tvā | atra yad etad imaha iti padam āsti, tad yacā-  
maha ity asmin arthe vartate | yacā ca dīrghakālena phalapradā |  
tasmād etad ahar abhyāyāmyam iva | abhito dīrgham kartavyam iva  
prayogabāhulyena dṛiṣyate | tena yacāarthavacidhatudvāreṇa dīrgha-  
tvena sāmyapratiter idam mantravākyaṃ caturthasyāhno nirūpakam |

12. idam vaso | ātanaḥ ṣaṣṭraklīptiḥ | sā cedam vaso sutam  
ityādikāṣv asmiṇṣ caturthe 'hani pūrvoktena prathamenaḥnā samānā |  
tat sāmyam caikam līgam |

15. tad u | tad u tat tu sūktam trishṭupchandaskam | prati-  
shṭhitāni padāni pratīniyataḥksharasamkhyayuktāḥ padā yasmin sūkte  
tat pratishṭhitapadam | tadṛiṣena tena sūktena savanam madhyam-

dinasavanagatam marutvatīyaśāstram dādāra | dhāritavān bhavati |  
ctena sūktena svayam āyatanāt svaktiagrīhāt kadācid api na pra-  
cyavate |

16. imam nu | imam nv ityādis trīcaviśeṣaḥ paritaḥ pūrvo-  
ktānam ante prakṣhepanīyaḥ |

18. tad vai | yasmiñ chandasi nivitpadasamūhaḥ prakṣhipyate  
tad etac chando vahati | savanasya nirvāhakam bhavati | tasmān ni-  
rvāhaṇāya tāsū gāyatrīṣu nividam dadhyāt |

19. pibā somam | priṣṭhastotrasādhanasya vairājasāmna  
ādharāḥ pibā somam ityādiḥ stotriyas trīcaḥ | śrudhī havam ityādy  
anurūpaḥ |

21. tvām id dhi | tvām id dhīty asyām ūci bṛihatsāmotpā-  
nam | tasmād etam yonibhūtam pragātham pūrvoktadhāyām anu-  
paścāc chāṇset |

5.

11. tā u | tā u tās tu sūktagatā ūco vichandaso vividhachando-  
yuktāḥ | tatraikaviñṣatir dvipadāḥ santy, avasiṣṭāḥ catushpadāḥ sa-  
nti | tena vichandastvenāhno nirūpakam |

6.

1. gaur vai | pūrvatra vāg ekam gaur ekam dyaus ekam  
(5, 3, 2) iti devatāyā rūpatrayam uktam | tatra vāgātmanakam rūpam  
caturthe 'hany uktam | pañcamasyāhno gaur eva devatā nirvāhikā |  
stomānām madhye triṇavo nirvāhakaḥ | tasya triṇavasya stomasya  
svarūpam Chandogair evam ānuātam | navabhyo hīṃkaroti sa tisri-  
bhiḥ sa pañcabhiḥ sa ekayā | navabhyo hīṃkaroti sa ekayā sa tisri-  
bhiḥ sa pañcabhiḥ | navabhyo hīṃkaroti sa pañcabhiḥ sa ekayā sa tisri-  
bhiḥ | vajro vai triṇavaḥ (Tāndya 3, 1, 1) iti | asyāyam arthaḥ |  
ekas trīcas tisribhiḥ paryāyair avartanīyaḥ | tatra prathamaparyāye  
prathamāyās triḥ pāṭho dvitīyāyāḥ pañcakṛitvaḥ pāṭhas tritīyasyāḥ  
sakṛid eva pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit pāṭho dvitī-  
yāyās triḥ pāṭhas tritīyasyāḥ pañcakṛitvaḥ pāṭhaḥ | tritīyaparyāye  
prathamāyāḥ pañcakṛitvaḥ pāṭho dvitīyāyāḥ sakṛit pāṭhas tritīyasyāḥ  
triḥ pāṭhaḥ | evam avṛittābhiḥ saptaviñṣatisamkhyābhir ūgibhis tri-  
ṇavaḥ stomo bhavati |

5. paśurūpam | tathavidham ca paśurūpam yad asti tad api  
līngam | paśurūpasya bahuvidhatvam eva yad adhyāsavad ityādina  
prapañcyate | adhikapādasya prakṣhepo 'dhyāsaḥ | prakṛitau yāvad  
asti tāvato 'py adhikapādotetam adhyāsavat | paśūnām api catu-  
rbhyaḥ pādebhyo 'dhikam mukham ekam parigaṇyate | ato 'dhyāsa-  
vat paśurūpam bhavati | tad eva vikshudrā ity anena spāṣṭīkri-

yate | vividhāḥ kshudrā vikshudrāḥ | ekasmād anyo nyūnas, tasmād  
apy anyo nyūnāḥ | gajāpekshayāśvaḥ kshudras, tadapekshayā mahi-  
shaḥ kshudras, tato gaus, tato 'jety evaṃ paśuṣu kshudratvaṃ dra-  
śṭavyam |

vāmam | yad vāmam ramanīyam sūktam svaravarṇāpātibhiḥ śra-  
vyam bhavati | tad api paśurūpam | loke 'pi gavāśvādīpaśava iti yad  
asti tad vāmam ramanīyam dṛṣyate |

yat pāṅktam | ekaṃ līgam pāṅktam yat punarvacanam tat  
pañcasamkhyayuktam | pūrvatra pāṅktichandaḥsambaddham iti vi-  
śeṣaḥ |

6. imam ū shu | imam ū shv ityādisūkte jagatichandoyuktā  
ādya navarcalḥ śaṁsanīyāḥ | tatra tṛtīyasyām rici jagatichandaske-  
bhyas caturthapādebhya 'dhikāḥ pādo bharadvājaya sapratha ity esha  
samāmnāyate | ato 'dhikapādayuktatvad idam adhyāsavallīgam | tatra  
paśusvarūpam | paśor api pādacatusṭṭayād adhikasya mukhasya vi-  
dyamānatvāt |

7. ā no yajñam iti dve ricau | ā no vāyav ity ekā | so 'yam  
prathamāś trīcaḥ | rathenetyādir dvitīyāḥ | bahava ityādis tṛtīyāḥ |  
imā u vām ityādis caturthāḥ | pibā - sutasyedyādīḥ pañcamāḥ | de-  
vaṃ - devam iti śaśṭhāḥ | bṛīhad iti saptamāḥ | tad etat saptakam  
bṛīhatichandoyogād bārhatam |

13. marutvaṇ | parito 'nte prakṣhepanīyāḥ paryāśaḥ || tasmiṁś  
tṛice nividdhanam vidhatte | tā u etc.

## 7.

1. mahānāmniṣhu | S. 4, 4, 1.

3. imān vai | nanu śakvarīśhūtpannam sāma śakvaram iti va-  
ktavyam | śakvarī ca saptapādoṣetā | na caitā rīcas tathāvidhāḥ  
kiṁtu pādacatusṭṭayopetā anusṭubhāḥ | tat katham āsām śakvari-  
tvam ity āsāṅkya śaktipradatvāc chakvarītvam iti nirvacanam darśa-  
yati | imān vai etc.

4. tā ūrdhvāḥ | yā etā mahānāmnyāḥ santi tāḥ śīmna ūrdhvā  
abhyasṛijata | agniṁ īla ity ārabhya yathā vaḥ susahāsatītyantā dā-  
śatayīnām śīmā | tasyāḥ śīmna ūrdhvabhavinīḥ kṛtvā Prajāpatir  
abhitāḥ spṛṣṭvāvan | ata evaitāḥ samhitāyām nāmnyante kiṁtv āra-  
nyakaṇḍa āmnāyante | athavā | navaitā rīcas trivedebhya upari sthi-  
tatvena prayujyante | tathā cāsvalāyana āha | śakvaram cet prīṣṭham  
mahānāmnyāḥ stotriyāḥ | tā adhyardhakāram nava prakṛitya tīsro  
bhavanti (7, 12, 10) iti | asyāyam arthāḥ | yadā śakvarasāmnā prī-  
ṣṭhastotram nīṣpādyate tadānim mahānāmnya rīcaḥ stotriyas tṛico  
bhavanti | tāś tu prakṛityā svabhāvena navasamkhyākas tathāpi tī-  
sraḥ kartavyāḥ | adhyardhakāram iti tatropāya ucyate | adhikena-

rdhena yuktām ekām ṛicam ekam ardharcaṃ kṛitvety uktam bhavati | tatas trayāṇām ardharcaṇām ekārdhatve sati tisra ṛico bhavanti<sup>1)</sup> | so 'yam simollaṅghanaprakāraḥ | yasmāt simna ūrdhvāḥ satīḥ Prajāpatir asrijata tasmāt simā ity etannāmakaḥ abhavan | mahānāmninām anena prakāreṇa simānāmakatvaṃ vijñeyam |

5. svādor itthā | svādor ityādir adhyayanaprakāreṇaikaḥ trīca, upa na ityādir dvitīya, indraṃ viśvā iti tṛtīyah | etat trayam militva pūrvoktastotriyaśāḍṛiṣyād anurūpas trīco bhavati |

8. mo shu tvā | ṛigdvayam eva sarvatra pragāthasya svarūpam | atra tu rāyas kāma ity eśā dvipadādhikatvena prakṣiptā | tasmād ayam pragātho 'dhyāsavan |

## 8.

4. tam indram | śastrānte prakṣhepanīyam trīcam vidhatte | tam indram etc.

10. stushe janam | trishṭupchandasko sūkte viśa ādevīr ity ekaḥ pādo 'dhikāḥ prakṣhipyate | so 'yam adhyāso līṅgam |

14. agnir hotā | trishṭupchandaskasya trīcasyāvasāne tā taremety adhikāḥ pādo 'dhyāsah |

## 9.

2. athāsmīn shashṭhe 'hany ṛitupraisheshv ṛituyājasūkte kampo vidhātum vidhātum prastauti |

na vai | devāḥ sarve 'py anyonyasya grīhe vāsam naiva kurvanti kiṃtu svasva eva grīhe | evaṃ ca saty ṛitur apy ṛitor anyasya sthāne na vasati | kiṃtu sarvo 'pi vasantādyṛitūḥ svasva eva sthāne nivasati | tasmāt kāraṇād yathāyatham svasvasthānam anatikramya sarve 'py ṛitvija ṛituyājān yajeyuḥ | asampradāyam anyasmā adattvā | ayam arthaḥ | ṛitugrahāṇām pracāro yadā vartate tadānim maitravarūṇaḥ praishasūktagatena mantreṇa hotrādīn preṣhyati | ante ca yājyayā vashaṭkāram kurvanti | adhvaryuyajamānau tu preṣhitau svasvayājyāṃ hotre prayachataḥ | tad idam prakṛitāv anuṣṭhānam | atra tu tau hotre na prayachataḥ kiṃtu svayam eva yājyām paṭhata iti | tathā sati yathartu tam-tam ṛitum anatikramya sarvān ṛitūn ṛitvijāḥ kalpayanti | svasvaprayojanasamarthān kurvanti | ṛitūnām tathā kalpane sati janatā janasamūho yathāyatham svaṃ-svaṃ sthānam anatikramya vyavasthitāḥ sukhīno bhavanti | evaṃ ṛituyāja atra prastutāḥ || tatrāitae cintyate | kim ṛituyājeshu praishavashaṭkārau prakṛitivan na kartavyāv uta kartavyau | āho svit prakārantareṇa kartavyāv iti | tatra tāvad akāraṇapakṣham upanyasyati

1) Vgl. Sayana zu Aitareyāranyaka 4, 1, 1.

3. tad āhuḥ | ṛituyājārtham maitrāvaruṇena paṭhitavyā mantrā ṛitupraishāḥ | taiḥ praishamantrair hotrādīn prati ca na pre-shitavyam | hotā yakshad Indram ityādibhiḥ praishāṇaṃ na kartavyam | hotrādibhiḥ ca ṛitupraishamantrair na vashaṭkartavyam | yājyātvena na paṭhitavyā ity arthaḥ | tatreyam upapattiḥ | ya ṛitupraishās te sarve 'pi vāg vai vāgrūpaiva | vāk ca shashṭhe 'hany āpyate | samāpyate | na hi samāptayām vāci mantrāprayogo yujyate | iti nishedhavācinām abhiprāyaḥ || teshāṃ eva matam āsṛitya vidhivādinām pakshe doshaṃ darśayati |

4. yad ṛitupraishaiḥ | yady ṛitupraishās tatpūrvako vashaṭkāras cānushṭhiyeran | tadānīm aptāṃ samāptāṃ vācam eva ṛicheyuh | kidṛiṣīm vācam | rikṇavahīm | valho balivardasya lāṅgalādivahanapradesaḥ | vrikṇo bhagno vaho vahanapradeso yasyā vācaḥ sā rikṇavahī | śrāntatvād yajñabhāraṃ voddhum aśaktety arthaḥ | vahārāvīnīm | aśakyavahananimitto rāvo rodanarūpo dhvanir yasyāḥ sā vahārāvīṇī | tāḍṛiṣīm upadravadvayayuktāṃ vācam vināśayeyuh || evam anushṭhānapakshe doshaṃ uktvā nishedhapakshe vyavasthite sati vidhivādī svābhipretam anushṭhānaṃ hṛīdi nidhāya nishedhapakshe bādham upanyasyati |

5. yad v ebhiḥ | yad u yadi vā ebhir mantrair na preshyeyur, yadi vā ebhir yājyāmantrair na vashaṭkuryuh | tadānīm ṛitvijo yajñasyacyutād avinashṭāt prayogāc cyaveran | vinasheyuh | yajñaprayogaḥ sāṅgo na bhaved ity arthaḥ | kimcaitasmād yajñāt svaktyapranāṭ Prajāpateḥ svaktyayajamānād gavādīpaṣubhyaḥ ca jilmā īyuh | ṛitvijah sarve 'pi kuṭilā bhūtvā gacheyuh | yajñapranāyajamānapaṣubhyo bhrasṭā bhaveyur ity arthaḥ || itthaṃ vidhinishedhapakshayor ubhāyor api bādham uktvā prakārantarenānushṭhānaṃ siddhāntayati |

6. tasmād ṛigmebhyaḥ | yasmād anushṭhānapakshe śrāntām ityadyuktadoshaḥ parityāgapakshe tv acyutād ityadyuktadoshaḥ | tasmād doshadvayaparihārīya prakārantarenānushṭheyam | prakṛitau hi maitrāvaruṇas tam-tam praishamantram paṭhitvā hotar yajetyādina preshyati, hotrādayaḥ ca tata ūrdhvaṃ yājyāṃ praisharūpām eva paṭhitvā tadante vaushaḍ iti vashaṭkurvanti | atra tu na tathā kartavyam | kim tarhi ṛigmebhya evādhy rikṣirasakbhyo hotrādivishaya-praishebhya evordhvaṃ maitrāvaruṇo hotar yajetyādina preshyet | hotrādayaḥ ca tathaiva ṛigmebhyo 'dhi vashaṭkritya tubhyaṃ hinvān ityādīrikṣiraskaiḥ praishair yajeyuh | tathā sati prakṛitvad anushṭhānābhāvad vācam aptām ityādīr anushṭhānapakshe prokto dosho na bhavati | anushṭhānaparityāgasyāpy abhāvāt pratishedhapakshe 'cyutād ityādīr dosho 'pi na bhavati |

## 10.

1. pāruccepiḥ | prātaḥsavane mādhyaṃdinasavane ca yāḥ  
prasthitayājyaś codakena prakṛitaiḥ prāptāḥ | tāsām purastāt pārū-  
cchepiḥ pāruccepaḥkyena maharshiṇā dṛiṣṭā rīca upadadyuḥ | ekai-  
kāṃ pāruccepiṃ rīcam uktvā paścād ekaikāṃ prasthitayājyām pa-  
ṭhet | vṛishann indra vṛishapānāsa indava ityādyāḥ, pibā somam in-  
dra suvānam adribhir ityādyāś ca pāruccepya rīcaḥ Sūtrakāreṇa  
(8, 1, 2. 4) vispaṣṭam udāhṛitāḥ | pāruccepiṣhv rīkshv yac chando  
'sti tad idaṃ rohitanaṃmakam |

3. tad āhuḥ | samkhyāsāmyāt pañcapadopetā rīcaḥ pañcame  
'hani yuktāḥ | śaṭpadopetāḥ shashṭhe 'hani | pāruccepyas tu sapta-  
padopetāḥ | atāḥ shashṭhe 'hani tacchaṇsanam ayuktam iti codyavā-  
dināṃ abhiprāyaḥ || tatrottaram āha |

4. śaḍbhir eva | ekaikasyām rīci ya ete prathamabhāvināḥ  
śaṭ pādās taiḥ sarvair yadā shashṭham ahar āpnuvanti | tadānīm  
uparitanam yat saptamam ahas tad apachidyaiḥ prithaktvena tasya  
vichedaṃ kṛitvaiva prāpnoti | tasmād vichinnam saptamam ahas tena  
saptamena pādenābhimukhyenopakramya vasanti |

## 11.

1. tad yad etat | samudramadhyasthitānām dhanānām āka-  
rṣhaṇe kiṃ sādhanam iti | tad ucyate | tat tatra pāruccepiyāśv rī-  
kshu yad etat padam pāṭho 'sti | kidrīṣam | punaḥpadam | śaṭsu pā-  
deshu samāpteshu punaḥ paścād uccāryamāṇaḥ sumṛiliko na ā gahity  
evamvidhaḥ saptamaḥ pādaḥ | sa eva dhanānām āsāñjanāyāsaktāni  
kṛitvā samākaraṣaṇāyānūko 'bhūt |

## 12.

1. pūrvatra vāg ekam gaur ekam dyaur ekam iti yat tṛitīyam  
devatāśvarūpam uktam, seyam devatā shashṭham ahar nirvahati | ta-  
tāḥ stomānām madhye trayastriṃśaḥ stoma nirvāhakaḥ | tasya stoma-  
sya svarūpam Chandogair evam āmnāyate | ekādaśabhyo himkaroti  
sa tisṛibhiḥ sa saptabhiḥ sa ekayā | ekādaśabhyo himkaroti sa ekayā  
sa tisṛibhiḥ sa saptabhiḥ | ekādaśabhyo himkaroti sa saptabhiḥ sa  
ekayā sa tisṛibhiḥ | anto vai trayastriṃśaḥ (Tāṇḍya 3, 4, 1) iti || asyā-  
yam arthaḥ | eka eva tṛicas tribhiḥ paryāyair āvartanīyaḥ | tatra pra-  
thame paryāye prathamāyās trir abhyāso madhyamāyāḥ saptakṛitvo  
'bhyāsa uttamāyāḥ sakṛit pāṭhaḥ | dvitīyaparyāye prathamāyāḥ sakṛit  
pāṭho madhyamāyās trir abhyāsa uttamāyāḥ saptakṛitvo 'bhyāsaḥ |  
tṛitīyaparyāye prathamāyāḥ saptakṛitvo 'bhyāso madhyamāyāḥ sakṛit  
pāṭha uttamāyās trir abhyāsaḥ | evam trayastriṃśastomanishpattir iti |

revatīr naḥ sadhamāda ity asyām rīcy utpannam sāmā raivatam |  
gāyatrīyādibhyaḥ chandobhyo 'ksharair adhikātvād atichandā iti ka-  
syacī chandaso nāmadheyam |

5. stīrṇam | stīrṇam barhir ity ādyas trīcaḥ | ā vām ratha iti  
dvitīyaḥ | sushumā yātam iti tritīyaḥ | yuvām stomebhir iti catu-  
rthaḥ | avar maha iti dve rīcau | vṛishann indrety ekā | ubhābhyām  
pañcamas trīcaḥ | astu śraushad ity ekā | o shū na ity ekā | ye de-  
vāsa ity ekā | etat tritayam shashṭhaḥ | iyam adadād iti saptamaḥ |  
ity etat sarvam praūgaṣastram kuryāt || śastrāntarasya pratipadam  
trīcam vidhatte |

6. sa pūrvyah | atra mahānām iti mahacchabdaḥ pādasyānte  
dṛṣyate | shashṭham cāhaḥ prishṭhyākhyasya śaḍahasyānto bhavati |  
tasmād antatvalīṅgena shashṭhe 'hani योगyam | yadvā | mahato 'py  
adhikasyānyasyābhāvān mahad ante ity antatvam vyākhyeyam |

7. traya indrasya | S. 5, 1, 13.

9. sa yo vṛishā | marutvān no bhavāt ity asya caturthasya  
pādasya sarvāśv rīkshu vidyamānatvāt samānodarkatvam || trīcātma-  
kam sūktāntaram vidhatte |

10. indra marutvaḥ | asmin sūkte tebhīḥ sūkam ityādis trī-  
tīyasyām rīci tritīyaḥ pādaḥ | tatra Vṛitram khādati bhākshayatīti  
vṛitrakhādah | tena bhakshaṇena Vṛitrasyaivasānam maraṇam sampa-  
dyate | tasmāt khādo Vṛitrasyaṅtaḥ | shashṭhasyaṅtatvam pūrvam evo-  
ktam | ato 'ntavattvam līṅgam | yady apīdam sūktam na bhavati ta-  
thāpi sūktasthānāpannatvāt sūktam ity uktam |

12. śastrasyāntimam trīcam vidhatte |

ayam ha | svar marutvā jātam iti dvitīyaḥ pādaḥ | tatra bhū-  
tārthavācīktapratyayānto jayatīdhatur ekam līṅgam | kimca jayasya  
yuddhāvasānatvāj jātam iti śabdo 'ntapratipādaḥ | tad etad antava-  
ttvam aparam līṅgam |

17. indram it | asya pragāthasya sarveshv api pādeshv indra-  
śabdāvṛittes taladhvanisadrīṣatvān nirṛittaval līṅgam |

### 13.

2. pra ghā nu | somasya tā mada indraḥ cakārety asya catu-  
rthapādasya bahushv rīkshu vidyamānatvāt samānodarkatvam |

5. nishkevalyasya śastrasyāntimam trīcam vidhatte |

upa no haribhiḥ | tiṣṛishv apy rīkshūpa no haribhir iti pāda-  
syaikatvāt samānodarkatvam |

8. tat savituḥ | tat savitur iti dve rīcau pratipaccheshabbūtau,  
dosho āgād ity esha sūtre paṭhitas trīco 'nucarah | atra bhūtārtha-  
vāci gamidhatur yo 'stī tasyārtha āgād iti śabdenocyate | bhūtārtha-  
vācītvād gatam gamanasamāptir anto bhavati | tad etad antavattvam

liṅgam || yasmād atra Sūtrakāro (8, 1, 18) 'bhi tyam ity ekam ṛicam tat savitur iti dve ṛicau militvā pratipattricatvenoktva dosho āgād ityādikas tṛico 'nucara ity uktavān | tasmād asmābhis tat savitur iti vākyam pūrvaṣeṣhatvena vichedanīyam |

10. katarā | dvitīyasyā ṛicas caturthe pāde dyāvā rakshatam prithivī ity uktatvād idam sūktam dyāvāprithivīyam | tatra dyāvā rakshatam iti pādasya bahushv ṛikshu vidyamānatvāt samānodarkatvam |

11. kim u | kim u śreṣṭhā ity asmin sūkte trayodaśarcaḥ ṣaṁsaniyāḥ | tatra caturthya ṛicaḥ prathamapāde cakṛivāṁsa ṛibhava iti śrutatvād idam arbhamam | upa na iti sūkte catasrah | Āgvalāyana 8, 8, 8 | tatra prathamapāde ṛibhukshā iti śrutatvāt tad apy arbhamam | Ṛibhavo hi naro manushyāḥ | ata eva manushyān antaḥ praveṣayitum asahamānā agnivasvādayaḥ somapāuavelāyām Ṛibhūn niḥsāritavantaḥ | etac cārbbhamam ṣaṁsaty Ṛibhavo vai deveṣhu (3, 30) ityādāv upākhyāne tulyam avagamyate | te ca narā Ṛibhavaḥ ṣasyante kathyaute yasmin sūkte tan nārāṣaṁsam | tad ekam liṅgam | tathāivopa na vājā iti sūktasya tṛitīyasyām ṛici tryudāyam iti trīṣadbāḥ śrūtaḥ | tad etat tritvaṁ dvitīyam liṅgam |

12. idam itthā | idam itthety ekam sūktam, ye yajñenety aparam |

## 14.

2. nishṭhāvam | kīdrīṣam Manum | nishṭhāvam | dhanavibhāgāder dharmarahasyam niḥṣeṣheṇa sthītir nirṇayo nishṭhā | sā yasminn asti sa nishṭhāvāḥ | tādrīṣam | dharmarahasyanirnetāram ity arthaḥ | avavaditāram | jyeshṭhāputrasyaitāvad, dvitīyasyaitāvad, anyasyaitāvad iti avachidya vaditum samartho 'vavaditā | tādrīṣam |

3. tān ete sūkte | idam ittheti ye yajñeneti caite ubhe sūkte ṣaṁsaya | tatas teshāṁ ṛishīṇāṁ yat sahasrasaṁkhyāṁ dhanam satrapariveshaṇaṁ satrārtham paritaḥ sampāditaṁ | tat sarvam anuṣṭhānād ūrdhvam avaśiṣṭhaṁ te dhanam tubhyam Aṅgīraso maharshayaḥ svargam prāpnuvanto dāsyantīti |

## 15.

3. pratishṭhāyā enam | avighnena karmasamāptir daivī pratishṭhā | tatsādhanabhūtadhanādisampattir mānushī pratishṭhā |

4. Sukīrtinā | Kakshīvān ity abhihitāḥ kaścīd rishīḥ | tasya putraḥ sukīrtināmakaḥ | tena drīṣṭam apa prāca indreti sūktam api tannāmakaṁ | tac ca vṛishākapisūktāt prāg eva samīpe ṣaṁsaniyam | tena Sukīrtinā hotā yonīm vyahāpayat | garbhānirgamāya vivṛitam ākarot | ata eva tasyā ṛicas caturthapāda urau yathetyādir āmnāyate |

6. madhvo vonāma | asmin sūkte marudvishayam abhivyā-  
harāṇiyam arthajātam bahv asti | bahutvaṃ caikatvadvitvāpekshayā  
saṃkhyāyām avasānatvād anto bhavati | tad etad antatvaṃ līṅgam |

8. sa pratnathā | devā agnim ity asya caturthapādasya  
sarvasv apy rikshu paṭhitatvāt samānodarkatvam || dhārayann ity  
etasya punaḥ-punaḥ paṭhitasyānuvādena tadabhiprāyaṃ sadṛśiṣṭā-  
ntaṃ darśayati |

9. dhārayan-dhārayan | hotāsmīn sūkte caturtheshu pādeshu  
dhārayan-dhārayann iti punaḥ-punaḥ paṭhitvā saṃsati | tasya ko  
'bhīpraya iti | so 'bhīdhiyate | antaḥ sastrasyāvasānapradesaḥ | tasya  
prasraṇsāt prakarsheṇa sraṇsanāc chaithilyād ayaṃ hotā bibhāya |  
bhitim prāptavān | sraṇsanaparihārārthe drīṣṭānto 'bhīdhiyate | yathā  
loke rajjuṃ nirmimāṇaḥ puruṣaḥ punarāgrantham punaḥ-punar  
agrathyāgrathya punarnigrantham punaḥ-punar nigrathya-nigrathya  
tasya rajor antam badhniyāt | dīrghāyā rajjvā agrāṃ sūkṣmam  
punaḥ priṣṭhātataḥ pratyākṛishya veshṭanaṃ kṛitvāgranthanaṃ nāma |  
tasya drīḍhābhavo nigranthanaṃ nāma | ity eko drīṣṭāntaḥ | anyo  
'py abhīdhiyate | yathā vā loke carmakāra ādrasya carmaṇaḥ saṃ-  
kocanivāraṇāya bhūmau tat prasārya drīḍham ākṛishya carmaṇo 'nte  
mayūkhaṃ ṣaṅkuṃ carmaṇo dhāraṇāya bhūmau nihanyād, drīḍham  
bhūmipravishṭaṃ kuryāt | hotuḥ punar dhārayann iti saṇsanam yad  
asti tad etad tādṛiṣam | pūrvoktadrīṣṭāntasamānam drashtavyam |  
tad etad chaṇsanam yajñasya saṃtatyai bhavati |

## 16.

1. dvādaśahagate navarātre trayas tryahāḥ | tatra prathamadvi-  
tiyau tryahāv uktau | tāvata priṣṭhyāḥ śaḍaḥaḥ samāptāḥ | yas tu  
trītiyas tryahas tatra yāni trīṇy ahāni tāni chandomanāmākāni |  
tatra prathamam, navarātrāpekshayā saptamam yad ahar asti, tatra  
mantraliṅgam darśayati | yad vā eti etc.

9. āpyante | trivṛitpañcadaśasaptadaśaikaviṃśatṛipavatrāyastri-  
ṇṣūkhyā yo stomā te sarve 'pi shashṭhe 'hany āpyante | samāptāḥ |  
gāyatrītrīṣṭhūbjagatyanuṣṭūppaṅktyatichandobhīdhāni sarvāpi cha-  
ndāṇsi ca samāptāni | tathā sati yathāivādo vakshyamāṇam nidarṣa-  
nam tathāiva saptamasyāhnaḥ pravṛittir drashtavyā | kiṃ nidarṣa-  
nam iti | tad ucyate | yathā darṣapūrṇamāsāḍipuroḍāśādiravyāny  
avadāya paścāt tāny avadānasthānāny ājyasthālyā ājyena punaḥ pra-  
tyabhighārayanti | kimartham iti | tad ucyate | ayātayāmatāyai | gata-  
sāratvaparihārāya punar api havishṭvayogyatartham | evam evaita-  
smin saptame 'hani stomāṇi chandāṇsi ca punar api pratyupayanti |  
pratipadyānutiṣṭhanti | tathā saty anuṣṭhitasya punar anuṣṭhā-  
nam carvitacarvaṇasamānam iti yātayāmatvaṃ gatasāratvam bhavet |

ato yad etat samudrād ūrmir ityādikam saptamasyāhna ājyam bhavati | tad etad ayātayāmatayai punar api sāratasiddhyartham bhavati | tasmīn chastre ghṛitasya nāma guhyam iti ghṛitaśabdasya vidyamānatvāt pratyabhighārapasāmyam bhavati | yady api trivṛīḍa-dayaḥ stomāḥ saptame 'hani punar 'nānushṭhiyante, tathāpi caturviṁśādayaḥ chandomanāmaka anushṭhasyante | tasmād ayātayāmatvam stomatvasāmyenābhihitam |

11. ā vāyo | atrādyaiḥ śaḍbhīr dvau tricau | itare pañca tricāḥ |

14. tad u | tad u tat sūktam kayāsubhāṣābdopetātāt kayāsubhīyanāmakam | astv evaṁ kim tata iti cet | ucyate | etad eva kayāsubhīyanāmakam sūktam samjñānam parasparaikamatyasādhanam | kimcātat samtaui samtānakaram prāpānām avichedena dṛgbāyushyākaraṇam |

19. paśavaḥ chandomāḥ | caturviṁśacatuṣcatvāriṁśaśṭācatvāriṁśakhyāḥ chandomāḥ paśusādhanatvāt paśurūpāḥ | tasmāc chandomayukte 'smiṁs tryahe chandodvayānushṭhānam paśuprāptyai bhavati | chandobhīr gāyatrītrīṣṭubhagatībhīr akṣharasamkhyādvareṇopamtyanta iti caturviṁśādayaḥ trayaḥ chandomāḥ | tatra gāyatrī caturviṁśatyakṣharayā sadṛṣo. yaḥ caturviṁśastomas, tasya pratipādakam aṣṭābhyo hīṁkarotītyādikam Chandogabrahmaṇam caturviṁśam etad ahar upayanty ārambhaṇīyam (4, 12) ity atraivodāhṛitam | yac catuṣcatvāriṁśastomasya nirūpakam Chandogabrahmaṇam evaṁ āmnāyate | pañcadaśabhyo hīṁkaroti sa tisṛbhiḥ sa ekādaśabhiḥ sa ekayā | caturdaśabhyo hīṁkaroti sa ekayā sa tisṛbhiḥ sa daśabhiḥ | pañcadaśabhyo hīṁkaroti sa ekādaśabhiḥ sa ekayā sa tisṛbhiḥ (Tāndya 3, 9, 1) iti | asyāyam arthaḥ | tribhiḥ paryāyais tricasyāvrittau prathamē paryāye prathamāyā ṛicas trīr abhyāso madhyamāyā ṛica ekādaśakṛitvo 'bhyāso uttamāyā ṛicaḥ sakṛit pāṭhaḥ | dvitryaparyāye prathamayāḥ sakṛit pāṭho madhyamāyāḥ trīr abhyāso uttamāyā daśakṛitvo 'bhyāsaḥ | tritryaparyāye prathamāyā ekādaśakṛitvo 'bhyāso madhyamāyāḥ sakṛit pāṭha uttamāyāḥ trīr abhyāsaḥ | so 'yam catuṣcatvāriṁśastoma iti <sup>1)</sup> || atha bṛīhatsāmasādhyaḥprishṭhastotrasyādhāra-bhūtam stotriyam pragātham tadanurūpam ca vidhatte |

20. tvām it | tvām id dhṛty ekāḥ pragāthāḥ | tvām hy eḥṛti dvitryāḥ | tad ubhayam saptame 'hani nishkevalyaśastre saṁsanyam | nanv ayugmam ahaḥ saptamam | tathā sati rathamtarapṛishṭham parityaḥya bṛīhatpṛishṭham kim ity upādīyata iti cet | vacanabalād iti brūmaḥ | kim hi vacanam na kuryān, nāsti vacanasyatībhāra iti nyāyat | bṛīhatpṛishṭhasvīkare kāṁcid yuktim āha |

21. yad eva | pūrvasya śaṣṭhāsyaḥno yad eva pṛishṭhastotram

1) Ueber den aṣṭācatvāriṁśa stoma s. 4, 12, 9.

tad evātra kṛitam bhavati | tasya prayojanam tūparishṭād vakshyate |  
nanu shashṭhe 'hany api raivatam prishṭham na tu brīhad iti cet |  
naisha doshaḥ | brīhadraivatayoḥ kṛyākāraṇabhāvenaikatvād ity  
abhipretya brīhaḥ ca vā idam agre ratham̐taram cāstām (4, 28) ity  
atra pratipaditam || kṛyākāraṇabhāvam iha smārayati |

22. yad vai | vairūpaśūkarayor ratham̐tarajanyatvāt tadrūpa-  
tvam | vairājaivaivatayor brīhajjanyatvāt tadrūpatvam | evam ca sati  
shashṭhe 'hani raivatasya brīhattvam vyavahartum śakyate || idānim  
atra saptame 'hani brīhatprishṭhasvikāre prayojanam āha |

23. tad yat | tat tasmāt shashṭhe 'hani kṛitasya raivatasya  
tadrūpatvāt kāraṇād yatra saptame 'hani brīhatprishṭham kriyate |  
tad idānim shashṭhe 'hany anuśṭhitena brīhataivāsmīn saptame 'hani  
tad brīhatprishṭham pratyuttabhnuvanti | atītatvena shashṭhasya  
punar uddharanam pratyuttambhanam | etac cāstomakṛintatrāya sam-  
padyate | stomānām trivṛtapañcadasādinām kṛintatram kṛintanam  
chedaḥ | tadrābhitvam astomakṛintatram | tadartham atra svikārah ||  
vipakṣhabādhopanyāsamukheṇaiva tad eva spāśhayati |

24. yad ratham̐taram | shashṭhe 'hany anuśṭhitasya brīhaḥ  
'smīn saptame 'hany anuvṛttim parityajya yugmadinatvam āsṛitya  
yadi ratham̐taraprishṭham svikriyate | tadānim shashṭhasaptamayor  
anuvṛttyabhāvāt kṛintatram vichedanam syāt | shashṭhe brīhat kṛi-  
tam saptame tan na kṛitam, kimtu ratham̐taram kṛitam iti vichedaḥ ||  
vipakṣhabādhām upanyasya svapakṣam upasamharati |

25. tasmāt | yasmād brīhati kṛite vichedaḥ parihriyate tasmād  
ity arthaḥ |

27. abhi tvā | nitarām vartanam anuśṭhānam nivartanam na  
tu parityāgaḥ | āyatanenāyugmatvasthānena ratham̐tarasambandhaḥ |

## 18.

4. yad dvyagni | agniśābdadvayopetaṁ dvyagnity ucyate |  
mahacchābdopetaṁ mahadvat | dvayor devatayor hūtam āhvānam  
yasmiṁś tādṛiṣam dvihūtavat | punaḥśābdopetaṁ punarvat |

8. kuvid aṅga | atrāḍyaś tribhiḥ pratikair ekas trīcaḥ |  
caturthe caikā pañcame dve, tad ubhayam militvā dvitīyas trīcaḥ |  
itare pañca trīcaḥ |

21. atha nishkevalyaśastrasya ratham̐tarasāmasādhyaprishṭha-  
stotrasyādhārabhūtam stotriyam anurūpam ca vidhatte |

abhi tvā | yady api yugmadinatvān nyāyato brīhatprishṭham  
prāptam tathāpi vacanabalād ratham̐taraprishṭhatvam drasṭavyam |

## 19.

7. tāni dvedhā | pūrvoktāni mahacchābdayuktāni sarvāni sū-

ktāni dvedhā vibhaktāni | katham iti | tad ucyate | pañcānyāni marutvatīyaśastragatāni | pañcasamkhyākāni prithag evāvasthitāni |

8. viṣvo devasya | viṣvo devasyety ekā | tat savitur varenyam iti dve | etat trayam bṛihatsāmasambandhi trīcaḥ śastrasya pratipat | aṣṣvadevam iti trīco 'nucaraḥ | tad ubhayam bṛihatsāmasambandhād bārhatam, yugmatvena bṛihatsāmasambandhiny aṣṭame 'hani योगyam || ūrdhvaliṅgopetaṁ savitridevatākam sūktasthānīyam caturricam vidhatte |

9. hiraṇyapāṇim | dvitīyapāde savitāram upa hvaya iti śra-  
vaṇāt savitridevatākam sūktam | ūrdhvaśabdasyāśravāṇe 'pi savitṛi-  
maṇḍalasyopariḍesavartitvād arthata ūrdhvatvam |

10. mahī | mahacchabdopetaṁ sūktasthānīyam trīcam vidhatte | mahī dyauḥ etc.

11. yuvānā | punaḥśabdopetaṁ sūktasthānīyam trīcam vidhatte | yuvānā etc.

## 20.

8. pra virayā | atra dadrire ta iti prayogapāṭhaḥ | 1)

atrāntimais tribhiḥ pratīkair ekas trīcaḥ | itare śaṭ trīcāḥ |

16. pra mandine | atra sarvāsv ṛikṣhu marutvantam sa-  
khyāya havāmaha iti caturthasya pādasyaikatvāt samānodarkatvam |

## 21.

8. pañca-pañca | marutvatīyanishkevalyaśastradvayagatasūktā-  
pekshayā pañca-pañca iti dviruktīḥ |

10. doṣho | antaliṅgakaṁ trīcātmakaṁ sūktam vidhatte | doṣho etc.

11. pra vām | śuciliṅgaṁ sūktasthānīyam trīcam vidhatte | pra vām etc.

12. indra ishe | indra isha ity ṛig ekā | te no ratnānti dve |  
tritayam militvā ṛibhudevatākam sūktam |

19. prāgnaye | etadiyāsv ṛikṣhu sa naḥ parśhad ati dvisha iti  
pādena samāptidarsanāt samānodarkatvam |

20. sa naḥ | sa na ityāpādasya sarvāsv ṛikṣhu paṭhitasya  
saṁgrahārtham vipsārūpeṇa dviruktīḥ | etam eva pādam punaḥ-punaḥ  
śaṁsatīty atra ko 'bhipraya iti | so 'bhīdhyate | etasmin navarātre  
trividhatryahasamaśtīrūpeṇa prayogādhikyāt tadā-tadā viśmṛitya kim

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1) Randbemerkung in Aa: praūge vāyavyatvāya pra virayā  
śucayo dadrire ta iti, vām iti dvivacanasya sthāne ta ity ekavacana-  
pāṭhaḥ kṛtaḥ | vām ity uktāv aindrātvaṁ ca syād iti Sarvānukra-  
mabhāṣye. -

api vāraṇaṃ vāraṇīyaṃ nishiddhānushṭhānam bahu vai, prabhūtam  
eva kriyate | ataḥ svasya śāntyartham eva punaḥ-punaḥ śasyate |

## 22.

1. dvādaśāḥ prāyaṇīyodayanīyarūpaṃ ādyante ye ahaṇī tayoṛ  
madhye daśarātro 'sti | tasmiṇṣ ca trayo bhāgāḥ | prishṭhyāḥ śadāḥ  
eko bhāgāḥ | chandomaṇāmakāḥ trayo 'harviśeṣā dvitīyo bhāgāḥ |  
daśamam ahaḥ tṛitīyo bhāgāḥ | tasya bhāgasyā vidheyatayā praśaṇsā  
kartavyā | itarabhāgayor apy atra yā praśaṇsā pratīyate, sāpi vidheya-  
sya daśamasyāḥnaḥ praśaṇsārtham eva | tasminn ahaṇī praśaṇsātīyaya-  
sya gamyamānatvāt | tatra catvāro dṛishṭāntā vivakṣhitāḥ | teshaṃ  
madhye prathamena dṛishṭāntena praśaṇsati | prishṭhyam etc.

5. śrīr vai | yad etad daśamam ahaḥ sā śrīr vai | bhogyavastusa-  
mṛiddhisvarūpaṃ eva | ridhnoti ha vā ritvikshu ya evaṃ dvādaśā-  
hena yajate (Ts. 7, 2, 10, 1) iti śrutyantarāt | ato ye daśamam ahaḥ  
āgachanty anutishṭhanti, te śrīyam eva prāpnuvanti | yasmāc chrī-  
rūpaṃ etad ahaḥ tasmād vivākyaḥarabhitam bhavati | yadi pramādaṃ  
manṭre tatra vā karmāpi kaścit kiṃcid viruddham ācāret | tadāṇīm  
tad viruddham anyena vācyam vaktavyam | atra tvayā viruddham  
anushṭhitam, tad evaṃ samyag anutishṭhety abhijñena karmāntare  
vaktavyam | iha tu tasya virudhyamānavacanasya nishiddhatvād idam  
ahaḥ avivākyaṃ | tathā cāśvalāyana āha | nāsminn ahaṇī kenacit  
kasyacid vivācyam avivākyaṃ etad ācakṣhate | samṣaye bahirvedi  
svādhyāyaprayogaḥ | antarvedīty eke (8, 12, 10) iti | pareṇa prayujya-  
mānaṃ viruddham dṛishṭvāpi tan na brūyād iti niyamasyaopapattir  
ucyate | śrīyo māvaśadishmeti | daśamasyāḥnaḥ śrīrūpatvāt tasya yad  
avavadanam tac chriyā eva bhavati | avamatasya viruddhasya vada-  
nam avavadanam nindā | yadi daśamam ahaḥ avavādishma nindāṃ  
kurmaḥ | tarhi śrīyā eva nindā sampadyate | ato vāyam śrīyo māva-  
vādishma nindāṃ mā kurma iti vivācyam parityajyatām ity abhiprā-  
yāḥ | loke 'pi śreyaso vidyaishvaryaḍinādhikasya puruṣasyācāraṇaṃ  
duravavadaṃ hi | avavādena nindayā rahitam | ata eva pitṛācāryādrī-  
nāṃ nindāṃ na kurvanti, dveshibhiḥ kriyamāṇāṃ api na śrīṇvanti |  
tad evaṃ avivācyatvadharmo 'tra vihitāḥ | yadvā | vākyadvayam  
idam | daśamam ahaḥ āgachantītyanto daśamasyāḥno vidhis, tasmād  
ityādir avivākyatvaniyamavidhiḥ | so 'pi śākhāntare 'py eva āmnā-  
yate | tasmād daśame 'haṇī avivākya upahatāya na vyucyam (Ts. 7,  
3, 1, 2) iti || athaitasmin daśame 'haṇī mānasagrahāya prasarpaṇaṃ  
vidhatte |

6. te tataḥ | te 'nushṭhātāras tataḥ patnīsamyañjāntanushṭhā-  
nād ūrdhvam prāñca udetya mānasāya prasarpēyuh | prasarpaṇaṃ  
nāma tadarthāḥ prayatnāḥ | sarveshv ahargāṇeshu karmasv antīmād

ahna itarāṇy ahāni patniṣamyājāntāni | antimaṃ tv ekam evodavasā-  
niyāntam | tathā cāṣyalāyana āha | prātaranuvākadyudavasāniyāntāny  
antyāni | patniṣamyājāntānitarāṇi (7, 1, 4) iti | tathā saty api vālasyaeta-  
ratvanyāyena patniṣamyājāntatve prāpte vacanena tata ūrdhvaṃ māna-  
sagrahaṃ vidhatte | tadartham prasarpanti | sadaso nirgatya yathā-  
yatham mārgēṇa gacheyuḥ || gatānāṃ teshāṃ tīrthadeśe mārjanam  
vidhatte |

7. te mārjayante | mārjanād ūrdhvaṃ homārtham sthānavi-  
śeshapṛāptiṃ vidhatte |

8. te patniṣālāṃ | patni hi gārhapatyasya samīpe 'vatiṣṭhata  
iti | saiva patniṣālā | tatra gacheyuḥ || gatānāṃ teshāṃ homaṃ vi-  
dhatte |

9. teshāṃ yaḥ | teshāṃ homārtham gārhapatyasamīpaṃ gatā-  
nāṃ madhye yaḥ pumān etāṃ vakshyamāṇāṃ āhutiṃ jānāti | sa  
pumān itarāṇ prati samanvārabhadhvaṃ, yūyaṃ sarve 'pi māṃ spri-  
ṣateti brūyāt | taiḥ samanvārabdhbaḥ sa pumān āhutiṃ juhuyāt |

## 23.

1. āgnidhriye homād ūrdhvaṃ kartavyāni darśayati |

te tataḥ | te kṛitahomāḥ sarve tata āgnidhriyād agneḥ sarpa-  
nti | nirgachanti | nirgatās te sadāḥ pravṛṣeyuḥ | praveṣavelāyāṃ  
udgāṭribhyo 'nya pitviḥ yathāyatham svamārgam anatikramya vyu-  
tsarpanti | vividhaṃ gachanti | udgāṭaras tu sārsarpanti | sambhūya  
gacheyuḥ | gatās te sāmagāḥ Sarparājñyāḥ sambandhinīṣv ṛikshv  
āyaṃ gaur ityādishu stotraṃ kuryuḥ | Sarparājñīti bhūmer avatāra-  
svarūpā kācid devatā | tayā dṛiṣṭā mantrā api sarparājñīṣabdenocya-  
nte | atra tv ṛikshv iti prithag upādānat Sarparājñyā iti shashṭhya-  
ntatvāc ca devatāvācy āyaṃ śabdaḥ | etad evābhipretya tatsamba-  
ddhā ṛicas tāṃ ca devatāṃ praśaṃsati |

2. iyaṃ vai | ya bhūmir asti seyam eva devatā śarīraṃ dhri-  
tvā brahmavādīni bhūtvā sarparājñīṣabdenocyate |

4. manasā | udgāṭṛiṇāṃ madhye prastotuḥ prastāvabhāga,  
udgātur udgāṭṛabhāgaḥ, pratihartuḥ pratihārabhāgaḥ | tān bhāgān  
manasaiva te 'nutiṣṭheyuḥ | hotā tu vācā śaṃset |

## 24.

10. samayāvishitaḥ | yadā sūryaḥ samayāvishito 'stamayasa-  
mayam prāpto 'rdhastamitaḥ syāt, tadānīm vāgvisargaḥ | tathā sati  
sampūrṇāstamayaparyantam alpam eva kālāṃ dvishate lokam śatroḥ  
sthānam pariśiṃshanti | prayachanti |

## 25.

1. caturhotṛivṛyākhyānārtham āhavaṃ vidhatte |

adhvaryo | caturhotṛināmakeshu mantreshūccair uccāraṇam kartum udyukto hotā he adhvaryav ity āhvānam kuryāt | yathā śaṣṭrādau ṣoṣāvom ity āhvānam karoti tadvad atrāpi sambodhanam evāhāvasya svarūpam || caturhotṛivyākhyānakāle 'dhvaryoḥ pratigaraviśesham vidhatte |

2. om hotaḥ | he hotar om | tvadabhilashitam astu | he hotas tathā | kriyatām ity adhyāharaḥ | anena mantreṇādhvaryuḥ pratigaram brūyāt | hotur utsāhajanakam prativacanam pratigaraḥ | vakshyamāṇeshu hotrā prayojyeshu daśasamkhyākeṣhu padeshu madhya ekaikasmin pade 'vasite samāpte sati tadā-tadā punaḥ-punar adhvaryur om hotar ityādimantreṇa pratigaram brūyāt | avasitaśabdasya vipsā pratipadam pratigaraprayogārtham |

13. so 'yam daśapadātmakaḥ caturhotṛisaṃjñāko mantrasaṃghātaḥ || atha grahasaṃjñakam mantram darśayati |

14. atla Prajāpateḥ | caturhotṛigrahaṃmantrapāthānantaram hotā prajāpatitanusaṃjñākaṃ mantrān brahmodyasaṃjñakam ca mantram anudravati | anukrameṇa brūyāt |

## 26.

1. athāgnihotram abhidhiyate | tatṛādhvaryum prati yajamāno 'gnyuddharānakartavyatām brūyāt | tad āhāpastambāḥ | uddharety eva sāyam āha yajamāna uddhareti prātar iti | tatra sāyamkālnam yajamānakartavyam vidhatte |

uddhara | agnihotrasyādhvaryur eka eva ṛitvig bhavati | tathā ca śākhāntare śrūyate | tasmād agnihotrasya yajñakrator eka ṛitvik (Tb. 2, 3, 6, 1) iti | tam adhvaryum yajamānaḥ preshyati | he adhvaryav āhavanīyākhyam vahnim uddhareti | jvalantam agniṃ gārhapatyād uddhara | tam prāñcam prāñyāhavanīyasthāne nidhēhīty arthaḥ | tathā cāśvalāyana āha | gārhapatyād āhavanīyam jvalantam uddhared iti | uddharāhavanīyam ity amum praisham aparāhṇe sāyamkāle sūryasyāstamayāt prāḡ yajamāno brūyāt | evaṃ saty ahnā sarveṇāpi yad eva puṇyam yajamānaḥ karoti tat sarvam prāñi uddhṛitya bhārahita āhavanīyasthāne nihitavān bhavati |

5. shoḷaṣakalam | shoḷaṣāvastham | te cāvasthaviśeṣā raudram gavītyādina vakshyante |

6. raudram | homadravyam kshīram gavi sad goṣarīre yadā tishṭhati tadā raudradevatākam veditavyam | upāvasṛiṣṭam vatsena saṃsṛiṣṭam prasnutam yadā bhavati tadā vāyudevatākam | duhyamānatvadaśāyam aśvidevatākam | dugdhatvadaśāyam somadevatākam | adhiṣṭitam pākārtham agnau sthāpitam varuṇadevatākam | samudayantam <sup>1)</sup> pātramadhye sthitvā saṃtāpavaśena samyag ūrdhvadaśāyam

1) samudayantam lesen alle Hss. samudanta, überwallend, nach

pūshadevatākam | vishyandamānam ūrdhvam udgatam pātrād bahir  
viśeṣheṇa syandanadaśāpannam maruddevatākam | bindumad budbu-  
davad Viśeṣhām devānām sambandhi | śarogrihitam sūrapracayabhā-  
vāpannam mitradevatākam | udvāsitam agnisthanād bahir avasthāpi-  
tam dyāvāprithividevatākam | prakrāntam hotur haraṇāyopakrāntam  
savitrīdevatākam | hriyamānam homasthāne nīyamānam vishṇudeva-  
tākam | upasannam nītvā vedyām āśaditam brihaspatidevatākam |  
tena dravyeṇa yā pūrvāhutīḥ sāgnisambandhini | uttarāhutis tu pra-  
jāpatisambandhini | hutam homottarakālīnam indradevatākam | evam  
haviḥshodasāvasthās tattaddevatāsambandhās ca darsitāḥ |

27.

1. athāgnihotre vaikalyanimittam praṣṇapūrvakam prāyaścittam  
vidhiyate <sup>1)</sup> }

yasyāgnihotrī | agnihotrārtham sampādītā gaur agnihotrī | sā  
copāvasrishtā dohanārtham vatsena samyojitā |

10. yady u vai | yadi ca sarvaṃ duhyamānam kṣhīraṃ siktam  
bhūmau patitaṃ syāt | tadānim anyāṃ kāmciḍ gām āhūyāniya tām  
dugdhwā tadīyena kṣhīreṇa juhuyāt | yady anyāpi na labhyeta | ta-  
dānim apy agnihotraṃ na parityājyam | kimtv ā śraddhāyai hota-  
vyam | āno 'trābhivividhir arthaḥ | ā śraddhāyāḥ śraddhāsaḥitaṃ sa-  
rvaṃ vastujataṃ homayogyam hotavyam | ayam arthaḥ | dadbhyavā-  
gvaḍnām madhye yena kenāpi dravyeṇa hotavyam | sarvālābhe tv  
antataḥ śraddhām api juhuyāt | ahaṃ śraddhām juhomīti saṃkalpya  
śraddhāhomaḥ | agnihotrasya nityatvāt sarvātmanā parityāgo na yu-  
kta iti |

11. sarvaṃ | viditvānushṭhātūr asya puruṣasya sarvaṃ api  
dravyaṃ barhishyam | yajñayogyam | ataḥ sarvaṃ dravyaṃ anena  
homārtham parigrihitam bhavati |

28.

1. yathā śraddhāhomah pūrvam uktas tathā bhāvanārūpo homo  
'gnihotrprasānsārtham eva pradarsyate |

asau vā asya | asya bhāvanārūpaṃ yajñam kurvataḥ puruṣa-  
syāsāv ādityo yūpasthānīyaḥ | prithivī vedisthānīyaḥ | ośadhayo ba-  
rhiṣṭhānīyaḥ | vanaspataya idhmasthānīyaḥ | bhūmau vidyamāṇa āpaḥ  
sarvā api samskritaprokṣaṇīsthānīyaḥ | prācyādīdisaḥ paridhīsthāni-

Āṣvalāyana 2, 3, 8. In Tb. 2, 1, 7, wo die ganze Stelle wiederkehrt, steht dafür udanta. Ebenso bei Katyāyana Śrautasūtra 25, 2, 3. Das Gopatha Br. 3, 12 hat samudvāntam.

1) Die ersten zehn Abschnitte kehren in 7,3 wieder. Vgl. Āṣvalāyana 3, 11.

yāḥ | idṛiṣi bhāvanaivāgnihoṭrahomāḥ | ittarasampattyabhāve 'py etā-  
dṛiṣo vā homāḥ kartavyāḥ |

3. ubhayaṇ | eṣha śraddhāhomasya kartā devān manushyaṇṣ  
cobhayavidhān viparyāsaṃ viparyasya dakṣiṇāḥ kṛtvā nayati | ri-  
tvigbhyaḥ samarpayati | yatra devānāṃ dakṣiṇārūpatvaṃ na tatra  
manushyaṇāṃ tadrūpatvaṃ | yatra tu manushyaṇāṃ dakṣiṇātvaṃ  
na tatra devānāṃ iti viparyāsaḥ | anena viparyāsena deveshu manu-  
shyeshu ca dakṣiṇātvasaṃkalpaḥ kartavyāḥ | na kevalaṃ devama-  
nushyaṇāṃ eva dakṣiṇātvaṃ kiṃ tarhi yat kiṃcedaṃ jagad asti  
tat sarvaṃ idaṃ śraddhāhomī homadakṣiṇā nayati | sarvasmiṇ jagati  
dakṣiṇeyam iti saṃkalpaḥ kartavyāḥ |

4. manushyaṇ | yeyam śraddhāhome sāyamāhutiḥ tayāhutyā  
tadāhutinimittam devebhya ritviksthāniyebhyo manushyaṇ gosva-  
rṇasthāniyaṇ dakṣiṇāḥ kṛtvā nayati | samarpayati | na kevalaṃ ma-  
nushyaṇ kiṃtu yat kiṃcid idaṃ jagad asti tat sarvaṃ dakṣiṇāḥ  
kṛtvā samarpayati | katham manushyaṇāṃ rātrau dakṣiṇātvaṃ iti |  
tad ucyate | ete manushyā yasmāt sāyam devebhyo dakṣiṇā nītas,  
tasmād rātrau pralīnāḥ svasvavyāpārarahitā nyokasa iva | nivṛttam  
okaḥ sthānaṃ griharūpaṃ yeshāṃ te nyokasaḥ | madyam griham  
ityabhimānarahitāḥ śere śerate | sushuptim gachanti arthaḥ | yathā  
ritvigbhyaḥ samarpitam gavādikam dakṣiṇādravyam parādhnāṃ  
bhavaty, evaṃ rātrau manushyā devādhnātvaṭ svasvavyāpārāksha-  
māḥ | tad idaṃ pāraṇāyam dakṣiṇātve liṅgam |

5. eṣha śraddhāhomī prātarāhutyā nimittabhūṭayā manushyebhya  
ritviksthāniyebhyo devān gavādidravyasthāniyaṇ dakṣiṇāḥ kṛtvā sam-  
arpayati | yat kiṃcid idaṃ jagad asti tad api sarvaṃ dakṣiṇātvena  
samarpayati | atas ta ete devā dakṣiṇārūpeṇa manushyapāraṇāyam  
gatā vividanā ivotpatanti | svasvāmibhūtanāṃ manushyaṇāṃ abhiprā-  
yam viśeṣeṇa jānanta evodyogaṃ kurvanti | kiṃ kurvantaḥ | asya  
manushyasyādaḥ kāryam ahaṃ karishya ity, ado 'sya manushyasya  
samīpam ahaṃ gamishyāmīti vadantaḥ | ahani devā manushyaiḥ pū-  
jyamānās tatsamīpam gatvā tadyam idaṃ āyurārogyādirūpaṃ kā-  
ryam karishyāma iti vadanto manushyādhnā avatiṣṭhante | tad idaṃ  
devānāṃ dakṣiṇātvaṃ | athavā | ta eta iti vākyam manushyapara-  
tvena yojanyam | ta ete manushyāḥ prātaḥkāle nidrapāraṇāyam pa-  
rityajya devātānugraharūpā dakṣiṇā gṛhītvā vividanā iva viśeṣeṇa  
svasvakāryam jānanta evotpatanti | śayanād uttiṣṭhanti | utthāya  
cāham idaṃ saṃdhyāvandanaṃ karishye, 'ham idaṃ rājagriham ga-  
mishyāmīti evaṃ vadanto vartante | tad eva manushyaṇāṃ svātā-  
ntryam devatārūpadakṣiṇāpratigrahasya liṅgam |

7. Agnaye | yeyam agnihoṭrasya sāyamāhutiḥ agnidevatārthā,  
tayāgnihoṭri gavāmāyanasambaddham āsvinaśaṣṭram upākaroti | sā-

yamhomah śastropakrama ity arthah | asyāḥ śāyamāhuter Agnir devata | śvinaśastrasyādāv apy agnir hotā gṛīhapatir iti mantrē 'gnih śrutah | tad idam śādṛīyam | tac cāhutiṛūpaṃ śastram vāk pratigriṇāti | yathā śastrasya pratigara evam atra vāksabdah prayujyate | tathāgnihotroddharāṇamantre vācā tvā hotreti vāksabdah prayujyate | tad idam pratigarasādṛīṣam | vāg-vāg iti vipsā prayogabāhulyāpekṣhā | gavāmayanasya prāyaṇīyam aho 'tīrātrasamsthā, atirātre cāśvinam śastram śasyate | tena śāyamhomasya gavāmayanaprārambhasādṛīṣyam pratipaditam bhavati |

9. śāyamāhutim prāyaṇīyātīrātrarūpeṇa praśasya prātarāhutim gavāmayanagatamahāvratārūpeṇa praśaṅsati |

Ādityāya | ādityārtham hūyamānā yeyam prātarāhutiḥ | tayaiśho 'gnihotri mahāvratākhyam gavāmayanasyopāntimam ahaḥ prārabhate | tad id āsety ādityadevatākena mantreṇa tasmīn ahaṇi nishkevalyaśastraprārambhāt | tac cāhutiṛūpaṃ śastram prāṇaḥ pratigriṇāti | katham etad iti | tad ucyate | annam payo reto 'smāsv ity agnihotre bhakṣaṇamantraḥ | tenānnam-annam ity ucyate | annam ca prāṇatvena samstutam | annam prāṇam annam apānam āhuḥ (Tb. 2, 8, 8, 3) iti śruteḥ | annam-annam iti vipsā prayogabāhulyāpekṣhā | tasmād asti mahāvratasya prātarāhutigatādityasambandhaḥ |

### 30.

9. sa vā cśhaḥ | esha Ādityaḥ svayam ekātithiḥ | yathā loke kaṣcid vaidesiko bandhurahitaḥ svayam eka evātithir bhūtvā gṛīheśhu gachaty, evaṃ sa esha Ādityo juhvatśv agnihotrishu prataḥ samāgatya tishṭhati |

11. anenasam | purā kadācit saptarṣiṇāṃ samvādaprasaṅge kaṣcit puruṣo bisastainyalakṣaṇam apavādam prāpya tatparihārārtham ṛiṣiṇāṃ agre śapatham cakāra | tadīyaśapathoktīrūpeyam gāthā | bisāni padmamūlāni | teshāṃ apahartā pratyavāyaparamparām prāpnotu | pāparahite puruṣe bisavishayam apavādam kṛitavato yaḥ pratyavāyaḥ, pāpinaḥ puruṣasya sambandhi pāpam svīkurvato yaḥ pratyavāyaḥ | śāyamkāle gṛīhe samāgachata ekātither vaidesikasyāparodhane yaḥ pratyavāyaḥ | seyam pratyavāyaparamparā bisastainye sati mama bhūyād ity evaṃ śapathaḥ | akṣharārthas tu | sa prasiddho madṛiṣaḥ puruṣaḥ stenaś coro bhūtvā bisāny apajāhāra cet | sa pumān anenasam pāparahitam puruṣam śrotṛiyam enasābhiṣastat | pāpenābhiṣaṅsanam apavādam kuryāt | tathaiva sa bisāpabhāry enasvataḥ pāpayuktasya puruṣasya yad enaḥ pāpam asti tad apaharāt | svīkuryāt | tathā sa bisāpabhāri śāyamkāle gṛīhe samāgatam ekātithim aparūpaddhi | bhojanam adattvā niṣārayet | yadvā | agnihotrārtham śāyam samāgatam ekātithim devam aparūpaddhi | homarāhityena nirakuryāt |

## 32.

5. yadi vo yajñe | ṛinmantravaikalye gārhapatyē bhūr iti mantrah | yajurmantravaikalye saty agnidhīṣṭye dhishṇīye bhuva iti homah | so 'yaṃ somayāge drashtavyah | haviryāge agnidhīyābhāvād agnyādheyam agnihotraṃ darsapūrṇamāsāv āgrayaṇaṃ cāturmāsyaṇi dakshāyaṇayajñah kauṇḍapāyināṃ ayanam | sautrāmaṇi saptaṃ vā | ta ete haviryajñah | teshv agnidhīyābhāvād anvāhāryapacane dakshīṇagnau juhavātha | he devā yūyaṃ jubuta | sāmabhreshe svar ity āhavanīye homah | yady avijūāto bhresho yadi vā vedatrayabhreshasamuccayah | tatrobhayatrāpi bhūr bhuvaḥ svar ity etā vyāhṛitih sarvā anudrutyoccāryāhavanīya eva jubuta |

6. etāni ha vai | yā etā vyāhṛitayah santy etāni ha vai trīṇy eva vyāhṛitirūpāni vedānāṃ sambandhīny antaḥśleshaṇāni | antarbandhanasādhanaṇi | tatra dṛiṣṭānto 'bhidhīyate | yathā loke ātmanātmānam saṃdadhyāt | ātmaśabdah svarūpamātravācitvāt sarvadravya-parah | ckena dravyeṇa dravyāntaraṃ saṃdhīyate | etac Chandogair vispaṣṭam āmnātam | tad yathā lavaṇena suvarṇaṃ saṃdadhyāt suvarṇeṇa rajataṃ rajatena trapu trapuṇā sīsaṃ sīsenā lohāṃ lohena dāru dāru carmaṇā (Chāndogyopanishad 4, 17, 7) iti | ksharādīnā suvarṇādīnāṃ saṃdhanāṃ suvarṇakārādiṣu prasiddham | tad etad abhipretyātmanāt mānaṃ saṃdadhyāt ity uktam |

## 33.

1. vyāhṛitihomaprasaṅgena brahmā buddhisthaḥ | tasya tatkartrītvāt | tathā cāśvalāyana āha | juhōti japatīti prāyaścitte brahmānam (1, 1, 16) iti | atah praṇottarābhyāṃ brahmatvaṃ nirṇetum upakramate |

tad āhuḥ | tat tatra prāyaścittaprasaṅge mahāvadā brahmavādīna āhuḥ | codayanti | mahāntam prauḍham vedaṃ vadantīti mahāvadāḥ | plutis teshāṃ praśaṃsārthā | yad yasmāt karanād ṛig yajuḥ sāmeti haurādihvaryavaudgātrāṇāṃ karanāt trayi vedatrayarūpā vidyā vyārabdhā vivicya haurādibhiḥ svikṛitā bhavati | atharvavedaḥ ca ḥatra miṣrayitum śakyate | āhavanīyādikartavyasya tatrābhāvāt | atha tasmāt karanāt kena sādhanaṇa brahmatvaṃ kriyata iti codyam | tasya trayyā vedatrayarūpayā vidyayā brahmatvaṃ kartavyam ity uttaraṃ pratibhūyāt | ata eva sampradāyavida āhuḥ | atharvakshe-travān brahmā vedeshv anyeshu bhāgavān | tasmād brahmānam brahmishṭham iti hy āraṇyake (Aitareyāraṇyaka 3, 2, 3) śrūtam iti |

2. brahmaṇo manasā vaikalyarāhityānusamdhānaṃ vidhatte |

ayaṃ vai | yo 'yaṃ vāyuh pavate 'ntarikshe samcarati | ayaṃ eva yajñasvarūpaḥ | vāyusadṛiṣo yajñah | yathā vāyoh samcāramārgās,

tathā tasya yajñasya vāk ca manaḥ ca vartanyau pravṛttimārgau |  
 yasmād vācā mantrarūpayā manasā ca prayogānusamdhatrā yajño  
 vartate tasmād ubhau mārgau | tatra vāg iyaṃ vai, bhūmisvarū-  
 paiva | manas tv adah, svargarūpam | tat tathā sati vāgrūpayā trayyā  
 vidyayā hotrādayo ratbasthānīyasya yajñasyaikam pakṣham bhāgam  
 saṃskurvanti | samyak sampādayanti | brahmā manasaiva saṃskaroti |  
 samyak sampādayati | anyam bhāgam iti śeṣaḥ | hotrādibhir vācānu-  
 shṭhiyamāneshv aṅgeshu vaikāryarāhityam manasā brahmānusamda-  
 dhyād ity arthaḥ | Chāndogāś caitam artham āmananti | eṣa eva ya-  
 jñas, tasya manaḥ ca vāk ca vartanī | tayoṛ anyātārām manasā saṃ-  
 skaroti brahmā, vācā hotādvaryur utgātānyātārām (Chāndogyopani-  
 shad 4, 16, 1) iti |

## Pañcika VI.

### 1.

1. brahmaṇaḥ kartavyavidhānena grāvastud buddhisthaḥ | ta-  
 syāgnishṭome kartavyaṃ vidhātum upākhyānam āha |

devā ha vai | purā kadācid devāḥ sarvacarunāmake deśaviśeṣe  
 satraṃ kimpid anuṣṭhitavantaḥ | te devās tena satroṇa svakiyaṃ pā-  
 pmānam dāridryahetuṃ nāpajaghnire | na nāṣitavantaḥ |

3. sa ha sma | sa ha so 'rbudākhyāḥ sarpadeho maharshir  
 yena mārgenopodasarpāt, tatsamīpam prati bilād udgamyāgachat |  
 tad dha tasminn eva deśa etarhidānīm apy Arbudodāsarpaṇīty anena  
 nāmadheyena yuktā prapan mārgo 'sti | prapadyate gamyate 'nayeti  
 prapat |

5. tad yad asyānyābhilī | tasmāt kāraṇād Arbudasya man-  
 trasūktam anyābhir ā pyāyasvetyādibhir abhisṭavakāle sam-  
 prīktaṃ kuryuḥ |

### 2.

6. aksharaśāṣṭhaḥ | kim pratyaksharam avasānam, utaksharaca-  
 tushṭīye 'vasānam, uta pāde-pāde 'vasānam, āho svid ardharce 'va-  
 sānam, athavā kritsnāyām picy avasānam iti saṃsayāḥ | yady rikṣa  
 iti pakṣhaḥ syāt tan nāvakalpate | na sambhavati | adhyayanavaipa-  
 rītyaprasaṅgāt | adhyayanakāle 'rdharce 'vasānaṃ kurvanti na tu kṛi-  
 tsnām pīcam madhye 'vasānarahitāṃ paṭhanti | pādavasānapakṣhe 'pi  
 sa eva doṣaḥ | ekaikāksharacaturaksharapakṣhāyor doṣāntaram apy  
 asti | tathā pakṣhadvayāṅgikāre chandaṅsi vilupyeran | kathaṃ vilopa  
 iti | tad ucyate | tathā saty aksharāvasānapakṣhe bahūny aksharāṇi  
 hīyeran | vinasīyeyuḥ | saṃhitakālīnasya dvitvāder abhāvāt | tatas cha-

ndobhaṅgaḥ | ardharacapakshe yathādhyayanam evābhishṭavān na ko  
'pi doshaḥ | tasmād ayam eva pakshaḥ siddhāntaḥ |

## 3.

1. grāvastuta ṛitvijāḥ kartavyam abhidhāya subrahmanyākhyasya  
ṛitvijāḥ kartavyam nirūpayati |

vāg vai | subrahmanyāśabdenendra gacha hariva ā gacha (Lā-  
ṭyāyana 1, 3, 1) ityādir nigada ucyate | sā ca subrahmanyā vāg eva  
śabdarūpaiva sati dhenusadrīṣṭi | tasyāḥ subrahmanyāyā dhenoh somo  
rājā vatsasthānīyaḥ | tasmāt somakrayād ūrdhvam ṛitvijāḥ tattatpra-  
yogeshu subrahmanyām āhvayeyuḥ | uktanigadam paṭheyur ity arthaḥ |

5. tad āhuḥ | adhvaryuhotṛiprabhṛitayāḥ sarve 'py ṛitvijo ve-  
dimadhyā evāṛtviyaṁ kurvanti | veder bahirbhāge subrahmanyākhyena  
ṛitvijā hūyate | tathā sati kena prakāreṇāsya subrahmanyānāmna ṛi-  
tvijo vedimadhyā ārtviyaṁ kṛitaṁ syād iti praśnaḥ | tasyedam utta-  
ram | vedeḥ sakāśād utkaram uddhartavyam pāṇsum utkiranty,  
uddhṛitya bahirdeśam veder uttarabhāge prakshipanti | tatra kṛitaṁ  
subrahmanyāhvānam vedimadhyā eva kṛitaṁ bhavet | yasmād eva  
kāraṇād ayaṁ subrahmanyotkaradeśe tiśṭhan subrahmanyām āhva-  
yati, tena kāraṇenety uttaravādīno vacanam |

6. teshāṁ yāḥ | teshāṁ ṛiṣibhīṁ madhye yo varshishṭho 'ti-  
ṣayena vṛiddha āsit, tam praty evam abruvan | he maharṣhe subra-  
hmanyām āhvaya | nō 'smākam madhye tvam eva nedishṭhād vayo-  
vṛiddhatvena deva lokapṛāpteḥ pratyāsannatve saty antikatanād devān  
hvayishyasi | āhvātum samartho 'si | evam ṛiṣibhir uktatvād atrāpy  
utkaradeśe tiśṭhantaṁ subrahmanyāhvānakartāram enaṁ varshi-  
shṭham evātiṣayena vṛiddham eva kurvanti |

8. upāṅṣu | pātnivātākhyo yo grahaviśeṣas, tasya mantre upā-  
ṅṣu śanair uccāryāgnīdhro yajet |

9. nānuvashaṭkaroti | sarvatra graheshu vashaṭkāraṇu-  
shaṭkārahīyaṁ hūyate | atra tu pātnivatagrahe vashaṭkārahoma eka  
eva na tv itaraḥ | tatra hetuḥ samsthā vā ityādīḥ | yo 'yam anu-  
shaṭkāro 'sti so 'yam samsthā vai | grahasya samāptir eva | tathā  
sati sa pātnivatagraharūpaṁ reto net samsthāpayāni | sarvathā samā-  
ptīm na karavāṇīty abhipretya tatsamāptir bhūto bhavet | asamsthi-  
tam asamāptam anuparataṁ retasaḥ secanam apatyotpattyā sam-  
pṛiddham bhavati | tasmād eva nānuvashaṭkuryāt | tathā ca yajñagāthāṁ  
paṭhanti | ṛituyājān dvidevatyaṁ yaḥ ca pātnivato grahaḥ | āditya-  
grahasavitrau tān sma mānuvashaṭkṛithāḥ (Āśvalāyana 5, 5, 21) iti |

10. neshṭur upasthe | yo 'yam āgnīdhraḥ pātnivatam yajati,  
so 'yam neshṭur upasthe samīpa āśinaḥ śesham bhakshayet | neshṭri-  
nāmaka ṛitvik pātnibhājanam vai, pātnisthānīyaḥ | neshṭaḥ pātnim

udānaya (Ts. 6, 5, 8, 6) ity eva neshtīpatnyor ānayanadvārā sambandhaśraṇāt | atas tatsamīpe bhakṣhaṇe saty agnirūpa agnīdhraḥ patnīshu retāḥ sthāpayati | tac ca prajānanāya sampadyate | tat tenānushthānena yajamāno 'py Agninaivāgnyanugraheṇaiva patnīshu retāḥ sthāpayati | tad api prajātyai sampadyate |

12. dakṣhiṇāḥ | dakṣhiṇāsu nītasu tā dakṣhiṇā anu paścāt subrahmaṇyā samtishṭhate | samāpyate |

## 4.

1. grāvastutsubrahmaṇyākhyayor ṛitvijoh kartavyam uktvā maitrāvaruṇabrahmaṇācchaṇsyachāvākanāmnām hotrakāṇām śastraṁ vidhātum ākhyāyikāṁ āha | devā vai etc.

maitrāvaruṇam | tasmād apasāraṇārtham maitrāvaruṇadevatākāṁ śastraṁ ā no maitrāvaruṇetyādikam maitrāvaruṇākhyā ṛitvik prātaḥsavane ṣaṇset |

2. aindram | ā yāhi sushumā hi ta ityādikam indradevatākāṁ śastraṁ |

3. aindrāgnam | indrāgni ā gatam sutam ityādikam aindrāgnam śastraṁ |

## 5.

1. atha teshāṁ hotrakāṇām aharganeṣhu śastreṣhu prakāraṁ viśeṣaṁ vidhatte |

stotriyam | prīṣṭhyashaḍahādīṣhv aharganeṣhu bahūny ahāni vidyante | teshu prātaḥsavane dvitīyasyāhno yaḥ stotriyas trīcas, tam trīcam prathame 'hani stotriyasya trīcasyanurūpam kuryuḥ | sāmaga yasmiṁs trīce stotraṁ kurvanti sa trīcaḥ stotriyaḥ | tasya stotriyasya yasya chandodevatādinā sadṛṣo 'nyo yas trīcaḥ so 'nurūpāḥ | tathā sati sarveshv ahasv ekaikasmiṁs trīce sāmagaḥ stotraṁ kurvanti | te sarve trīcaḥ stotriyaḥ | tatra sarvatrottaraadinagatam stotriyam pūrvadine stotriyasyānantarabhāvinam anurūpam kuryāt | ayaṁ ca niyamo hotrakāṇām śastreṣhu prātaḥsavane drashtavyaḥ | evam saty uttaram ahar eva pūrvasyāhno 'nurūpam kurvanti | tat tathā saty avareṇaivātītenaiva pūrvapāṇāparam uttaram ahar abhimukhikṛtyārabhante | upakramante || mādhyamādināsavane 'py asya nyāyasya prasaktaḥ tam nishedhati |

2. atha tathā | atha prātaḥsavanānantaram mādhyamdine tathā na | tēna pūrvoktaprakāreṇa na kuryād iti śeṣaḥ | tatra hetuḥ | śrīr vai prīṣṭhānti | yāni mādhyamādināsavane prīṣṭhastotrāṇi tāni śrīr vai | sampadrūpaṇy eva | śrīrūpatvena sāmagaḥ stutatvāt | na hi śrīrūpāṇām svatantrāṇām anyānuvrittīlakṣaṇam anurūpatvam yuktam | tasmāt tāni prīṣṭhastotrāṇi tasmai tasmin mādhyamdine savane na tatsthānāni | prātaḥsavanasthānāni na bhavanti | tatsadṛi-

sāni nā bhavanti arthaḥ | prātaḥsavane hy uttaradinagatam stotriyam pūrvadinagatastotriyaśānurūpam kurvanti | yad yasmād kāraṇād atrāpi tathā kuryus, tādṛiṣam kāraṇam nāsti | tulyachandastvādinām abhāvāt | tasmāt pṛiṣṭhastotrāṇām pūrvottaradīneshu sādṛiṣyābhavāt prātaḥsavananyāyo 'tra na ghaṭate || mādhyamādināsavananyāyam tṛitīyasavane 'tidiṣati |

3. tayaiva vibhaktyā | vibhakṭiśabdaḥ prakāravāci | tenaiva mādhyamādinoktaprakāreṇa tṛitīyasavane 'py uttaradinagatam stotriyam pūrvadinagatasya stotriyaśānurūpam na kurvanti |

## 6.

1. athātaḥ | atha stotriyaśānurūpānantaram yasmāc chastrasyottarabhāvina ārambho yukto, 'to 'smāt kāraṇād ārambhāniyā ṛico vidhiyante | evakāro 'hargāṇeshu codakapṛāptayā ṛico vyāvṛittyarthah |

## 7.

1. hotrakāpam śastrārambhapaśādanabhūta ṛico vidhāya samāptiśādanabhūta ṛico vidhatte |

athātaḥ | atha śastrapṛārambhānantaram yasmāt paridhānam samāpanam apekṣitam, tasmāt paridhāniyā ṛico vidhiyante | evakārah prakṛitavyāvṛittyarthah |

3. vivatṭricam | yasmiṁs trice vy antarikṣham ity ṛig eṣā śrūyate so 'yam viśabdatvād vivatṭricaśabdenābhidhīyate | tena tricena sādhyo yaḥ svargo lokas tam etayā vy antarikṣham ity ṛica yajamānebhyo vivṛiṇoti | vivṛitadvāram karoti |

5. sishāsavaḥ | ye dīkṣitaḥ santi te sishāsavo labdhukāmāḥ phalarthinaḥ | tasmāt kāraṇād ṛig eṣā valavati valanāmākāsurabhedapratipādika kartavyā bhavati | yady apiyam ṛik paridhāniyā na bhavati, tathāpy etadādi ke trice 'ntimāyā ṛicaḥ paridhāniyātvāt tatpradārṣanāya trica upakrāntaḥ |

6. ud gāḥ | ayam arthaḥ śākhāntare vispasṭham āmnāyate | Indro Valasya bilam apaurṇot sa ya uttamaḥ paśur āsit, tam pṛiṣṭhām prati saṁgrihyodakhidat. tam sahasram paśavo 'nūdāyan, sa unnato 'bhavat (Ts. 2, 1, 5, 1) iti |

## 8.

1. ubhayayā | hotrakāpam maitravarunabrahmanācchānsyachāvakanam savanadvaye paridhāniyā dvidvidhā bhavanti | katham iti | tad ucyate | ahinā ahargāṇeshu vihitāḥ | aikāhika ekāhe prakṛitirupe vihitāḥ | ity evam dvaividhyam || tatra hotrakaviśeṣasya paridhāniyaviśeṣam darśayati |

2. tata aikāhikābhīḥ | tatas tāsūbhayaavidhāsu maitravarunā-

khya ritvig aikāhikābhīr eva paridadhyāt | te syāma deva varuṇeti prakṛitau prātaḥsavane maitrāvaruṇasya paridhāniyā vihitā | mādhyaṃdinasavane nū śhṭuta indra nū gṛiṇāna ity eshā vihitā | ahne vikṛitirūpe 'pi savanadvaye tad eva paridhāniyādvayam maitrāvaruṇasya drashtavyam | katham iti | tad ncyate | aharganasya prātaḥsavane hi maitrāvaruṇasya prati vām sūra udita ity asya paryāyatṛicasyāntiā te syāma deva varuṇety eshā paridhāniyā | aikāhikāpi saiva paridhāniyā bhavati | tathā hi | prakṛitau maitrāvaruṇasya pra mitrayor varuṇayor iti navā yātam maitrāvaruṇeti yājya (5, 10, 28) iti Sūtrakaravacanān navānām antyā saivety aikāhikābhīr eva maitrāvaruṇaḥ paridadhātīty etad upapannam bhavati | tathā mādhyaṃdinasavane 'py ā satyo yātv ity ahinasūktam (6, 18, 5) iti vakshyati | yahinasūktāntiā sāhinasya tatra paridhāniyā | ahinasūktāntam hi mādhyaṃdinasavane maitrāvaruṇasastram | tasya nū śhṭuta indra nū gṛiṇāna ity eshāntiā, tathā prakṛitāv api saiva paridhāniyā | tathā hi | kayā naḥ citra ā bhuvat, kayā tvam na ūtyā, kas tam indra tvāvasum, sadyo ha jāta, evā tvām indro'sann u shu naḥ sūmanā upāka iti yājya (5, 16, 1) iti Sūtrakaravacanād. evā tvām indra vajrinn atrety etasyaikādaśacasyāntiā nū śhṭuta indra nū gṛiṇāna ity eshaiveti maitrāvaruṇasya prātaḥsavane mādhyaṃdinasavane aikāhikābhīḥ paridhānam upapannam bhavati | aikāhikābhīr evety evakāro 'nyatra satkāvyaṣṭirityarthah | yā aikāhikāḥ paridhāniyāḥ tā eva cāhargane maitrāvaruṇasya paridhāniyā na tv anyā ity arthaḥ | yady api maitrāvaruṇasya prakṛitau savanayor ubhayor dve eva paridhāniye, tathāpi prayogabāhutvāpeksham aikāhikābhīr iti bahuvacanam | tena maitrāvaruṇasya prakṛitivilikṛityoḥ paridhāniyābhedarāhityenāyam maitrāvaruṇo 'smāl lokāt kadācid api na pracyavate || maitrāvaruṇasya prakṛitivilikṛityoḥ paridhāniyām ekām uktvāchāvākasya prakṛitivilakṣaṇam savanadvaye paridhāniyādvayam darśayati |

3. ahinābhīḥ | yo 'yam achāvākāḥ so 'yam ahinagatābhīr ṛigbhiḥ paridadhyān, na tv aikāhikābhīḥ | tathā hi | āham sarasvatīvatōr iti pūrvasmin khaṇḍe vihitatvāt, prātaḥsavane eshāharganasaṃbandhīni paridhāniyā | aikāhike tu gomad dhirāṇyavad ity eshaiva paridhāniyā | mādhyaṃdine 'chāvākasya nūnam sā tā ity aharganagatā paridhāniyā | ekaḥ tu sūnam huvemeṭi mādhyaṃdine paridhāniyā | evam saty achāvākasyaikāhikaparidhāniyāparityāgenoparitanasyāharganasya sambandhīnyāḥ paridhāniyāyāḥ svikāra uparitanasvargalokapṛāptyai sampadyate |

4. ubhayibhiḥ | yo 'yam brāhmaṇacchaṇsī so 'yam ubhayavidhābhīr aikāhikābhīr ahinagatābhīḥ ca ṛigbhiḥ paridadhyāt | prātaḥsavane prakṛitau sa na indraḥ śivāḥ sakheti paridhāniyā | vikṛitau tv indreṇa rocanā diva iti pūrvakhaṇḍe 'bhīhitā | mādhyaṃdinasavane

prakṛitau vikṛitau ca eved indram vṛiṣhaṇaṃ vajrabāhum ity ekaiva paridhāniyā | evaṃ ca saty asya brāhmaṇācchaṇsinaḥ prātaḥsavane 'chāvākasāmyam, mādhyamdine savane maitrāvaruṇasāmyam sampānnaṃ | teno tenaivaikāhikāhīnatobhayavidhaśaṇsanenaiva sa brāhmaṇācchaṇsī bhūlokaśvargalokāv ubhāv api vyanvārabhamāṇo sprīṣann eti | gachati | vartata ity arthaḥ | prātaḥsavane prakṛitivikṛityoḥ paridhāniyāvilakṣhaṇatvāl lokadvayasya prīthag eva sparsaḥ | mādhyamdinasavane prakṛitivikṛityoḥ paridhāniyaikyāl lokadvayasya saha sparsaḥ | ity evaṃ vividhasparśo vyanvārambhaṇaśabdena vivakṣitaḥ | atho api cāyam brāhmaṇācchaṇsī maitrāvaruṇaṃ cāchāvākaṃ cobhāv ritvijan vyanvārabhamāṇa eti | vividham upasprīṣan vartate | katham iti | tad ucyate | yathā maitrāvaruṇasya prakṛitivikṛityoḥ paridhāniyaikyam, tathā brāhmaṇācchaṇsino 'pi mādhyamdinasavane tadai-kyam | yathāchāvākasya prakṛitivikṛityoḥ paridhāniyāvilakṣhaṇyam, evaṃ brāhmaṇācchaṇsinaḥ prātaḥsavane tadvilakṣhaṇyam iti | maitrāvaruṇāchāvākaḥkaviśbāyo 'yam vividhasparśaḥ | tathāivāhīnaikāhaviśhāye 'pi vividhasparśa ūhāniyaḥ | katham iti | tad ucyate | prātaḥsavane 'hīnaikāhāyora vilakṣhaṇyena sparsaḥ | mādhyamdine savane sādṛṣyena sparsaḥ | ity ubhayavividhatvam | tathā samvatsaram gavāmayanamūlaprakṛitipūrvam agniśiṣṭomaṃ ca vividham sprīṣati | ahīnaikāhasparśavad etadubhayasparśasya yojanīyatvāt || ittham hotrakāṇaṃ savanadvayagatāḥ paridhāniyaḥ praśasya tṛitīyasavanagatāḥ paridhāniyaḥ praśaṇsati |

5. atha tataḥ | ekāhe mūlaprakṛitau jyotiṣṭomo hotrakāṇaṃ yā eva paridhāniyā, tā eva tṛitīyasavane draśṭavyāḥ | tathā hi | āvāṃ rājanāv iti nityam aikāhikam (Āśvalāyana 8, 2, 16) iti vacanān maitrāvaruṇasyā vām rājanāv iti sūktasyāntyā paridhāniyā bhavati | tathā brāhmaṇācchaṇsino 'chā ma indram iti nityam aikāhikam (8, 3, 34) iti vacanād achā ma indram iti sūktasyāntyā paridhāniyā bhavati | tathāchāvākasya pītur janitrīti nityāny aikāhikāni (8, 4, 3) iti vacanāt sam vām karmaṇeti sūktasyāntyā paridhāniyā bhavati | yo 'yam ekāhaḥ sa mūlaprakṛitītvāt pratishṭhā | sarvasāṃ vikṛitīnāṃ ādharāḥ | atas tenaikāhikaparidhāniyāśaṇsanena yajñam antato 'vasānakale pratishṭhāyām sarvādhāre pratishṭhāpayanti || ittham paridhāniyaḥ praśasya prātaḥsavanagatānāṃ yājyādīnāṃ madhye 'vasānābhāvaṃ vidhatte |

6. anavānam | anavānam anucchvāso madhye yathā bhavati tathā yājyām paṭhet || stomavṛiddhau niyamaviśeṣhaṃ vidhatte |

7. ekāṃ dve | trivṛitipaṇcādaśasaptadaśaikaviṃśatṛipavatrāyastriṃśādayaḥ stomā vihitāḥ | vihitasya saptadaśastomasya vivṛiddhyāśṭādaśādistomā nishpādyante | tathā vihitasyaikaviṃśasya vivṛiddhyā dvāviṃśādayaḥ stomāḥ sampādyante | anenaiva drīṣṭāntena śaṇsane

'py adhikyam prasaktam | yathā vāva stotram evaṃ śaṣtram iti nyā-  
yāt | stome <sup>1)</sup> vardhamāne sati tām stomagatām ṛikṣaṃkhyām atikra-  
mya śaṣsanam atīṣaṣsanam | tad yadā kriyate tadānīm ekasyā dvayor  
vā ṛicor abhyanujñāne tadadhikānām ṛicām apavādaḥ <sup>2)</sup> | akṣharārthas  
tu | yadā stomam atīṣaṣset, stomasaṃkhyām atikramya śaṣsanam ku-  
ryāt | tadānīm ekām dve vānatikramya śaṣset | kimtv ekayaiva dvā-  
bhyām eva vātiṣaṣset | tathā ca Sūtrakāra āha | atīṣaṣsanam ekayā  
dvābhyām vā prātaḥsavane (7, 12, 3) iti | tato 'dhikānām śaṣsanā-  
bhāve yuktir dṛiṣṭāntamukhenocyate | tatrāyam dṛiṣṭānto 'vaganta-  
vyaḥ | yathā loke 'bhiheshate ghāṣārtham ābhimukhyena heshāṣabdam  
kurvate, yathā vā pipāsate 'tyantam tṛiṣhārtāya puruṣhāyannādyam  
pāṇiyam ca kshipram prayachet | tādṛig eva tad ṛigbāhulyābhāvenā-  
tiṣaṣsanam | atho api ca kshipram eva devebhyah somapānarūpam  
annādyam prayachāṇity abhipretya ṛigbāhulyena vilambam akṛitvai-  
kayā dvābhyām vātiṣaṣsanam kuryāt | tathā sati kshipram śighram  
evāsmiṇ loke pratishṭhito bhavati || savanāntarayor uktavaiparītyam  
vidhatte |

8. aparimitābhiḥ | iyatya evety evaṃniyamarahitābhir ati-  
ṣaṣsanam savanādvaye kuryāt | svargalokasyeyattārahitatvāt prāptya-  
rtham idam atīṣaṣsanam sampadyate || yatrātīṣaṣsanam kartavyam  
bhavati tatra tadartham ṛicām āgamanam kartavyam | tāsām ṛicām  
deṣaviṣeṣam darśayati |

9. kāmam | aharganeṣhu vartamānadināt pūrvedyur maitrāva-  
ruṇādāyo hotrakā yat sūktam śaṇseyus, tad eva sūktam paredyur  
hotā kāmam aṣaṇkayaiva śaṣset | yadi hotur atīṣaṣsanam prasa-  
ktam. tadānīm pūrvedyur hotrakaiḥ śastat sūktād ṛica anetavyāḥ |  
yadi tu hotrakāṇām atīṣaṣsanam prāsaktam, tadānīm pūrvedyur  
hotā yat sūktam śaṣsati, tasmāt sūktād dhotrakair apekṣhitā ṛica  
anetavyāḥ |

9.

1. ā tvā | yadā camasā unniyante somena pūryante | tadānīm  
adhvaryuṇā preshto maitrāvaruṇa ā tvā vahantv iti sūktam anu-  
brūyāt |

2. aindriḥ | indra tvā sūracakṣhaś, indram sukhatame ratha  
iti śṛavaṇād indradevatākā ṛicaḥ | somayāgaś cendradevatākāḥ | atas  
tatra tā yujyante |

4. nava nyūnāḥ | mādhyamdinasavane daśasaṃkhyākā va-  
kshyante | tām saṃkhyām apekṣhya yā navasaṃkhyākā tā ekayarcā

1) Vor stome steht in den Hss. sa tatra prakṛitāḥ stomāḥ |

2) apavādaḥ von mir zugefügt.

nyūnāḥ | loke 'pi svalpe garbhadhāraṇasthāne retāḥ sicyate | ato nyūnatvam atra yuktam || atha mādhyamādyine savane 'sāvi devaṃ goṛī-jikam andha ity etatsūktagatā daśasaṃkhyāḥ rīco vidhatte |

6. tṛtīyasavana ihopa yāta śavaso napāta ity etatsūktagatā na-vasaṃkhyāḥ rīco vidhatte |

nava | pūrvavād daśasaṃkhyāpekshayātra nyūnatvam | loke hi nyūnād alpād yonidvārāt prauḍhāḥ prajā utpadyante | ato garbhot-pādanārtham mantranyūnatvam yuktam || eteslu sūkteslu matadva-yam asti | sampūrṇasūktānuvacanam ity ekam matam | pratisūktam saptānām evarcām anuvacanam iti dvitīyam matam | tatra prathamam matam praśaisati |

7. tad yat | kevalaśabdāḥ sampūrṇavācī | tadanuvacanena sam-pūrṇagarbham prāptam yajamānam eva yajūnarūpād devayonyai devasambandhiyonisthānād utpādayati | atāḥ sampūrṇānuvacanam yuktam |

10. navabhiḥ | prathamāsūktagatābhir navabhir ṛigbhir mai-trāvaruṇa etaṃ yajamānam bhūlokād antarikshalokam abhilakshya nayati | dvitīyasūktagatābhir daśabhir ṛigbhir antarikshalokād amuṃ lokam nākapṛishṭhākhyam lokam abhilakshya nayati | antarikshasya sampāvartī svargābhāso nākapṛishṭhākhyo lokāḥ | sa ca pravṛiddhād antarikshajā jyeshṭho 'tipravṛiddhāḥ | taṃ daśabhiḥ prāpya tasmān nākapṛishṭhākhyād amuḥsmāt svargāl lokād uparitanam bahubhoga-yuktam svargam lokam tṛtīyasūktagatābhir navabhir ṛigbhir yaja-mānam abhivahati |

## 11.

5. atha tāḥ prasthitayājyā vidhatte |

te vai khalu | te hotṛādayaḥ saptartvijāḥ sarve 'pi mādhyam-dine savane prasthitasomānām sambandhinībhiḥ pratyakṣāt pratyak-ṣheṇa pāthyamānenaivendrasābdena prayuktābhir indradevataḥkābhir ṛigbhir yajeyuḥ || tesu saptasv ṛitvikshu madhye hotṛimaitrāvaruṇa-brāhmaṇācchaisinām trayāṇām sambandhinīṣhu yājyasu na kevalam aindratvam, kimtv abhitṛiṇṇavattvam aparam viśeṣam darśayati | abhitṛiṇṇavattibhir etc.

## 12.

5. dhītarasam | yad etat tṛtīyasavanam tad etad dhītarasam | tadyo raso gāyatrīyā pītaḥ | somāharanākāle padbhyam savanadravayam mukhena tṛtīyasavanam grihitvā tatratyam rasam gāyatrī pīlavati | 3, 27 | tathā cānyatra śrūyate | padbhyam dve savane samagribhṇān mukhenaikam. yan mukhena samagribhṇāt tad adhayat, tasmād dve savane sukravati: prātalsavanam ca mādhyamādinam ca. tasmāt tri-

tiyasavana pījīṣham abhi shuṇvanti, dhītam iva hi manyante (Ts. 6, 1, 6, 4) iti |

7. indrāvaruṇā | indrāvaruṇety asyām yājyāyām yuvo ratha ity asmin pāde devavitaya iti padam vidyate | devanām vitiḥ prāptir devavitir iti tasya samāsaḥ | tasya samāse shashṭhibahuvacanāntena śabdena bahūny eva rūpāṇi pratiyante | tatra bahutvam Rībhūnām svarūpam | manushyarūpāṇām rībhuśabdavācyānām balutvāt | rībhū-sadbhāvād indraśabdasya ca sākshāc chravaṇād iyam aindrārbbhavi |

15. jagatprāsāhāḥ | jagacchabdena jagatichando 'bhidhiyate | prāsāhasabdo bahulyavāci | jagatyah prāsāhā bahulā yāsūktāsu prasthitayājyasu tā jagatprāsāhāḥ | tṛitīyasavanam ca jāgatam iti prasi-ddham | ato yad u yad eva jagatibāhulyam, tena tṛitīyasavanasya sampriddhir bhavati |

## 13.

1. athāha | hotrakāṇām yājyākathanānantaram kaścīd brahma-vādī codyam āha | hotrakāṇām kriyā hotraśabdena vivakṣitāḥ | tāsv anyāḥ kācit kriyā ukthinyāḥ śastrayuktāḥ | anyā itarāḥ kriyā anukthāḥ śastrarahitāḥ | maitrāvaruṇo brāhmaṇacchaṇsy achāvāka ity eteshām trayāṇām śastrasadbhāvād etadyāḥ kriyā ukthinyāḥ | neshṭri-potrādinām śastrarāhityāt tadyāḥ kriyā anukthāḥ | evam vaishamyē spasṭhe saty asya yājūsya yajamānasya vā sambandhinya etā hotrāḥ sarvā ukthinyāḥ śastrayuktā bhūtvā samā vaishamyarahitā ata eva samriddhāḥ sampūrṇāḥ katham bhavanti codyam | tasyottaram āha |

2. yad evaināḥ | yad eva yasmād eva karanād enā maitrāvaruṇādikriyāḥ potṛineshṭradikriyāḥ ca sampragṛīya sambhūya prakarshepoktvā hotrā iti śabdena yājñika ācakṣate, tena samāḥ | yathā loke chatrayuktās tadarhitāḥ ca sambhūya chatrīṇa ity ekainaiva śabdena vyavahriyante | evam atrāpi śastrayuktā maitrāvaruṇādayaḥ śastrarahitāḥ potṛineshṭrādayaḥ ca sambhūyaikainaiva hotraśabdena vyavahriyante | ataḥ śastribhiḥ samabhivyāharād aśastrīṇām apy upacaritam śastritvam | tena hotrakasabdavyavahāraikyena samā bhavanti || na caitāvata svābhāvikaṁ śastritvāśastritvavaishamyam apaga-chati | tad etad vaishamyam darśayati | yad ukthinyāḥ etc.

6. yad eva mādhyamdine | maitrāvaruṇasya sadyo ha jāto vṛishabhaḥ kanīna ity ekam sūktam, eva tvām indra vajrinn iti dvitīyam | brāhmaṇacchaṇsina indraḥ pūrbhid ity ekam sūktam, ud u brahmaṇṣi dvitīyam | achāvākasya bhūya id ity ekam, imām u shv itī dvitīyam | evam ete trayo mādhyamdine savane pratyekam dvedve sūkte śaṁsanti | tatraikam mādhyamdināsavanārtham dvitīyam tu tṛitīyasavanārtham ity upacāreya tatrāpi śaṁsanam sidhyatītyuttaram brūyāt |

7. athāha | atha tṛtīyasavane śaṁsanasampādanānantaram punar  
api brahmavādī codyāntaram āha | yad yasmāt kāraṇād dhotā | dve  
ukthe śastre yasyāsau dvyyukthaḥ | prātaḥsavane ājyapraūge dve, mā-  
dhyam̐dinasavane marutvatīyanishkevalye dve, tṛtīyasavane vaiśva-  
devāgnimārute dve | evaṃ sthite hotṛidṛiṣṭhāntena hotrakāṇām apy  
ukthadvayopetatvam apekshitam | na cokthadvayaṃ vihitam asti |  
atas tat kena prakāreṇa sidhyatīti codyam | tatrottaram āha |

8. ya d eva | prasthitayājñānām śrūyamānadevatayā sampādyā-  
mānadevatayā ca dvidevatyatvam | tādrīṣṭbhīr ṛigbhīr yasmād yajanti  
tena dvīṣastratvam | tatraikā devatā yājyārthetaraḥ dvitīyā śastrārthety  
evaṃ uttaram brūyāt |

14.

2. ājyam | hotuḥ prātaḥsavane yat prathamam ājyaśāstram  
tad evāgnīdhṛīyā āgnīdhreṇa kriyamāṇayāḥ kriyāyā ukthaṃ śāstram |  
evaṃ marutvatīyavaiśvadevayor api yojyam | tathā sati tā evaitā  
hotrā hotrakāṇām kriyā evaṃ uktena prakāreṇa nyanāgās tattaccihnā  
eva bhavanti | Agnim āgnīdhro yajaty, ājyaśāstram cāgneyam | potā  
Maruto yajati, marutvatīye ca mārutāni sūktāni śaṁsati | agne patnīr  
ihā vaheti neshtā yajati, tatra devānām uṣatīr ity atra devānām iti  
śṛavanam asti | evaṃ trayāṇām apy āgnīdhrapotrīneshtīṇām āgneya-  
tvamārutatvavaiśvadevatvacihnāni vidyante | tasmād ājyādibhir ukthair  
itāresham ukthitvam || teshām eva hotrakāṇām ṛituyāṣeshu kasyacid  
viśeshasya praśnam avatārayati |

3. athāha | praishasūkte ye praishā ukta neshtīpotrīvyatiriktā-  
nām hotrakāṇām teshu praisheshv ekaika eva praishah, potur neshtuḥ  
ca dvau-dvau praishau | tathā ca yajñasampradāyavidah paṭhanti |  
hoponegnībrāprahoponechadhvaryugrihapatīti ceti | asyāyam arthaḥ |  
tatra nāmnām ādyakshareṇaite kratupurushā nirdīṣyante | tathā ca |  
hotā potā neshtāgnīdhro brāhmaṇacchāsis praśastā hotā potā neshtā-  
chāvāko 'dhvaryur grihapatiḥ ca krameṇoktāḥ | eteshām praishasūkte  
dvādaśa praishāḥ krameṇa santi | tathā sati potur dvitīyo 'shṭamaḥ ca  
dvau praishau | neshtuḥ tṛtīyo navamaḥ ca dvau praishau | hotā  
yakshan Marutaḥ potṛād ity ekaḥ praishah | hotā yakshad devam  
draviṇodam potṛād ṛitubhir iti dvitīyah | etau dvau potuḥ praishau |  
hotā yakshad guāvo neshtṛād ity 1) ekaḥ | hotā yakshad devam  
draviṇodam neshtṛād iti dvitīyah | etau dvau neshtuḥ praishau | ita-  
reshām āgnīdhrāchāvākādīnām ekaika eva praishah | tathā sati potṛī-  
neshtṛor dvipraishatve kiṃ kāraṇam iti praśnaḥ |

4. tasmāt | yasmād evaṃ tasmāt tasyāgnīdhrasyaikayaroḥ yā-

1) grāvo neshtety die Hss.

jyā bhūyasyo 'tyantam adhikā bhavanti | saptānām api hotrakāṇām prasthitayājyās tisra eva bhavanti | āgnidhrasyaibhir agne suratham ity eshādhikā | sā ca pātnivatagrahavartini | tathā ca sampradāyavida abuh | tisrah prasthitayājyās tu saptānām abhavan khahu | āgnidhas tisribhil sārddham aibhir agne caturthy abhūd iti | yady apy āgnidhravishaye brahmavādinā praśno na kṛitas, tathāpi potṛineshṭṛibhyām samānayogakshematvena tadvṛittānto 'py abhihitah |

7. athāha | hotrādāyo maitrāvaruṇena preshitah svasvavyāpāram kurvanti | taddṛiṣṭāntenodgātrīṇām api preshitatvam yuktam | na codgātrīpraishah praishasūkte samāmnātah | tasmād eshām praiśho 'sti na veti saṃśayaḥ | plutidvayam vicārartham | nakārasya sāmūṇāsikatvam chāndasam | atra praiśho 'stity evam uttaram brūyāt | prakarśheṇa sarvān ṛitvijah śāsti praishamantreṇa tattadvyāpāre pravartayatiti praśāstā maitrāvaruṇah | sa ca stuta devena savitretyādimantrajapam japitvā kṛitvānantaram studhvam iti yad evaitad vacanam prāha, sa evaiśhām udgātrīṇām praishah |

8. athāha | achāvākavyatiriktauam vashaṭkartrīṇām pravarah prakarśheṇa varānam asti | tathā ca Sūtrakāra āha | pravṛitāhutir juhvati vashaṭkartāro 'nyo 'chāvākāt (5, 3, 12) iti | sūtrāntare 'py evam uktam | pravṛitah-pravṛitah pravṛitahomau juhōtiti | ato 'nyeshām pravarasadbhāvo 'vagato 'chāvākasya nāvagataḥ | nyāyena tv ita-radṛiṣṭāntena pravaro 'pekshitah | ato 'sti na veti saṃśayaḥ | tatrāstity uttaram brūyāt | yady apy anyeshām iva spashṭah pravaro nāsti, tathāpi puroḍaśasakalam iva prattam idam ivodyamyāsīnam achāvākam achāvāka yat te vādyam vaktavyam asti tad vadasveti so 'yam achāvākasambodhanena pravarasamānatvāt pravara ity ucyate || ittham āgnishṭomasamsthe hotrakavishayavyāpāram parisamāpyādhunokthya-samstheshv ahasu praśnottare darśayati |

9. athāha | achāvākapravarasampādanānantaram brahmavādi praśnam āha | maitrāvaruṇas tṛitīyasavana indrāvaruṇa yuvam ityādikam aindrāvaruṇam sūktam śānsati | tasya śastrādāv ehy ū shv ity āgneyah stotriya āgnir agāmiti āgneyo 'nurūpaḥ | tad etad vya-dhikarāṇatvād. ayuktam | aindrāvaruṇābhyām stotriyānurūpābhyām bhavitavyam iti praśnah | Agninetyādinā tasyottaram |

10. athāha | tṛitīyasavane brāhmaṇacchaśīnah pra māhi-shthāyety. aindrābārhaspatyam śastram | tasyādan stotriyānurūpāv aindrau | vayam u tveṭi stotriyo, yo na idam ity anurūpaḥ | tathāchāvākasya pītur janitṛityādikam aindrāvaishpavam śastram | tasyādv aindrau stotriyānurūpau | adhā hīndra girvāna iti stotriya, iyaṃ ta indra girvāna ity anurūpaḥ | tad etad vaiyadhikarāṇyam upajītya pūrvavat praśnah | Indro hetvādikam uttaram |

## 15.

11. kalpāmahai | vibhāgaṃ karavāmahai |

12. yad uktam Āṣvalāyaneṇa | uttame śastre paridhāntīyāṃ  
uttame vacana uttamam caturaksharam dvir uktvā prapūyāt (7, 1,  
12) iti | tam eva caturaksharābhyāsaṃ vidhatte | airayethām-aira-  
yethām etc.

13. agnishtōme | aharganeshūkthiyasamsthāyām yathāchavā-  
kāsyāntime śastre 'bhyāsah | tathāgnishtōmasamsthāyām atirātrasam-  
sthāyām hotāntime śastre 'ntimam caturaksharabhāgam abhyasyet |  
sa hi hotā tatrobhayatrāntīyah saṁsītā bhavati | agnishtōme yaj jari-  
tre yaj jaritrom iti caturaksharābhyāsah | atirātre tu dhehi citram  
dhehi citrom iti caturaksharābhyāsah || shoḍaśisamsthāyām vicāra-  
pūrvakam caturaksharābhyāsam vidhatte | abhyasyet etc.

## 17.

1. athāharganeshu hotrakāṇām mādhyamdinīyaśastrakliptir vi-  
dhātavyā | tatra prathamam tāvat sarvatra vihitam artham anūdyā  
praśaṁsati |

yah śvaḥstotriyah | aharganeshu śvaḥ pāredyur yasmiṁs trice  
sāmagāḥ stotram kurvanti, tam stotriyam pūrvedyur hotarāḥ śastreshv  
anurūpam kurvanti | etac ca prātaḥsavane eva | tac cānurūpakaraṇam  
ahinasamptatyaī sampadyate | ahnām samūharūpaḥ kratur ahinaḥ | sa  
caikaikasminn ahani vichinno mā bhūd ity ahardvayasamdhānārtham  
bhaviṣhyaty ahani stotriyasya bhūte 'hany anurūpatvākaraṇam | ahnām  
bhede 'pi phalaikyāt samūhaprayoga eka eva | tataḥ samptatir ape-  
kṣitā | ayam arthaḥ saptaviṁśadhyāye vyākhyātaḥ | stotriyam stotri-  
yasyānurūpam kurvanti prātaḥsavaṇe, 'har eva tad ahno 'nurūpam  
kurvanti (6, 5) iti | tasya vyākhyānam idam || śvaḥstotriya ity abhi-  
pretaviśeṣasya vidhānād aharbhede 'pi prayogaikyena sāmptatyam  
dṛṣṭāntenopapādayati |

2. yathā vā ekāhaḥ | ekasmiṇ evāhani nishpanno jyotishṭōma  
ekāhaḥ | sa yathā sutaḥ somābhishaveṇa kritsno nishpādita, evam  
ahino 'hargano 'pi somābhishaveṇa nishpādyate | tāv eva dṛṣṭāntadā-  
rṣṭāntike tad yathetyādinā spāṣṭīkriyete | tat tasyaikaḥasya sutasya  
somābhishavayuktasyaiva sataḥ krator avayavabhūtāni prātarmā-  
dhyamdinatṛitīyasavanāni samptishṭhamānāni prithak-prithak samāpti-  
yuktāni yathā yajamānā anutishṭhanti, evam evāhinasyāharganasyaika-  
syaiva sataḥ krator avayavabhūtāny ahāni prithak-prithak samāpti-  
yuktāni yajamānā anutishṭhanti | tathā sati yady uttaradināsamba-  
ndhinam stotriyam tricam pūrvadine prātaḥsavane 'nurūpam tricam  
kurvanti | tadānim aharganasyaikaḥ kratoḥ samptatir, madhye vi-

chedarāhityam bhavati | tasmād anyadine gatasyānyadine prayogeṇa-  
hinam kratum samtatam kurvanti |

3. samānān | ye kadvatsamjñakāḥ pragāthā yāḥ ca pratipadaḥ  
prārambhāṇiṃ rīco yāni cāhinasūktāni, teshāṃ sarveshām ahasu sa-  
rveshu samānatvam apaṣyan |

4. okaḥsārī | okaḥsi sthānāni gṛihāṇi | teshu sarati sarvadā  
samcaratīty okaḥsārī mārjaraḥ | vaiṣabḍa upamārthaḥ | yathā mārja-  
raḥ pūrvasmin dine yeshu gṛiheshu samcarati teshv eva gṛiheshu  
paredyur api samcaratī, evam ayaṃ Indro 'py avagantavyaḥ | Der-  
selbe Kater stellt sich in 6, 22 ein.

## 18.

6. tad āluḥ | gavāmayane hi dvividhāny ahāny: avṛttirahi-  
tāni tatsahitāni ca | tatra vakshyamaṇāni caturviṃśādīny avṛttirahi-  
tāny, abhiplavashadāhagatāni prishṭhyashadāhagatāni cāvṛttisahitāni |  
tayoh śhadāhayaḥ asakrid anuṣṭhānasya vihitatvāt | evaṃ sati parā-  
ñcishv avṛttirahiteshu caturviṃśādīshv ahasu vahnivat sūktam achā-  
vākāḥ śaṁsati | tathāivābhyāvartishu śhadāhagateshv ahasu ca tat  
sūktam śaṁsati | tatrobhayatra śaṁsauc kim kāraṇam iti praśnaḥ |

8. tāni pañcasu | gavāmayane caturviṃśam ārambhāṇiṃ dvī-  
tiyam ahaḥ | mahāvratākhyam upāntyam ahaḥ | vishuvadākhyam ma-  
dhyavartī pradhānam ahaḥ | abhijidviṣvavidākhye vishuvata ubhaya-  
bhāgavartīni dve ahaṇi | eteshu pañcasv ahasu tāni pūrvoktāny ahi-  
nasūktāni hotrakāḥ śaṁsanti |

10. vāṣiṭṭyāi | garbhagrahaṇam ichanti dhenur vāṣiṭā |

## 19.

8. tāny antareṇa | yāni viparyāseṇa śaṁsanīyāni navasam-  
khyākāni sūktāny uktāni, yāni ca pratidinam śaṁsanīyāni trīty uktāni,  
tāny antareṇa teshāṃ ubhayavidhānām antarāle sthāne kamcid āva-  
panīyam rīksamūham āvaperan |

9. anyūṅkhyāḥ | uccāraṇaviśeshopetā okārā nyūṅkhāḥ | te ca  
pūrvam eva mukhato madhyamādyine nyūṅkhayati (5, 3, 12) ity atrā-  
bbihitāḥ | tān arhantīti nyūṅkhyāḥ | tadviparītā anyūṅkhyāḥ | vi-  
rājo virāṭchandaskā rīcaḥ | tāḥ prishṭhyashadāhasya caturthe 'hany  
āvapanīyāḥ | na te giro api mṛishya ityādyās catasra rīcaḥ, pra vo  
mahe mahivṛidhe bharadhvam ityādyās tisraḥ | etāḥ sapta virājas  
trayaṇām hotrakāṇām trayas trīcā bhavanti | prathamām ārabhyaikas  
trīco maitrāvarunasya | trītiyām ārabhyaikas trīco brāhmaṇacchaṁsi-  
naḥ | pañcamām ārabhyaikas trīco 'chāvākasya | tad evaṃ saptasv  
rīkshu trayas trīcā vibhajya prakshepanīyāḥ | so 'yam virājam pra-  
kshepa ekaḥ pakshaḥ | vaimadir āvaperann iti pakṣāntaram | vima-

dākhyena maharshiṇā dṛiṣṭā vaimadyāḥ | tāḥ ca yajāmaha indram  
ityādyāḥ saptarcāḥ | tā api pūrvavat trayas tricāḥ kartavyāḥ | pa-  
ñcame 'hani yac cid dhi satya somapā ityādyāḥ pañktichandaskāḥ  
saptarcāḥ pūrvavad āvapaniāḥ | tathā shashṭhe 'hani Parucchepena  
dṛiṣṭā indrāya hi dyaur ityādyāḥ saptarcāḥ pūrvavad āvapaniāḥ ||  
stomavṛiddhāv atisaḥsanārtham āvapaniāni sūktāni darśayati |

10. atha yāni | atha pūrvoktavirādādyāvāpakathanānantaram  
anya āvāpa ucyaata iti śeṣaḥ | yāny ahāni mahāstomāni saptadaśai-  
kaviṇṣādistomebhyo 'dhikaiḥ caturviṇṣādistomair yuktāni syus, teshv  
ahassu stomasaṃkhyām atikramyādhikānām ṛicāṃ ṣaḥsanam karta-  
vyam |

## 20.

1. evaṃ tāvat prasaktānuprasaktam parisamāpyādhunā prastu-  
tam ārabhate |

sadyo ha | pūrvatra trīṇi cāharahaḥṣasyāniti yad uktam, ta-  
syaivaitad vyākhyānam | sadyo ha jāta ityādikam maitrāvaruṇaḥ sva-  
kiyasya suktasya purastāt pratidinam ṣaṇṣet | sūktānām iti bahuva-  
canam vyatyayena drashṭavyam |

6. pañktir vā annam | annam ca pañcasamkhyopetatvāt pa-  
ñktir eva | prāśyam peyaṃ khādyam lehyam nigṛyam ity evam anna-  
sya pañcasamkhyā |

19. sakṛd Indram | kasyām cid ṛici ṣuṇam huvema magha-  
vānam indram iti sakṛd Indram nirbrūte |

## 21.

5. kadvatpragāthebhya urdhvam apa prāca indretyādyās tri-  
śṭupchandaskā ṛicāḥ pratidinam ṣaṇsanīyasūktāditvena vidhatte |  
triśṭubhaḥ etc.

8. kshatram vai hotā | nishkevalyasya ṣaṇsako yo hotāsty  
asau kshatram vai | kshatriyo rājaiva | hotṛīṣve samutpannāḥ kriyā  
hotṛāḥ | tāḥ ṣaṇsantīti maitrāvaruṇādāyo hotṛāṣaṇsinaḥ | te ca viṣaḥ |  
rāśṭravartinyāḥ prajāḥ | tat tathā sati hotṛidṛiṣṭāntena pragāthe-  
bhyāḥ pūrvam triśṭubhaḥ ṣaṇsane sati tāṃ viṣam prajāṃ kshatrā-  
yaiva rājña eva pratyudyaminim pratikulodyogayuktam kuryuḥ | tac  
ca pāpavasyasam | atisaṇena pāparūpam | svāminā rājñā saha mātsa-  
ryasya svāmīdroharūpatvāt |

10. sairāvatīm | irānnam | tatsamūha airam | tena saha va-  
rtata iti sairam naustham vastujātam | tādṛiṣam sairam yasyām nāvya  
asti seyam nauḥ sairāvatī |

## 22.

6. neshiti | satrasyāyanam anushṭhānam satrāyaṇam | neshi |  
naya | anushṭhāpayeti tasyārthaḥ | ata eva tat padam satrāyaṇasyā-  
nukulam |

8. samānībhiḥ | samānībhir ekavidhābhir maitrāvaruṇādayo  
hotrakāḥ paridadhyuḥ | śastrasamāptim kuryuḥ | nū śṭuteti maitrā-  
varuṇasya paridhāniyā | eved indram iti brāhmaṇacchaṁsinaḥ pari-  
dhāniyā | nūnam sā ta ity achāvākasya paridhāniyā | anena sūktasā-  
mānyād etaḥ samānya ity ucyante |

10. tatrābhi tashṭevety achāvākasyāhar-ahaḥ śasyaṃ sūktam |  
tasminn antyā ṣuṇaṃ huvemety eśā | tayā paridhānaprāptau ni-  
shedhati |

na ṣuṇamhuvīyayā | ṣuṇaṃ huvemeti yasyām ŋci śrūyate sā  
ṣuṇamhuvīyā | ahargapasya śastre tayā na paridadhyāt | paridhāne hi  
kshatriyo rāja svakiyād rāshṭrāc cyavate | yas tu paras tadiyāḥ śatrur  
bhavati, tam abhilakshya hvayati | āhvānam karoti | huvemety āhvā-  
nasya pratiyamanātvāt | ata eva Sūtrakāro (7, 4, 10) brāhmaṇānta-  
ram āśritya nūnam sā ta ity etaṃ paridhāniyām uktavān |

## 23.

1. athātaḥ | atha paridhāniyākathanānantaram yatas tadviveko  
'pekshitaḥ | ataḥ kāraṇād ahinasyāhargapasya yuktiḥ ca vimuktiḥ ca  
vivekāyobhe vakshyete iti śeṣaḥ | yuktir yogaḥ svādhīnatvena kra-  
toḥ sampādanam | vimuktir vimocanam svādhīnatayā nibandhapari-  
tyāgaḥ | tad etad ubhayam paridhāniyāvaṣena sampadyate |

2. vy antariksham | prātaḥsavane brāhmaṇacchaṁsino vy  
antariksham iti paryāśas tricaḥ | tasyendreṇa rocanā diva ity ŋig  
uttama | tayā yat paridhānam tenāhīnam kratum yuṅkte | svādhīna-  
tayā nibadhnāti | mādhyamdine savane tv eved indram iti paridhāni-  
yayā vimuṇcati | svādhīnatayā nigrihitam ahīnakratum viśrambha-  
vyavahārāya nigrāhaparityāgena vimuṇcati | svādhīno hi kratur ava-  
syam phalaṃ dāsyatiti yukto bandhavimokaḥ || athāchāvākasya pari-  
dhāniyayā yogavimokau darsayati |

3. āham | ayaṃ yogo vimokasyāpy upalakṣhaṇārthaḥ | āham iti  
prātaḥsavane paridhāniyā | tayā krator yogo bhavati | nūnam sā ta  
iti mādhyamdinasavane paridhāniyā | tayā krator vimoko bhavati ||  
atha maitrāvaruṇasya paridhāniyayā yogavimokau darśayati |

4. te syāma | atra vimoko yogasyāpy upalakṣhaṇārthaḥ | te  
syāmeti prātaḥsavane paridhāniyā | tayāhīnasya krator yogaḥ | nū  
śṭuta iti mādhyamdinasavane paridhāniyā | tayā krator vimokaḥ |  
yady api tṛtīyasavane viveko vaktum yuktas, tathāpy agniśṭoma-

saṁsthe 'hani hotrakāṇāṁ tṛtīyasavane śaṣṭrābhāvāt sarveshv ahasv anugatyartham mādhyaṁdinasavane vimoko 'bhihitāḥ |

6. evam ekaikam ahar apekshya yogavimokāv uktau | athāhaḥ-samūham apekshya yogavimokau darśayati |

tad yac caturviṁṣe | gavāmayanasya saṁvatsarasatasyādyante ahani atirātrasaṁsthe | tatropakramagatasya prāyaṇīyatirātrasyānatarābhāvinī caturviṁśakhyā ārambhaṇīye 'hani paridhānīyābhiḥ sarve 'harviśeṣhā yujyante | so 'yaṁ gavāmayanasya yogaḥ | athodaya-nīyasyātirātrasya purastād vartamāne mahāvratīye 'hani paridhānīyābhiḥ sarve 'py aharviśeṣhā vimucyanta iti yad asti, seyaṁ gavāmayanasya vimuktīḥ || tatra yogavimokahetūnāṁ paridhānīyānāṁ ekaikavidhatvaṁ ninditvobhayavishayatvaṁ darśayati |

7. tad yat | ahann ahani caturviṁśakhye yady aikāhikābhiḥ prakṛitibhūta ekāhe jyotishtome vidyamānābhiḥ paridhānīyābhiḥ paridadhuyūḥ | tadānim atraiva caturviṁśakhye dvitīyasminn ahany eva yajñāṁ gavāmayanāṁ saṁsthāpayeyūḥ | samāptāṁ kuryūḥ | atrāhety ahaśabdāḥ khede | kaṣṭam etat | atraiva samāptāṁ ahinakarma kṛitśnāharganākartavyaṁ na kuryūḥ | etad eva kaṣṭam | atha pūrvo-ktavaiparītyenaikāhikāḥ paridhānīyāḥ parityajya yady ahinaparidhānīyābhiḥ eva sarve hotrakāḥ paridadhyūḥ | tadānim yathā loke rathasakatāḍau yukto 'śvalalivardādīḥ kiyad dūraṁ gatvā śrāntāḥ san yadi na vimucyeta tadānim utkrītyeta, ucchidyeta | tathaiya yajamānā utkrīteran | viṇaṣyeyūḥ | sarveshāṁ hotrakāṇāṁ aikāhikasvikāre samāptyābhāvaḥ | ahinagatasvikāre yajamānoccheda iti doṣhadvayaparihāraṥ ubhayībhir aikāhikābhir ahinagatābhiḥ ca paridhānīyābhiḥ paridadhyūḥ | tatra prakāraṇīyāḥ pūrvam evoktāḥ | maitravarūṇa aikāhikābhir eva savanadvaye paridadhyāt | achāvāko 'hinagatābhir eva savanadvaye paridadhyāt | brāhmaṇācchañśi tu prātaḥ savane 'hinagatābhiḥ paridadhyān mādhyaṁdinasavane caikāhikābhir iti nirṇayaḥ | asya nirṇayasya pūrvam eva siddhatve 'pi prakāraṇtaraṇa praśaṁsārtham atra punar abhidhānam || tad etad ubhayībhiḥ paridhānāṁ dṛṣṭāntena praśaṁsati |

8. tad yathā | loke yathā vā dīrghādhrve dīrghamārge gachan puruṣa upavimokam rathasakatāḍau yojitam aśvalalivardādīkam tatra-tatropavimucyopavimucya yāyat, śrāntiparihāreṇa śauair gachet | tādrig eva tad ubhayavidhaparidhānam | yathā mārga vahana-śramo vimokena nivartata. evam ahinagatābhir āpāditaśrama aikāhikābhir nivartate || ubhayavidhaparidhāne doṣhaṁ parihṛitya guṇaṁ darśayati |

9. saṁtataḥ | eśhāṁ ubhayavidhaparidhānyuktānāṁ puruṣāṇāṁ yajñāḥ saṁtato vichedarahito bhavati | sānuṇāsikā plutīḥ praśaṁsārthāḥ | viṣabda uparitana ukāra evakārārthāḥ | tasya dīrghaḥ chā-

ndasaḥ | yajamāṇasramam vimuñcanta eva || atha stomāṭiṣaṇsane kaṃ-  
cid viṣeṣam darśayati |

10. ekāṃ dve na | yadā sāmagaiḥ vivṛiddhaḥ stomāḥ kri-  
yate | tadānīm hotrakaiḥ stomasaṃkhyāṃ atilaṅghya ṣaṇsanīyam |  
tatra dvayoḥ prātarmadhyamdinayoḥ savanayor ekam ṛicam vā dve  
ṛicau vātikramya na ṣaṇset | kṛitv ekayā dvābhyām vāṭiṣaṇset | pū-  
rvatrāyaṃ niyamāḥ prāṭhasavana (6, 8, 7) evoktaḥ | uttarayos tu sa-  
vanayor aparimitābhir aṭiṣaṇsanam uktam | tathā sati mādhyamdi-  
nasavane pūrvottaravirodhaḥ prasajyeteti cet | tarhi tatraikayā dvā-  
bhyām aparimitābhir vikalpo 'stu |

## 24.

1. atha prīṣṭhyasya śaḍaḥasya śaśṭhe 'hani dhīṣṇyākhyā-  
sastrakṛiptim sūktam vidhātum ākhyāyikāṃ āha | devā vai etc.

5. pacchaḥ | vāḷakhilyanāmakaḥ ke cana maharshayaḥ | teshāṃ  
sambandhinī ashta sūktāni vidyante | tāni vāḷakhilyanāmake granthe  
samāmnāyante | teshv ādau yāni śaṭ sūktāni tāni prathamam pacchaḥ  
pādaṣo vihareṭ | tato dvitīyasyām āvṛittāv ardharcaṣo vihareṭ | tṛtī-  
yasyām āvṛittāv ṛikṣo vihareṭ | yadā paccho viharati tadānīm ekai-  
kasmin pragātha ekaikām ekapadāṃ dadhyāt | sa pragāthaikapada-  
yoḥ samūho vācaḥ kṛta ity anena ṣabdenābhidhiyate | tam imāṃ vi-  
hāraprakāram Āśvalāyana āha | śaṭ sūktāni vyatimarṣaṃ paccho vi-  
hared vyatimarṣaṃ ardharcaṣo vyatimarṣaṃ ṛikṣaḥ | pragāthānteshu  
cānupasaṃtānam ṛigāvanam ekapadāḥ ṣaṇset (8, 2, 19) iti | tatra  
śaṭsūkteshu prathamāsūktādāv ṛigdvayam evāmnātam | abhi pra vaḥ  
surādhasam — sahasreṇeva ṣikshatom | ṣatānike pra jīgāti — datrāṇi  
purubhojasom iti | dvitīyasūkte 'py ṛigdvayam evāmnātam | pra su-  
ṣrutam surādhasam — sahasreṇeva māñhatom | ṣatānikā hetayo asya —  
yad im sūtā amandishom iti | tatra prathamāsūktagatam ekam pā-  
dam ca saṃyojayet | so 'yam vihāraḥ | asmin vihāre vyatimarṣo nāma  
kaṣcid viṣeṣaḥ | sa ca yathākramam adhyayanam parityajya prakā-  
rāntareṇa yojane sati sampadyate | prathamāsūktasya prathamāyam  
ṛici prathamapādām uktvā dvitīyasūktasya dvitīyāyam ṛici dvitīya-  
pādām tena saṃyojayet | tad yathā |

abhi pra vaḥ surādhasam indasya samisho mahir iti |  
dvitīyasūktasya dvitīyasyām ṛici prathamapādām uktvā prathamāsū-  
ktasya prathamāyam ṛici dvitīyapādām tena saṃyojayet | tad yathā |  
ṣatānikā hetayo asya duṣṭarā indram arcā yathā vidom iti |  
atha prathamāsūktasya prathamāyam ṛici tṛtīyapādām uktvā dvitī-  
yasūktasya dvitīyasyām ṛici caturthapādena saṃyojayet | tad yathā |  
yo jaritṛibhyo maghavā purūvasur yad im sūtā amandishur iti |

dvitiyasūktasya dvitīyasyām ūci tritīyapādām uktvā prathamāsūktasya prathamāyām ūci caturthapādām tena saṃyojayet | tad yathā |

giriṇa bhujmā maghavatsu pivate sahasreṇeva śikṣatom iti | tad idam pādayor vihrītam ṛigdvayam ekaḥ pragāthah sampadyate | tasya pragāthasyānte, indro viśvasya gopatir ity etām ekapādām (Āśvalāyana 8, 2, 21) saṃdadhyāt | so 'yaṃ samūho vācaḥkūṭasaṃjñakaḥ | anenaiva nyāyena sarveshu sūkteshu sarvāṣv ūkṣhu buddhimatā tādrīṣaṃ vyatimarṣaviharaṇam unneyam || athārdharcaso vihāra ucyaṭe | prathamāsūktasya prathamāyām ūci prathamārdharcam uktvā dvitiyasūktasya dvitīyasyām ūci uttarārdham tena saṃyojayet | tad yathā |

abhi pra vaḥ surādhasam indram arca yathā vide |

giriṇa bhujmā maghavatsu pivate yad īṃ sūtā amandishom iti | evaṃ sarvaṃ unneyam | ūkṣo vihareṭ | tatra prathamāsūktasya prathamām ūcam uktvā tayā saha dvitiyasūktasya dvitīyām ūcam saha yojayet | evaṃ sarvatrohanyam || atha pragāthānteshu prakṣhepaṇīyā ekapādā darśayati |

6. tā etāḥ | yā ekapādā ūcāḥ prakṣheptavyās, tā etā ekapādāḥ pañcasamkhyāḥ | tāsu catasra ekapādāḥ śrutyantareshu daśame 'hani paṭhitāḥ | tasmād daśamād aḥnas tāṣ catasra ānetavyāḥ | tāsv indro viśvasya gopatir ity eśhā prathamā | indro viśvasya bhūpatir ity eśhā dvitīyā | indro viśvasyā cetatīty eśhā tritīyā | indro viśvasya rājatīty eśhā caturthī | athāvaśiṣṭā śrutyantareshu mahāvrate śrutā | sā cendro viśvaṃ virājatīty etādrīṣi | tasmān mahāvratād ānetavyā | tā etāḥ pañcaikapādāḥ pañcasu pragātheshu prakṣhipet || avaśiṣṭeshu pragātheshu prakṣhepaṇīyaṇ pādān darśayati |

7. athaśṣṭakṣharāṇi | atha pañcasu pragātheshu pañcānām ekapādānām prakṣhepād anantaram mātṛānāmanāni | mahānāmaśabdena vidā maghavann ityādayo mahānāmniṣaṃjñakā ūco vidhīyante | teshām mahānāmniṣānām ūcāṃ sambandhīny aṣṭakṣharāṇi pādāni pracetana pra cetayety evamādīni yāni santi, teshām madhye yāvadbhir aṣṭakṣharaiḥ pādair avaśiṣṭeshu pragātheshu prakṣhepaḥ sampadyate tāvanti aṣṭakṣharāṇi pādāni śauṣet | itarāṇy aṣṭakṣharāṇi pādāni mahānāmasambandhīni nādrīyeta | na prakṣhipet || evaṃ pacchaḥ śauśane prakṣhepaṇīyam abhidhāyārdharcaso viharaṇe prakṣhepaṇīyam darśayati |

8. athārdharcasaḥ | yathā paccho viharaṇe pragāthānte prakṣhepa, evaṃ ardharcaso viharaṇe 'pi yojānyam |

15. vāḥkhyānām śaṭsūkteshu vihāram uktvāvaśiṣṭayoḥ saptaśṣṭamāyayoḥ sūktayoḥ viparyāsena śauśanam vidhatte |

vy evottame | ye dve uttame sūkte te viparyāsyed eva, na tu vihareṭ | aṣṭamam sūktam ādau paṭhitvā paścāt saptaṃsya pāṭho

viparyāsaḥ | taylor dvayoh sūktayoh sa esha viparyastapāṭha eva vi-  
hārasthāniyāḥ |

## 25.

1. dūrohaṇam | duḥṣaṅkam rohaṇam uccāraṇam yasya ṣaṁsa-  
nasya tad dūrohaṇam | tad rohati | ṣaṁsed ity arthaḥ | tasya dūrohaṇa-  
sya vidhāyakam brāhmaṇam pūrvam eva vishuvadahaprasaṅga āhūya  
dūrohaṇam (4, 21) ity atrābhihitam | ata eva pūrvācārya āhuḥ | sva-  
rgo vai loka ityādi pūrvam vishuvati kratau | dūrohaṇabrāhmaṇam  
tu prāg avocāma vai sphuṭam | saptarūpā haṁsavatī dūrohaṇam iti-  
ritam iti | haṁsavatyāḥ paccho 'rdharcasas tripadyā rikṣo 'navānam,  
punar api tripadyā rikṣo 'rdharcasas paccha iti saptabhiḥ prakāraiḥ  
pāṭhanam iti dūrohaṇam | tad etat pūrvam tārksyāsūkte 'bhihitam |

4. tau mahāsūktam | dvidvidham sūktam kshudram mahac ca |  
ata evāraṇyakāṇḍe vakshyati | te kshudrasūktāḥ cābhavan mahāsūktāḥ  
ca (2, 2, 2, 5) iti | mahāsūktalakṣaṇam pūrvācāryair uktam | daṣa-  
ratāyā adhikam mahāsūktam vidur budhā iti |

5. Barau | pra te maha ityādikam baruṇāmakam sūktam |

6. aindrāvaruṇe | indrāvaruṇa madhumattamasyeti yājñyā  
indrāvaruṇadevatākatvāt samāpter indrāvaruṇasambandhaḥ |

7. sauparṇe | imāni vām bhāgadheyāṇīti sūktam sauparṇam |  
imāni veti saptarcam sauparṇam khailikam vidur iti | yadvā | pra  
dhārā yantv iti grīhyoktam sūktam sauparṇam |

## 26.

1. tad āhuḥ | tat tatra sauparṇe sūkte dūrohaṇe saste sati pa-  
ścād brahmavādīno vicāram āhuḥ | yāny aikāhikāni tadūrdhvam ṣa-  
ṁsantyāni santi, tāny atra shashṭhe 'bany atratyaiḥ sambhūya ṣaṁset  
kim vā sambhūya na ṣaṁsed iti vicārah |

5. asaṁāyī | bahubhiḥ sambhūtair etum gantum योग्याḥ sa-  
māyī | uktaviparīto bahubhir gantum āśakyo 'samāyī | tādriṣo hi sva-  
rgo lokah | kaṣcīd eva puṇyakṛit svargam lokam sameti | samīcinam  
bhogam prāpnoti na tu sarvaḥ | svargahetoḥ puṇyasya durlabhatvāt |  
evam sati maitrāvaruṇo yadi shashṭhe 'hani śilpenānyāni sūktāni  
sambhūya ṣaṁset | tadānim idriṣam svargasadriṣam uttamam sha-  
shṭham ahar itarair ahoḥbhiḥ samānam kuryāt | teshu ṣaṁsantiyānām  
asminu api ṣaṁsanāt | atha tadvaiparītyena yadi shashṭhe 'hani na  
saṁsaṁsati | pūjārthaḥ plutiḥ | tad etad asaṁsaṁsanam svargalokarū-  
patvāt pūjyam | tasmāt sambhūya na saṁsaṁset | na saṁsaṁsatīti yad  
asti tad evātipūjyam | pūjārtheyam plutiḥ |

9. aindryah | carṣapadbhitam ityādikam yad etad aindram  
sūktam aikāhikam tad etan nirākṛitya yat sūktāntaram ā vām rāja-

nāv ity aindrāvaruṇam aikāhikam, tad etad aṅgikriyate | yā vālakhi-  
lyā pīcas, tā aindrya indradevataḥ | tāsām madhye yāni dvādaśa-  
kṣharāṇi padāni pāda vidyante | bṛihatīsatobṛihatyaṭmakeshu pragā-  
theshu bṛihatyaṣ tṛitīyapādaḥ dvau dvādaśakṣharau, satobṛihatya  
adyas tṛitīyaṣ cobhau pādaḥ dvādaśakṣharau | teshām pādānām akṣha-  
rasamkhyayā jāgatatvam asti | evaṃ saty aikāhike jāgate carshaṇi-  
dhṛitam ity asminn aindre sūkte yaḥ kāmō 'pekshitaḥ | sa kāmā ta-  
tra teshv indradevataḥ vālakhiḥ yāgateshu dvādaśakṣharapādashūpāto  
labdho bhavati | tasmāc carshaṇidhṛitam ity etad aikāhikam aindram  
sūktam atra parityājyam | ā vām rājānāv ity etad aindrāvaruṇam  
sūktam | tatreyam indram varuṇam iti paridhāniyāpy aindrāvaruṇi |  
tathā saty etasya sūktasyānukūlatayā tad eva saṁset | tasmād anyan  
na saṁsaṁset | anyasabdo 'trādhyāhartavyaḥ | ata eva Sutrakāra ai-  
ndrāvaruṇam sūktam aṅgicakāra | ā vām rājānāv iti nityam aikāhi-  
kam (8, 2, 16) iti |

11. vihrītam | agne tvam no autama ityādishu dvipadāsu sā-  
magāḥ stuvato | tatra cādyaḥ pāda aṣṭakṣharā, dvitīyāḥ pāda dvā-  
daśakṣharāḥ | evaṃ tatra chando vihrītam ity uttaram brūyāt |

12. tad āhuḥ | tat tatra śastrayājyāyām codyam āhuḥ | śastra-  
sya tadīyayājyāyāḥ ca sādṛiṣyam apekshitam | śastre ca tisro devatāḥ  
śasyante | Agnir Indro Varuṇaḥ ceti | tatra stotriyānurūpayor Agnir  
devatā | vālakhiḥ Indro devatā | ā vām rājānāv iti sūkte Indro  
Varuṇaḥ ca | evaṃ sati yājyāyām api devatātrayam apekshitam | tat  
tu nāsti | indrāvaruṇa madhumattamasyeti yājyāyām Indrāvaruṇayor  
ubhayor api pratipāditatvenāgneḥ parityaktatvāt | katham atrāgnir  
anantarito 'parityakto bhaved iti codyam |

## 27.

2. devaṣilpāni | śilpaśabdas cāscaryakaram karma brūte | tac  
ca śilpam dvidvidham, devaṣilpam manushyaśilpam ceti | nābhānedi-  
shthādīni yāni śilpāni santi tāni devānām prītihetutvād devaṣilpānity  
ucyante | eteshām eva devaṣilpānām anukṛiti sadṛiṣarūpam iha ma-  
nushyaloke śilpam adhigamyate | pratiyate | hastityādīnā tad evodā-  
hriyate | loke śilpināḥ karmakara mṛiddārvādibhir hastisadṛiṣam ākā-  
ram nirmimate | tathānyaiḥ śilpibhiḥ kaṁso darpapādī nirmiyate |  
aparair vāso vividham nirmiyate | aparair anyaiḥ suvarṇamayaṃ ka-  
takamukutaḍī nirmiyate |

6. nābhānedishtham | nābhānedishthākhyena maharshiṇā dṛi-  
shtham idam itthetyādi sūktam nābhānedishtham | tad dhotā saṁset |

14. upariśiṭṭānnedīyasi | upariśiṭṭān nābhānedishthasūkta-  
syāvasānabhāge nedīyān atyantasaṁpavartī yasya sūktasya madhya-  
bhāgaḥ sa madhyabhāga upariśiṭṭānnedīyān | ivasabdo evakārārthah |

tathāvidha eva madhyabhāge nārāsaṁsaṁ śaiṣet | idam itthety etan  
nābhānedishṭhaṁ sūktam saptaviṁṣatyriḡātamakam | tatrāvasāne dve  
ṛicāv avaśiṣhya pañcaviṁṣyā ūrdhvam eva nārāsaṁsaṁ sūktam śaiṣet |  
tathā caśvalāyana āha | idam itthā raudram iti | prāg upottamāyā ye  
yajñenety āvāpate (8, 1, 20) iti | vāg apy upariṣṭān nedīyasy atya-  
ntasamīpavartiny eva śarīramadhyabhāge tālvoshṭhādau vartate | ta-  
smāt sūktasyoktasthānam yuktam |

## 28.

1. hotuḥ śilpaśāstram uktvā maitrāvaruṇasya śilpaśāstram vidha-  
tte | vālakhilyāḥ etc.

3. sa pacchah | vālakhilyānām aṣṭasu sūkteshu saptamāṣṭame  
sūkte parityajya yāny avaśiṣṭāni sūktāni teshu trīṇi yugmāni | tatra  
prathamagate dve sūkte maitrāvaruṇaḥ paccho vihareṭ | prathama-  
sūktagatam pādām dvitīyasūktagatena pādēna yojayet | dvitīyayugma-  
gate dve sūkte ardharcaṣo vihareṭ | tasmin yugma ekasūktagatam  
ardharcaṁ dvitīyasūktagatenārdharcēna yojayet | tritīyayugmagate  
dve sūkte ṛikṣo vihareṭ | tasmin yugma ekasūktagatām ṛicām dvitī-  
yasūktagatayarcā yojayet | tad uktam Āśvalāyanena | atha vālakhilyā  
vihareṭ | tad uktam shoḍaśinā | sūktānām prathamadvitīye pacchah |  
tritīyacaturthe ardharcaṣa ṛikṣaḥ pañcamashashṭhe (8, 2, 5) iti | yady  
api pūrvādhyāye pacchah prathamam śaḍ vālakhilyānām sūktāni  
viharaty ardharcaṣo dvitīyam ṛikṣas tritīyam (6, 24, 5) iti vihāro  
'bbihitas. tathāpy atrāsti viṣeṣah | tatra hi śaṇṇām api sūktānām  
pādavihāro 'rdharcavihāra ṛigvihāra iti trir avṛittir abhihitā | atra  
tu prathamayugme pādavihāro, dvitīyayugme 'rdharcavihāras, tritī-  
yayugma ṛigvihāra iti | tatrāpi sakṛid eva pādādivihāro na tv avṛi-  
tīḥ | tathā vācaḥ kṛṭasya bhāvālbhāvābhyām apy asti viṣeṣah | ata  
evobhayatra nāmabhedo 'sti | mahāvalabhid vihāra iti pūrvasya nāma-  
dheyam | haupḍino vihāra ity etasya nāmadheyam | ata eva Sūtrakāro  
nāmadheyadvayam darśayati | iti nu haupḍināu | atha mahāvalabhit  
(8, 2, 17) iti | haupḍinākhyena maharshiṇā dṛiṣṭāu dvau vihārau,  
mahāvalabhidākhyena maharshiṇā dṛiṣṭā eko vihārah || atroktahaupḍi-  
navihārau praśaṁsati | sa yat etc.

5. yo 'yam atrokto haupḍinavihāras, tasyāpi matabhedena dvau  
prakārau | tatra prathamaprakāram upanyasya tatra kiṁcid aparī-  
toṣam darśayati |

te haike | śaṭtriṁśadakṣharā bṛihatī, catvāriṁśadakṣharā sa-  
tobṛihatī | vālakhilyasūkteshu prathamā bṛihatī dvitīyā satobṛihatī  
tritīyā bṛihatī caturthī satobṛihatī | ity evam manīpabalānyāyenai-  
kāntaritatḥ paṭhitāḥ | tatra prathamāyayujō bṛihatyo, dvitīyācatu-  
rthyādijujah satobṛihatyaḥ | evam sati prathamāsūkte dvitīyasūkte cādi-

bhūte dve bṛihatyaḥ saha vihareṭ | tadanantarabhāvinyau dve satobri-  
hatyaḥ saha vihareṭ | itthaṃvihāraṃ te prasiddhā yājñikāḥ kecid icha-  
nti | tasmin pakṣe vihārasya vidyamānatvād vihāranimitto yaḥ kāmāḥ  
sa upāpto bhaved eva | kimtu pragāthā net kalpante | naiḥ sampā-  
dyanta iti | paribhavadyotanārtho necchadbah | chandodvayam mili-  
tvaikāḥ pragātho bhavati | svādhyāyapāṭhe pragāthanām vidyamāna-  
tvād vihāro 'pi pragāthanta evāpekṣitaḥ | te na kevalabṛihatibhyāṃ  
kevalasatobṛihatibhyāṃ vā sampadyante, kimtu chandodvayena sampā-  
dyante | pragrathanena dvayor picor bṛihatitvasampādanārtham pra-  
gāthāḥsrayaṇam | tac ca chandodvaye sukaram | tathā hi | prathamā  
bṛihati yathāpātham eva pāṭhitavyā | tato 'śṭākṣharam caturthāpā-  
dam dvir āvartya ca satobṛihatyaḥ prathamārdhagatena dvādaśākṣha-  
rapādenāśṭākṣharapādena ca dvitīyā bṛihati sampadyate | tam apy  
aśṭākṣharapādam dvir abhyasya satobṛihatyaḥ uttarārdhagatena dvā-  
daśākṣharapādenāśṭākṣharapādena ca tṛitīyā bṛihati sampadyate |  
ataḥ pragātheshu chandodvayam apekṣitam | kevalayor bṛihatyoḥ  
satobṛihatyor vā yathoktapragrathanāsambhavāt || itthaṃ haupādina-  
vihāre prathamaprakāram nirākṛitya dvitīyavihāram vidhate |

6. atimarṣam | atimarṣam atimṛiṣyātīmṛiṣya prathamāsūktasya  
prathamāyām pici prathamapādam uktvā tadanantarabhāvi sarvam  
atilaṅghya dvitīyasūkte dvitīyasyām pici dvitīyapādena yojayet | so  
'yam atilaṅghya mṛiṣyamānatvād atimarṣa ity ucyate | tatra bṛiha-  
tīpādasatobṛihati pādayor mṛiṣṇanarūpo vihāro bhavati | evakāreṇa  
pūrvoktavihāro vyāvartyate |

9. vy evottame | S. 6, 24, 15.

29.

1. Sukīrtim | apa prāca ityādisūktam sukīrtiṣabdenocyate | tat  
sūktam brāhmaṇacchāṇṣi ṣaṇset |

30.

3. sa jāgataḥ | sūktaviśeṣho dvādaśākṣharapādatvāj jagaticha-  
ndasko bhavati | caturthe pāde śloḍaśākṣharatvād atichanda atijāgato  
'pi bhavati | sarvam apy etat prāṇijātaṃ jagacchabdabhidheyatvāj  
jāgataṃ atijāgataṃ vā bhavati | ataḥ sarvarūpatveṇa chandodvayam  
praśastam |

5. tāny etāni | nabhānediṣṭhādāni catvāri ṣilpāni yāny uktāni  
tāni saḥacarāṇy ekasminn ahani saha vartanta ity evam abhijñā āca-  
kshate | tasmād yasminn ahani ṣaṇsanīyāni tasmiṇṣ catvāry api ṣa-  
ṇset | yasmin na ṣaṇsanīyāni tasmiṇṣ catvāry api parityajet |

7. sa ha | haṣabda atihyadyotanārthaḥ | sa prasiddho bulila-  
nāmako maharṣir Aśvatara aśvataranāmno maharṣer goṇe samut-

panna Āṣvir aṣvanāmno maharshēḥ putrah kadācid vaiṣvajito viṣva-  
jidyāgasambandhi hotā san svamanasikṣhām cakre | vicāritavān |  
sāmvatsarike gavāmayanākhyasāmvatsarasatrasambandhini viṣvajiti  
vishuvato 'hna ūrdhvam uttarapakshagate viṣvajinnāmake caturthe  
'bany eshām ṣilpānām madbye dve ṣilpe maitrāvaruṇabrāhmaṇaccha-  
ñsinoḥ sambandhini mādhyam̐dinasavanam abhilakshya pratyetoḥ pra-  
tyetum | kuṣalo 'smīti śeṣhaḥ | hanta hrishṭo 'ham evayāmarutaṁ  
śaṁsayānity evam maharshir vicāritavān | ayam arthaḥ | trītiyasava-  
nagatāny etāni ṣilpaśastrāṇi, tāny anyeshv ahasu sambhavanti | vi-  
ṣvajiti tv agnishṭomasasamsthatvād agnishṭome trītiyasavane hotrakā-  
pām śastrābhavān maitrāvaruṇabrāhmaṇacchañsinoḥ sambandhi śa-  
stradvayam mādhyam̐dine savane samānetum tāvad achāvākam asmin  
mādhyam̐dina evayāmarutaṁ śaṁsayāni | tathā sati tataḥ pūrvabha-  
vinor maitrāvaruṇabrāhmaṇacchañsisāstrayor arthān mādhyam̐dine sa-  
vane samākaraṣaṇam bhavattī | itthaṁ Bulilāḥ svamanasi vicārya tad  
dha tasminn eva mādhyam̐dine savane tathā svavicāritakramenaivayā-  
marutaṁ sūktam achāvākam śaṁsayām cakāra | balād ajūāpya śaṁsa-  
naṁ kṛitavān || tatra doṣaṁ kathāmukhenodbhāvayati |

8. tad dha | tasminn eva mādhyam̐dine savane tathā tena kra-  
meṇa bulilapreritenāchāvākenaivayāmarunnāmako śastro śasyamāne  
sati tadānim Gauṣṭanāmakaḥ kaścīn maharshir agatyā bulilanāmakaṁ  
hotāram praty evam uvāca | he hotas te tvadiyam achāvākaprāyuk-  
tam evayāmarunnāmakaṁ śastram plavate | vinaṣyati | tatra drisṭā-  
ntaḥ | vicakram cakrarahitaṁ śakātam iva | aśrūyamāno 'pi ivasabdo  
'trādhyāhartavyaḥ | ataḥ kathā tad etad sarvaṁ katham ghaṭata ity  
akṣhepaḥ || tata ūrdhvam Bulilasya vacanaṁ darśayati |

9. kiṁ hi | atrāchāvākena śasyamāne sati kiṁ vā dūṣaṇam  
abhūt | nāsti kaścīd api doṣa ity arthaḥ || tata ūrdhvam Gauṣṭeno-  
ktaṁ doṣaṁ darśayati |

10. evayāmarut | hotur dhishnyād uttarato hy achāvākasya  
dhishnyam | tatsamipe 'vasthitenāchāvākenaivayāmarunnāmako yaḥ śa-  
straviśeṣhaḥ paṭhantīya iti | sa tasyāśraya ity uktvā punar api sa Gau-  
ṣṭa evam uvāca | mādhyam̐dinasavanam aindram indradevatākam | ta-  
thā sati he hotas tam etam Indram asmān mādhyam̐dinasavanāt ka-  
thā niniṣhasi | kena prakāreṇāpanetum ichasi | saivam apanayanechā  
tvadiyāchāvākasaṁsane doṣa ity Gauṣṭābhiprāyaḥ || tam abhiprāyam  
ajānato Bulilasya vākyaṁ darśayati |

11. nendram | asmān mādhyam̐dinasavanāt tatsvāminam In-  
dram apanetam ahaṁ nechāmi | tadviruddhasya kasyacid apy ana-  
nushṭhitatvād ity evam Bulila uktavān || tato viruddhārthānushṭhā-  
napradarṣanārthaṁ Gauṣṭasya vākyaṁ darśayati |

12. chandah | he hotas tvam svamanasendram apanetum ne-

chasi | kimtv idam chando 'chāvākena prayujyamānam śastrapatam  
amādhyamādināsāci | mādhyamādināsavanasambandhārham na bhavati |  
katham iti cet | tad ucyate | ayam sūktaviśesho jāgato vātijāgato vā |  
dvādasāksharapādena shoḍaśāksharapādena copetatvāt | sarvaṃ cedam  
jāgataṃ cātijāgataṃ ca mantrajātaṃ jāgate tṛtīyasavane योग्यं na  
tu traishṭubhe mādhyamādine savane | sa u so 'pi sūktaviśesho māruto  
maruddevatāko na caīndraḥ | ato 'pi kārāṇāt tṛtīyasavana eva yo-  
gyaḥ | tasmād ayam achāvāko maiva śānsishta | śānsanam mā karotv  
iti doṣaṃ darśitavān || tata ūrdhvaṃ Bulilakṛityaṃ darśayati |

13. sa hovāca | he 'chāvāka tvam ārama | śānsanād uparato bha-  
vety evam Bulila uvāca | athānantaram idam apy uvāca | hā kashṭam  
sampannam | itaḥ param aham asmin Gauṣṭe gurāv anuśāsanam anu-  
shṭheyopadeśanam ishe | ichāmi <sup>1)</sup> | etasmād avagatya sarvaṃ anu-  
shṭhāsyāmi tasyābhiprāyaḥ || atha Gauṣṭasyopadeśavākyaṃ darśayati |

14. sa hovāca | sa Gauṣṭa evam uvāca | esho 'chāvāka aindra-  
devatākaṃ vishṇunyaṅgam vishṇuliṅgopetaṃ śānsatu | evayāmarutaṃ  
tyaktvā dyaus na ya indrety aindraṃ sūktaṃ śānsatu | tasmīn sūkte  
dvitīyasyāṃ pīci caturthe pāda evam āmnāyate | haun pījishin vi-  
shṇuṇā sacāna iti | ata idam vishṇucihnopetaṃ sūktaṃ śānsatu | he  
hotur Bulila tvam etam evayāmarutaṃ tvadiye śastre 'syāthah | pra-  
kshipeḥ | tatra sthānaviśeṣa ucyate | tṛtīyasavane śaṃ naḥ karatīti  
rudradevatākeyaṃ dhāryā | tasyā upariśṭān mārutasūktasya purastāt  
taylor ubhaya madhye prakshepasthānam | evaṃ Gauṣṭopadeśaḥ ||  
athānushṭhānaṃ darśayati |

15. tad dha | tad dha Gauṣṭena yad uktaṃ tat sarvaṃ tathaiva  
Bulilaḥ śānsayāṃ cakāra | mādhyamādināsavane 'chāvākaṃ praty eva-  
yāmarucchaśanam preshitavān svayaṃ tṛtīyasavana āgnimārutaśa-  
stramadhye dhāryāmarutasūktayor madhya evayāmarutaṃ prakshipyā  
śānsanam kṛitavān | tasmād idāntm api tad idam sarvaṃ hotrakais  
tathaiva śasyate |

## 31.

1. samvatsarasatre yad ahar agnisṭomasasamsthāṃ viśvajidā-  
khyam asti, tatra śilpānāṃ śastrāṇāṃ kṛiptiḥ pūrvatrābhīhita | tatra  
kimcīd codyam udbhāvayati |

tad ahuḥ | dvidivho hi viśvajid : atirātrasamsthō 'gnisṭoma-  
samsthaḥ ca | tatrātirātraḥ svatantra ekāhaḥ | tatra tṛtīyasavane ho-  
trakaṇāṃ śastrāṇi vidyante | tathā sati pūrvoktakrameṇa hotā nābhā-  
nedishṭhaṃ śastvā retāḥ siñcati | maitrāvaruṇo vālakhilyāḥ śastvā  
prāṇān avasthāpayati | brāhmaṇacchañsī sukirtim śastvā prajānayati |

1) Ishe ist selbstverständlich die dritte Person.

achāvāka evayāmarutaṃ śastvā pratishṭhāṃ karoti (6, 27—30) ity  
 ayaṃ krama upapannaḥ | evaṃ prishṭhyashaḍāhasya yad abah śa-  
 shṭham asti, tasyāpy uktasamsthātvena tritīyasavane hotrakasastra-  
 sadbhāvāt pūrvoktayajamānotpattir upapadyate | yathā viśvajidatirā-  
 tre shashṭhe 'hani ca sastrarūpo yajñāḥ kalpate upapadyate | tadanu-  
 sāreṇa yajamānasya prajātir jananam apy upapadyate | tathā samva-  
 tsaragate 'gnishṭomasamsthe viśvajity ahani tad upapādayitum na śa-  
 kyate | tathā hi | tatrāgnishṭomasamsthe viśvajiti hotrā nābhānedi-  
 shṭho mādhyamḍinasavane 'śasta eva bhavati | tritīyasavane vaiśva-  
 devasastre śasyamānatvāt | athaivaṃ sati maitrāvaruṇo vālakhilyāḥ  
 prathamam śaṁsati | tritīyasavane hotrakāpam śastrābhāve 'pi mā-  
 dhyamḍinasavane teshāṃ śastrāpam bulilākhyena maharshiṇā samā-  
 kṛishṭatvāt | te ca vālakhilyātmakāḥ prāṇā ity uktam | loke tu reta  
 evāgre prathamam siktam bhavati, paścāt sikte retasi prāṇānām pra-  
 vṛittir iti kramah | iha tu nābhānedishṭharāhityena retahseko nāsti,  
 vālakhilyānām sadbhāvena prāṇa vidyante | katham etad upapadyata  
 ity ekaṃ codyam | evaṃ codyāntaram asti | brāhmaṇācchānsi mā-  
 dhyamḍine vṛishākapiṃ śaṁsati | vṛishākapiṃ yajamānasya prajāyamā-  
 nasyātmā dehaḥ | atrāpi nābhānedishṭho 'śasta eva bhavati | ato reto  
 nāsti | loke tu reta evāgre sicyate 'tha paścād ātmā deho jāyate | ato  
 lokavaiparitye sati katham atra yajamānasya prajātir janmeti dviti-  
 yam codyam | yajamānasya janmasambhāve vālakhilyarūpāḥ prāṇā  
 aviklīptā viśeṣeṇa sthānaklīptirahitāḥ katham bhavanti | kena pra-  
 kāreṇa vartante | ity evaṃ brahmavādīnaḥ codyam āhuḥ || tasya pari-  
 hāram darśayati |

2. yajamānam | yajñakratuśabdena tatsādhanabhūtaḥ śilpaśa-  
 mūho vivakshitah | etena sarveṇāpi śilpasamūhena yajamānam sam-  
 skurvanti | prāṇaprāptyarhatā saṃskārah | sa evātra kriyate | nanu  
 yajamānasya 1) janma bahubhiḥ śilpaiḥ krameṇa saṃskare drishṭā-  
 ntaḥ | yathā yonyām antar madhye sa prasiddho garbho bhavaty,  
 evaṃ ayaṃ yajamānaḥ krameṇa sambhavan saṃskṛitākāreṇotpadya-  
 mānaḥ śete | avatishṭhate | loke 'pi garbho 'gre prathamam retahse-  
 kakāla eva sarvaḥ sampūrpāṅgaḥ sakṛid eva na vai sambhāvati | nai-  
 votpadyate | kimtu sambhavata utpadyamānasya puruṣhasyaikaikam  
 aṅgam krameṇa sambhāvati | nishpadyate | tathā ca Garbhopanishady  
 āmnātam | ekaṛātrosṭhitam kalilam bhavati, saptaṛātrosṭhitam budbu-  
 dam bhavaty, ardhmāśābhyantareṇa piṇḍo bhavatītyādi | ato garbha  
 vat krameṇa saṃskāro yukta ity arthaḥ || uktam evottaram punar  
 api vispasṭhayati |

3. sarvāṇi | sarvāṇi śilpaśastrāṇy ekasminn evāhani kriyeran |

1) maraṇam vor janma die Hss.

tadānīm tāvataivāyam yajño yajamānasasṃskārahetuḥ śilpasamūha upapadyate | yajamānasya prajātir jananopacāra upapadyate | atah sarvasāstrānushṭhānam eva samskārasādhanaṃ | naṇu hotuḥ śāstra-sya prathamabhāvitvādikramaviśeṣaḥ samskāropayogi, na tv atra sarvasāstrānushṭhānam asti, mādhyamādināsavāna evayāmarunnāmnaḥ sūktasyāchāvakenānushṭhānāt | nāyam doshaḥ | tatra tadabhave 'pi tritīyasavane hotur evayāmarucchastram asti | tat tathā sati yajamānasya sarvasāstrānushṭhānena yā pratishṭhāpekṣitā, tasyām eva pratishṭhāyam enaṃ yajamānaṃ tad antataḥ śāstrāṇāṃ ante pratishṭhāpayati |

## 32.

1. pūrvatra brāhmaṇacchaṇsinaḥ śilpe śāstre sukīrtiṃ śaṅsati vṛṣākāpim śaṅsati (6, 29) yat sūktadvayam vihitam, tata ūrdhvaṃ kuntāpākhyam sūktam khile kuntāpanāmake granthe samāmnatām trīṇśādicāṃ vaktavyam | tadartham itihāsam āha |

chandasām | pṛṣṭhyashadāhasya sambandhinām shasṭhenaṇnā prāptānām gāyatrīyādnām chandasām rasah sāro 'tyanedaṭ | atikramyagachat | tadānīm sa Prajāpatir abibhet | bhītavān | kenābhiprāyeṇeti | so 'bhidyate | ayam chandasām rasah parāṇ parāvrittirahito 'tyeshyati | atikramya gamishyatiṭy anenābhiprāyeṇa | tato bhītaḥ Prajāpatis tam rasam parastat parabhaḡe chandobhir gāyatrīyādibhiḥ paryagrihṇāt | parito niruddhavān | gāyatrīyādnām madhye kasyaḥ sambandhiraśam kayā paryagrihṇāt iti | tad ucyate | gāyatrīyā sambandhiraśam nārāsaṅsya paryagrihṇāt | nārāsaṅsābdō yasyām ṛigjātāv asti seyam nārāsaṅs | tathā trishṭubhaḥ saram raibhya rebhaśābdopetayā ṛigjātā paryagrihṇāt | jagatyāḥ saram pārikshityā pārikshicḥābdopetayā ṛigjātā paryagrihṇāt | anuṣṭubhaḥ saram kāra-vyayā kārūśābdopetayā ṛigjātā paryagrihṇāt | tat tasmāt parigrahaḥ ūrdhvaṃ punaḥ chandasu gāyatrīyādishu tam rasam adadhāt | avasthāpitavān |

3. nārāsaṅsīḥ | idam jānā ityādyās tīra ṛico nārāsaṅsyaḥ | tatra nārāsaṅs stavishyata iti nārāsaṅsāśābdasya śrutatvāt | tās tīra ṛico brāhmaṇacchaṇsī śaṅset |

5. tāḥ pragrāham | tā nārāsaṅsīs tīra ṛicaḥ pragrāham pāde-pāde 'vasāya śaṅset | yathā vṛṣākāpim pāde-pāde vigrihya śaṅsati tadvad etat | vṛṣākāpīsūkte pragrahaṇidhir arthasiddho draśṭavyaḥ | hi yasmāt kāraṇād idam ṛicaṃ śaṅsanam vārshākāpam vṛṣākāpīsambandham kartavyam, tat tasmāt kāraṇād vṛṣākāper etannāmakasya sūktasya nyāyam prakāram eti | prāpnoti | vigrāha evātra tannyāyaḥ || vṛṣākāpīsūkte nyūṅkhaninardāv api vidyete | ato 'trāpi tadubhayapṛāptān nyūṅkham nirākṛityetaraṃ vidhatte |

6. tāsū na | tāsū nārāṣaṁsīṣhu nyūṅkhaṁ na kuryāt, kīntu nī  
viva narded eva | viśeṣheṇa nīnardaṁ eva kuryāt | sa eva nīnardaṁ  
tāsāṁ nārāṣaṁsīṣhāṁ nyūṅkhaṁ tatra cāvasāṇaṁ kṛitvā trayāṇāṁ trimātrāṇāṁ  
okārāṇāṁ uccāraṇaṁ nyūṅkhaṁ | tṛitīyapādasya prathamakṣharam  
anudattatvenocāraṇīyed iti yad asti so 'yaṁ nīnardaḥ | Āṣvalāyana  
7, 1, 11 ffg.

7. raibhiḥ | rebhaṣabdopetā rīco raibhiḥ | vacyasva rebha va-  
cyasvetyādyās tīraḥ | tāḥ ṣaṁset |

10. pārikṣitīḥ | pārikṣicchabdopetā rājño viśvajānīnasyetyā-  
dyāṣ catasraḥ pārikṣitīyāḥ | tāsū pārikṣin naḥ kṣhemam akarad iti  
pārikṣicchabdasya ṣrutatvāt | tā rīcaḥ ṣaṁset |

16. kāravyāḥ | kārūṣabdopetāḥ kāravyāḥ | indraḥ kārū abū-  
budhad ityādyāṣ catasraḥ ṣaṁset |

19. diṣāṁ kṛiptīḥ | yāḥ sabheyo vidatya ityādyā rīco diṣāṁ  
kṛiptīḥ ṣaṁset | prācyādīdigvat pañcasamkhyopetatvāt, te devāḥ prāḡ  
akalpayaṇu iti kṛiptidhātusṛavaṇāc ca diṣāṁ kṛiptitvam | tacchaṁsa-  
nena diṣa eva kalpayati | svaprāyojanakṣhamāḥ karoti |

23. janakalpāḥ | yo 'nāktakṣha ityādyāḥ śhaḍ rīco janakalpā-  
bbhidhāḥ ṣaṁset |

25. indragāthāḥ | yad indrādo dāsarājña ityādyāḥ pañcarca  
indragāthābbhidhāḥ ṣaṁset | Indro gāthyate kathyate yāsv rīkṣhu tā  
indragāthāḥ | tābhīr devā asurān abhigāya yoddhum abhimukhyena  
prāpya yuddhenainān atyāyan | atikrāntavantaḥ | jāyam prāptā ity  
arthāḥ |

## 33.

1. kuntāpanāmakaṁ triṁśadricāṁ sūktāṁ vidhaya itasapralāpa-  
nāmakaṁ saptatisamkhyākaṁ padasamūhaṁ vidhatte |

aitasapralāpam | aitaśākhyena muninā dṛiṣṭā aitasapralāpāḥ |  
ananvitanāṁ arthānāṁ vacasāṁ saṁlāpāḥ pralāpāḥ | tam brāhmaṇā-  
cchaṁsī ṣaṁset |

4. asakthāḥ | yas tvam mām ittham asakthā abhibhūta-  
vān asi |

6. tam haikē | tam aitasapralāpam abhijñāḥ kecid yājñikā ati-  
ṣayena bahulam ṣaṁsanti | tathā cāṣvalāyana āha | saptatim padāny  
aṣṭādaṣa vā (8, 3, 14) iti |

16. pravalhikāḥ | vitatau kirāṇau dvāv ityādyāḥ śhaḍ anu-  
śṭubhāḥ pravalhikāḥ | purā kilaitābhīr rīgbhīr devā asurān prava-  
lhyāmanaskam priyam uktvā tatas tān asurān atikramyāgachan | pra-  
valhanam nirhridayam sāntvavacanam iti Govindasvāmī<sup>1)</sup> uktavān |

1) ity uktavān die Hss. Govindasvāmin war der Verfasser eines

amanahpūrvakena priyavacanena virodhino 'surān vañicayitvā tadiya-  
deṣam atikramya gatavanta ity arthaḥ |

18. ājijñāsenyāḥ | ākāro 'trāvaśabdārthe vartate | ājñātam  
avajñātam ichā ājijñāsa | tām arhantīti tatsādhanaibhūta rīca ājijñā-  
senyāḥ | ājñāyāsuraṇām avajñāṃ kṛitvety arthaḥ | anyat pūrvavad  
vyakhyeyam | ihetthā prāg apāg udag iti śākhāntarapaṭhitāḥ catasra  
rīca ājijñāsenyāḥ |

19. pratirādhām | sūtre bhug ity abhigata iti trīṇi padāni  
(Āṣvalayana 8, 3, 22) ityādinā yo mantra uktaḥ so 'yam pratirādhāḥ |  
virodhināṃ rādhāṃ sampriddhim pratibadhnātīti pratirādhātvaṃ | asu-  
rān pratirādhya tadiyāṃ sampriddhim pratibadhyety arthaḥ |

20. ativādam | vīme devā akrañsatetyādyānushṭup śākhāntara-  
paṭhitativāda ity ucyate | virodhināṃ satkāram atilañghyādhikshepa-  
rūpo 'tivādāḥ | tatsāmarthyasādhana tvāḍ pig apy ativāda ity ucyate |  
atyudyātīkramyoktvā | adhikshipyety arthaḥ |

## 34.

1. devanītham | Sūtrakāreṇādityā ha jaritar aṅgirobhyo da-  
kṣiṇāṃ anayann iti saptadaśa padāni (8, 3, 25) iti yo 'yam padasa-  
mūho 'bhīhitaḥ sa devanīthaḥ | devalokanayanahetutvāt |

4. Aṅgirasāṃ abhīṣṭasyāpi svakīyārtvijyasyāṅgikāre yuktīm  
darśayati |

yaśasaḥ | yaḥ pumān ārtvijyena caraty, esha puruṣo yaśasaiva  
yukto 'bhyaiti | abhītaḥ saṃcarati | ārtvijyam atyantam yaśaskāram  
ity arthaḥ | yaḥ pumān pareṇa prārthitam ārtvijyam parityajya tam  
tadīyayāgam pratirundhet, yāgasya pratirodham kuryāt | sa pumān  
svakīyam yaśa eva pratirundhet | vināsayet | tasmāt kāraṇād aham  
na pratyarautsi | tadīyayajñasya pratirodham na kṛitavān asmi | kimtv  
ārtvijyam mayāṅgikṛitam iti || tarhi kīdrīṣe viśhaye parihartavyam  
ārtvijyam ity āsāṅkya parihārayogyam viśhayaṃ darśayati |

5. yadi tu | pūrvatrārtvijyam parihartum āśakyam ity uktam |  
tadvailakṣhaṇyārthas tuśabdaḥ | yadi kathamcid asmād ārtvijyād  
apojjigāñsed, apetyodgantum ichet | tadānīm yajñena svakīyena nīmi-  
ttabhūtenāsmād ārtvijyād apodiyāt | apakramyodgachet | yasmin dine  
cet tvam yajñam karishyasi, tasminn evāham api karishyāmīty uktvā  
tadārtvijyam parihartum śakyam | ekakālīnasvakīyānushṭhānam ekam  
parihāranimittam | nimittāntaram apy ucyate | yadi tu yadi katham-  
cid ayājyo yāgarthī puruṣaḥ śāstranīshedhād yaśṭum ayogyāḥ syāt,  
tadrīṣād ayājyāt puruṣāt svakīyam ārtvijyam svayam apoditam | śā-

Commentars zum Aitareyabrahmana, der von Sayana in der Dhātuvri-  
tti unter der Wurzel valh citirt wird.

streṇaiva nishiddham | tādṛṣe viśhaye nāsty ar̥tviṇyadoshaparihāra  
ity arthaḥ |

35.

2. tasmād āhuḥ | yasmād āngirobbhir bhūrūpadakṣiṇā sarvā-  
tmanā parityaktā, tasmād anye 'pi śāstrajñā evam āhuḥ | nivṛttada-  
kṣiṇām kenāpi kārāṇena parityaktām dakṣiṇām punar na pratigri-  
hṇiyāt | gobhūhirāṇyārūpyādidakṣiṇām ṛitvigbbhiḥ svikṛitām yadi  
kāṃcid doṣam dṛiṣṭvā parityajet | tadānim punar api dravyalobhena  
tatpratigrahaṃ na kuryāt |

36.

1. atha tvam indra śarma riṇetyādyaś tistro 'nushṭubho vidha-  
tte | Āṣṭalāyana 8, 3, 25 |

bhūtechadaḥ | bhūtam bhūtiṃ vairiṇām aiśvaryaṃ chādaya-  
nti tiraskurvantīty udāhṛitā anusṭubho bhūtechadaḥ |

4. atha śakṣāntare samāmnātā yad asyā aiḥhubhedyā ityādya  
rico vidhatte |

āhanasyāḥ | āhanasyaṃ strīpurushayoḥ parasparyogaḥ |  
tadvat prajotpattihetutvād rico 'py āhanasyāḥ |

8. vyāhanasyām | viśiṣṭamāithunayuktām |

14. asuraviṣām | asuraviṣam asuraprajāḥ sāinyarūpā devān  
indrādīn abhilakṣyodācārya, ullaṅghanarūpam ācāraṇaṃ kṛitvā tira-  
skṛityāsīt | devasamīpe 'vasthitāḥ |

15. athātra pra māṇhishṭhāyetyādinaḥ prākṛitena vaikṛitena sam-  
bhūya śaṅsanam vicārya pūrvottarapakṣābhyaṃ niṣcinoti | tad āhuḥ  
etc. S. 6, 26.

16. etāni | nābhānedishṭhādīni catvāri śilpāni yāni santy, etāny  
evātra shasṭṭhe 'hany ukthāni pradhānaśāstrāṇi | tathā sati sa pumān  
yadi prākṛitena pra māṇhishṭhāyety anena sambhūya śaṅset | tadānim  
sa puruṣa eteshu pradhānaśāstreshu kāmam phalam aparādhnuyāt |  
vināśayet || evaṃ tarhi pra māṇhishṭhāyety etasminn aindre labhyaḥ  
kāmo 'tra na labhyetety āśaṅkyāha |

17. aindraḥ | brāhmaṇācchānsinā śaṅsitavyo yo 'yaṃ vṛiṣhā-  
kapīḥ so 'yam aindraḥ | aitaśapralāpaś ca sarvachandaḥsthānīyah |  
tathā sati pra māṇhishṭhāyetyādikaḥ indradevatāke jagatichandaske  
yaḥ kāmo 'sti, sa kāmas tatra vṛiṣhākapāv aitaśapralāpe ca prāpto  
bhavati | athāpi cedam ava drapṣa ityādikam sūktam aindrābārhaspa-  
tyam | tatratyāntimā paridhāniyā caindrābārhaspatyā | tatrobhaya-  
trendranimittāḥ kāma upāpto bhavati | tasmāt kārāṇāt prākṛitam atra  
sambhūya na śaṅset |

## Pañcika VII.

## 1.

1. Āṣvalāyanaḥ satrīṇāṃ dharmeshv evaṃ āha | sutyāsu havir-  
ucchiṣṭābhakṣā eva syuḥ | dhānāḥ karambhaḥ parivāpaḥ puroḍāsaḥ  
payasyeti teshāṃ yad-yat kāmayeraṃs tat-tad upavigulphayeyuḥ (12,  
8, 32) iti | prāṇadhāraṇāya yathā paryāpyate tathā haviḥśeshasyādhi-  
kyena sampādanam upavigulphanam | evaṃ bahuvīdhān haviḥśeshān  
bhakṣān uktvā punar apy anta evaṃ uvāca | api vānyatra siddham  
gārhapatyē punar adhiṣṭityopavratayeran | anyān vā pathyān bha-  
kṣhān ā mūlaphalebhyaḥ | etena vartayeyuḥ paṣuṇā ca (12, 8, 39) iti |  
anyatra siddham grīhe pakvam annam punar api gārhapatyē sakṛd  
avasthāpyopavratayeran | upabhuñjīran | anyān vā laḍḍukamaṇḍakādīn  
bhakṣhān pathyān ajīrṇādidosharahitān mūlaphalaparyantam ichayā  
svikuryuḥ | cteshu sutyādīneshu samnihitena savanīyapaṣuṇā ca varta-  
yeyuḥ | jīvanarūpāṃ vṛittīm sampādayeyuḥ | ity evaṃ savanīyapa-  
surūpasya haviṣhaḥ śeshabhakṣhaṇena satrīṇāṃ jīvanam apy abhihi-  
tam | tasmin paṣau kasya ko vibhāga iti jijnāsyāṃ tadvibhāgakatha-  
nam pratijānīte | athātaḥ etc. Āṣvalāyana 12, 9.

2. hanu | jihvayā sahitaṃ hanūdvayam prastotur bhāgaḥ |  
ṣyenākaram vakṣha udgātur bhāgaḥ | yaḥ kaṇṭho yaḥ ca kakudraḥ  
kakudam tad ubhayam pratibartur bhāgaḥ | ṣṇopir ūrumūlam tad  
ubhayam dakṣhiṇasavyarūpam krameṇa hotur brahmaṇo bhāgaḥ |  
ūrvadhobhāgaḥ sakthi | tac cobhayam krameṇa maitrāvaruṇabrā-  
hmaṇācchānsinor bhāgaḥ | dakṣhiṇānsena yuktaṃ dakṣhiṇapārśvam  
adhvaryor bhāgaḥ | savyam pārśvamātram upagatṛipam bhāgaḥ | sa-  
vyo 'nsaḥ pratiprasthātur bhāgaḥ | dor bāhuḥ | tac cobhayam kra-  
meṇa neshṭripotror bhāgaḥ | ūrudvayam krameṇachavākagnīdhrayor  
bhāgaḥ | sakthiṣabdenādhobhāgasyābhihitatvād ūrdhvabhāga ūruṣa-  
bdena vivakṣhitāḥ | bāhudvayam krameṇātreyasādasyayor bhāgaḥ |  
dorbāhuṣabdayor arthaikyē 'py adhobhāgordhvabhāgābhyām bhedo  
drashtavyaḥ | sadānūkaśabdau pūrvācāryair vyākhyātau | anūkam  
mūtravastīḥ syāt sāsnety eke vadanti ca | sadam tu prīṣṭhavaṇṣaḥ  
syād etad grīhapater dvayam iti | yaḥ pumān grīhapater vrataprado  
bhojanadāyī tasya dakṣhiṇau pādaḥ bhāgaḥ | grīhapater yā bhārya  
tasyaiva vrataprado yaḥ pumāns tasyaiva savyau pādaḥ bhāgaḥ |  
atra purovartinor pādayor bāhutvenābhihitatvāt pāścātyāv eva pāda-  
śabdena vivakṣhitau | tatraikasmīn api dakṣhiṇē pāde divācanam  
avayavāpekṣham | evaṃ itaratrāpi | yo 'yam oṣṭhāḥ so 'yam anayor  
vratapradayor sādharāṇo bhāgo bhavati | tam bhāgaṃ grīhapatir eva  
praśiṇshyāt | tavayam iti vibhājya pradadyāt | jāghanīm pucham tām

patnibhyo haranti | dadyuḥ | tās ca patnyas tām jaghanīm brāhmaṇāya kasmaicid dadyuḥ | skandhe bhavāḥ skandhyāḥ | maṇisadṛṣā māṇsakhaṇḍā maṇikāḥ | ekasmin pārśve sthitā māṇsaśalākās tisraḥ kīkasāḥ | maṇikāḥ kīkasāḥ cety ubhayam grāvastuto bhāgaḥ | itarapārśve sthitas tisraḥ kīkasāḥ | vaikartaḥ prauḍho māṇsakhaṇḍaḥ | tasyārdham pūrvoktakīkasātrayam connetur bhāgaḥ | yat tu vaikartasyetarad ardham yaś ca hṛdayapārśvavartī klomaśabdābbhidho māṇsakhaṇḍas, tad ubhayam śamitur bhāgaḥ | ayam śamitā yady abrahmaṇaḥ syāt | tadā svena svikṛitam tad ubhayam anyasmai brāhmaṇāya dadyāt | yac chiro 'sti tat subrahmaṇyāyai subrahmaṇyābhidhānartviḥ dadyāt | śvaḥsutyeti nigadanāma | tām cāgnīdṛho brute | tathā cāśvalāyana āha | āgnīdṛhaḥ śvaḥsutyam prāha (6, 11, 16) iti | ajiṇam carma tasyāgnīdhrasya bhāgaḥ | idā savanīyapaśoḥ sambandhi yo 'yam idābhāgaḥ, sa sarvesham sādharanaḥ | yadvā hotur asādharaṇaḥ |

## 2.

2. tad āhuḥ | agnihotre tatsādhanabhūte payasi pakarthaṁ vahnāv adhiṣṭite sati, tathā sāmnyāye darśapūrṇamāsārthe kṣīre 'dhiṣṭite sati, tathā havishshu puroḍaśādishv adhiṣṭiteshu yajamānasya maraṇe kim prayāścittam iti praśnaḥ |

3. sarvahunti | niḥgesheṇa yathā sarvāṇi butāni bhavanti |

4. abhivānyavatsāyāḥ | abhivā anyavatsāyā payasāgnihotraṁ jubuyāt | vā gatigandhanayor iti dhator abhipūrvasyābhivā iti rūpam | anyas cāsan vatsaś cānyavatsaḥ | abhiprāpto 'nyavatsa yasya goḥ, seyam abhivānyavatsā | cōṣapādiprakāreṇa prasnutety arthaḥ |

6. evam eva | deśāntare mṛitasya pretasya śarīrāṇām asthyādi-pretāvayavānām āhator āharaṇapāryantam enān āhavanīyādīnś trīn agnīn ājāsrān upaśamarahitān ajulivato homarahitān evam evāsamāptenaiva prakāreṇendhīran | prajvālayeyur iti |

7. yadi śarīrāṇi | yadi kathamcic charitrāny asthyādinī na vidyeraṇ vinasyeyus. tadā parṇasaraḥ palāśavṛikshasya chinuṇā vṛintān śhaśṭyuttarasatatrayasamkhyākān āhṛitya teshāṁ vṛintānām sambandhi puruṣharūpakam iva kṛtvā manushyasadṛśam kimcid rūpam

1) abhivānyā wird zu Ts. 1, 8, 5, 1 und Tb. 1, 6, 8, 4 mit mṛitavatsā erklärt, was nur zum Theil wahr ist. Mit anderem Namen heisst sie auch nivānyā. Befriedigender ist die Erklärung von Nārāyaṇa zu Āśvalāyana 3, 10, 17, nur ist abhivananīya statt abhijananiya zu lesen. Gemeint ist eine Kuh, die nach dem Verlust ihres eigenen Kalbes durch Untersetzen eines fremden Kalbes zum Milchen zu bewegen ist.

nirmāya tasmin rūpe tām āvṛitam pretasārīrocitam prakāram daha-  
napīḍadānādirūpaṁ kuryuḥ | atha tadānim kṛitrimarūpadahanakāla  
enān āhavanīyādyagnīṁ chmaṣāne nītvā samāhṛitais taiḥ palāsavṛi-  
ntanirmītailḥ śarīrāvayavaiḥ saṁsparṣya saṁspriṣṭaṁ kṛitvodvāsa-  
yeyuḥ |

8. adhyardhaṣatam | ānītānām palāsavṛintānām adhyardha-  
ṣatam adhikenārdhena pañcāśadrūpeṇa yuktam ṣatam (150) kāye ma-  
dhyasārīrasthāne dadhyāt | paritaiḥ prakshipet | pañcāṣatsaṁkhyākā-  
nām vṛintānām samūharūpaṁ pañcāśam | dviṣaṁkhyāke dvipañcāṣe |  
viṁśatisaṁkhyākānām samūharūpaṁ viṁśam | dvipañcāṣe viṁše ca sa-  
kthiniṁ dadhyāt | catvariṁśadadhikena ṣatena (140) saktidvayaṁ ni-  
śpādayed ity arthaiḥ | pañcaviṁśatisaṁkhyākānām samūharūpaṁ pa-  
ñcaviṁśam | dviṣaṁkhyāke pañcaviṁše te ūrū dadhyāt | pañcāṣatsaṁ-  
khyākair (50) vṛintair ūrudvayaṁ niśpādayed ity arthaiḥ | evaṁ na-  
vatyadhikaṣatadvaye gate (?) śeṣam saptatisaṁkhyākam (nach dem  
Texte bleiben nur 20) śirasya upari kshipet |

4<sup>1)</sup>.

1. yasya sāyaṁdugdham | darṣapūrnamāsayor dadhyartham  
sāyamkāle dugdham payaḥ sāmnāyarūpaṁ keśakīṭadibhir dushyed,  
yaḥ keścid apahared vā | tadānim paredyuḥ prātardugdham payo  
bhāgadvayaṁ kṛitvā tatraikabhāgaṁ tenātacya saṁskṛityā dadhisthā-  
nīyena tena yajeta |

5.

1. yasyāgnihotram | agnihotrārtham payo gārhapatye pākā-  
rtham yad adhiṣṛitam, tad yadi kiṁcid amedhyam yajñānarham keśa-  
kīṭādikam āpadyeta prāpruyāt | tadānim etad dhaviḥ sarvām apy  
agnihotrahavanyām sruci sākalyena siktṛā prānmukha udetyotthāya-  
havanīyam prati gatvā tasminn etām nityām samidham ādadhyāt |  
athānantaram āhavanīyasyottarabhāge kiṁcid ushṇam bhasma tato  
niḥsārya tasmin manasā nityāgnihotramantram anusmṛitya, vācā vā  
prajāpate na tvad etānīti mantram uccārya juhuyāt | tad etad bha-  
smana ushṇatvād dhutam api bhavaty, agnirāhityād ahutam api bha-  
vati | na kevalam adhiṣṛita evāmedhyapāta etat prāyaścittam, kiṁ  
tarhi carūnnayanāvasthāyām yady ekasminn unnite yadi vā dvayor  
unnitayor amedhyapātas, tadānim esha eva kalpaḥ prakārah | unna-  
yanam nāmāgnihotrahavanyām secanam | tat keśakīṭadidushtam agni-  
hotrahavanyām unnitam yady apanetum śaknuyāt | tadānim etad  
dusṭam niḥsicya niḥsārya sthālyām avasthitam adusṭam kṣīram

1) khaṇḍa 3 ist bereits in 5, 27 dagewesen.

agnihotrahavanyām abhiparyāsicya, yathonnīti syād unnīti yena prakāreṇa bhavati tena prakāreṇa juhuyāt | aduṣṭaṃ dravyāntaram adhiṣṭrayapādinaṃ saṃskṛitya juhuyād ity arthaḥ |

2. tad āhuḥ | agnihotradravyaṃ gārhapatyē pākārtham adhiṣṭitaṃ sad yadi kadācit skandati skhalati | kshirabindur adhaḥ patatity arthaḥ | vishyandate | viśeṣeṇa syandanam dāhādhibikyena sthālimukhasyopary udvamanam | tat skannam vishyanditaṃ vā dravyam dakṣiṇeṇa pāpinaṃ sprīṣṭvā vakshyamāṇam mantraṃ japet |

6. tad āhuḥ | agnihotradravyaṃ gārhapatyē 'dhiṣṭitam pākād ūrdhvam ādaya prāṇmukha āhavanīyam praty udāyann udgachann adhvaryur yadā bhavati, tadānīm tad dravyam skhaleta yadvā bhraṇṣeta | bindupatanam skhalanam | sākalyena dravyapatanam bhraṇṣaḥ | punar apy agnihotrasthālyā dravyam grahitum so 'dhvaryur yadi paścimābhimukho nivṛitto bhavet, tadānīm svargaprāptaṃ yajamānam tasmāl lokād āvartayet | ato nivṛittim akṛitvā skhalana-bhraṇṣadeṣa evopaviṣṭāyāsmā adhvaryave sthāligatam agnihotradravyaṣeṣam anye puruṣā āharyuḥ | tasya dravyasya svikāreṇādhvaryur yathonnīti syāt tathā juhuyāt | unnītam unnayanam sthāligatasya dravyasyāgnihotrahavanyām caturvāram prakṣhepaḥ | catur un nayati (Tb. 2, 1, 3, 5) iti śrutatvāt | unnayanādisaṃskārapūrvakam juhuyād ity arthaḥ |

7. tad āhuḥ | sruḡ agnihotrahavaṇī | tadbhede sruḡantareṇa hutvā bhinnam srucam āhavanīye prakshipet | tadānīm tadyo daṇḍaḥ prācyam avasthitas, tadyam pushkaram bilam pratīcyam avasthitaṃ yathā bhavati tathā prakshipet |

Der folgende achte Paragraph wird im Commentar zu dem nächsten khaṇḍa gezogen.

8. tad āhuḥ | pratidinam āhavanīyāgnir homād ūrdhvam upaśāmyati, gārhapatyāgnis tu sarvada dharyate | tasmād gārhapatyāt tattaddhomakāla āhavanīyārtham agniṃ vihareḍ ity esho 'nushṭhānakramah | evaṃ sati yadi kadācid āhavanīyasya sthāne 'gnir anupaśānto vidyeta, tadānīm gārhapatyāṣ copaśāmyet | tatra tasya vaikalasya parihārāya pakṣhāḥ pañcavidhāḥ sambhavanī | vidyamānam āhavanīyam gārhapatyatayā sambhavya tato 'pi pūrvadeṣa āhavanīyam kartum tasmāt pūrvasiddhāhavanīyāt prāñcam agnim uddhareḍ iti prathamah pakṣhaḥ | tasmin pakṣhe yajamāna āyatanāt svakīyasthānāt pracyaveta | āhavanīyasthānāt pracyutatvāt | atha gārhapatyārtham pūrvasiddhāhavanīyāt pratyañcam agnim uddhareḍ iti dvitīyah pakṣhaḥ | tasmin dvitīyapakṣhe yajña esho 'surayajñasamānaḥ syāt | asurayajñaṣ ca śākhāntare tān asurān prakṛityaivam āmnāyate | ta āhavanīyam agra ādadhata | atha gārhapatyam | athānvāhāryapacanam (Tb. 1, 1, 4, 4) iti | tadyadosho 'pi tatraivāmnātaḥ |

bhadra bhūtvā parā bhaviṣyanti || gārhapatyartham agnimathanam kartavyam iti tṛitīyaḥ pakṣaḥ | tadānīm vidyamāna āhavanīye tad-virodhino 'gnyantarasya mathanād yajamānasya śatrum utpādayet | punarādhānam kartum vidyamānam āhavanīyam ānugamayed, upa-śamayed, iti caturthaḥ pakṣaḥ | tasmin pakṣe vidyamānasya vinā-śanāt prāṇo yajamānam parityajet | āhavanīyagatam bhasmasahitam sarvam apy agniṁ kasmīñcit pātre prakshipya nītvā <sup>1)</sup> gārhapatya-sthāne prakshipyānantaram tato gārhapatyāt prāñcam āhavanīyam uddhared iti pañcamaḥ pakṣaḥ | asmin pakṣe doṣābhāvāt saiva prāyaścittir bhavati |

## 6.

1. yady u meine Verbesserung für yadya aller Hss.

tad āhuḥ | śayamprātar āhavanīye 'gnau sthita eva sati punar api gārhapatyāgniṁ ya uddhareyus | tadānīm uddhṛitasyāgneḥ prakṣepāt pūrvam eva vidyamānasyāgner darśane tam pūrvam vidyamānam agniṁ udūhya tasmād āhavanīyasthānād uddhṛitya tasmin sthāne punar aparam idānīm antam agniṁ nidadhyāt | yad yadi tu vidyamānam nānupaśyet, tadānīm te yājñānuvākye kuryāt |

2. tad āhuḥ | agnyuddharanād ūrdhvaṁ vyavasthitayor āhavanīyagārhapatyayoḥ sator yadi gārhapatyagato 'ngāra āhavanīye pramādāt patet | āhavanīyagato vā gārhapatyē patet | so 'yam mithaḥ saṁsargaḥ |

## 7.

1. grāmyeṇāgninā | grāmyo 'gnir mahānasādigataḥ | sa 'ka-dācit pramādena pravṛiddho grāmagaṭāni grīhāni dahann agnihotra-śalāgaṭān āhavanīyādīn agnīn samyag dahati |

2. divyenāgninā | divyo 'gnir vaidyutaḥ |

3. śavāgninā | pretadahanāya pravṛitto 'gnīḥ śavāgnīḥ |

4. tad āhuḥ | dāvāgnir aranyād āgatyāgnihotraśalāṁ dahann āhavanīyādīn yadā samyag dahati | tadānīm taddahanāt pūrvam evā-gniṁ arāṇi dvayor aranyoḥ saha samāropayed eva | tadaśaktau gārhapatyāhavanīyād ulmukam mokṣayet | sahasolmukam adāya parito gachet | samāropaṇam volmukamokṣaṇam veti pakṣadvaṣasyāgni-dāhatvarayā yadā na śaktis, tadā saṁvargagunayukto 'gnīḥ puroḍā-sadevatā |

## 8.

2. avratyam | vrataviruddham nishiddhācāraṇam avratyam divāsvāpādikam āpadyeta prāpnuyāt |

1) Randbemerkung in Aa: dakṣiṇena vihāraṁ nītveti Vṛittikṛit.

## 9.

1. tad āluḥ | griheshu navadhānye samāgate saty āgrayaṇe-  
shṭiṃ kṛtvā pascān navānnaṃ bhoktavyam | tasya iṣṭe akaraṇe  
vaiśvānaragūṇayukto 'gnīḥ puroḍāśadevatā |

2. yadi kapālam | ya āhitāgnir yasyāhitāgneḥ puroḍāśanishpā-  
dakam kapālam yadi naśyet |

7. jīve | āhitāgniḥ svasmiṃ jīvaty eva svakiyamarāṇaśabdam  
yadā dveshimukhāe chṛiṇuyāt |

9. apatnīkaḥ | puruṣe jīvati sati yadā bhāryā mriyate, ta-  
dānīm āhitair agnibhir bhāryādāha ity ekaḥ pakṣaḥ | tathā ca Ma-  
nuḥ | bhāryāyai pūrvamāriṇyai dattvāgnīm antyakarmaṇi | punar dā-  
rakriyāṃ kuryāt punar ādhanam eva ca (5, 168) iti | āhitebhyo 'gni-  
bhyo 'nyenāgninā bhāryāṃ dahed iti dvitīyaḥ | tathā caśvalāyanāḥ |  
āhāryeṇānāhitāgnīm | patnīm ca (6, 10, 9) iti | Bhāradvājo 'py aha |  
nirmanthyena patnīm iti | asmin pakṣe punar āpi vivāhechārahita-  
tvād ayam apatnīka eva vartate | so 'gnihotrām āhared anutishṭhen,  
na veti | plutidvayam vicārātham |

11. anaddhāpuruṣaḥ | addheti satyanāma | tadvaiparityād  
anṛitaḥ puruṣo 'naddhāpuruṣaḥ | ananushṭhānenānṛito bhaved ity  
arthah |

15. yajet | apatnīko 'pi pumān sautrāmaṇyām yajet | sautrā-  
maṇyāgam āpi kuryāt | kim utāgnihotrādikam | haviryajñeshv asyā-  
dhikāro 'stīty arthaḥ | tadvat somayāgeshv adhikāraśaṅkāyām tadvyā-  
vr̥tityartham asomapa ity ucyate | yathā patnīrahito 'pi mātṛe pitre  
cāśanāchādanādikam dadāti, tadvad agnihotrām āpi kuryād iti ṣe-  
shaḥ | atra hetur anṛitārthād <sup>1)</sup> iti | ṛiṇaparihāranimittam | tathā ca  
śākhāntare śrūyate | yājamāno vai brāhmaṇas tribhir ṛiṇavā jāyate:  
brahmacāryeṇarshibhyo, yajūena devebhyah, prajāyā pitribhya. eṣha  
vā anṛiḥ yaj putrī yajvā brahmacāriṇvāsi (Ts. 6, 3, 10, 5) iti | ane-  
naivābhiprāyeṇa śrūtiḥ śruter yajeti vacanam asti | yaja devān adhī-  
shva vedān prajāṃ utpādayeti śākhāntare vacanam asti | tasmād va-  
canād anushṭhānapakṣha eva yukta iti gāthāyā arthaḥ | tathā ca Vi-  
shṇuḥ smarati | mṛitāyām āpi bhāryāyām vaidikam na tyajet dvi-  
jaḥ | upādhiṇāpi tat karma yāvajjivam samāpayed iti <sup>2)</sup> | upādhiḥ ku-  
ṣamayādiapatnīkalpanā | tathā ca smṛityantaram | anye kuṣamayīm pa-  
tnīm kṛtvā tu grihamedhinaḥ | agnihotrām upāsante yāvajjivam  
auvratā iti | tathā ca Maitrāyaṇīyasrutir apy āmnāyate | yas tu svair

1) Ein Glossem für anṛit.

2) Commentar zu Kātyāyana śr. 2, 5, 18 mit der besseren Les-  
art: vaidikāgnīm na hi tyajet.

agnibhir bhāryām samskaroti katham cana | asau mṛitaḥ stri bhavati  
stri caivāsya pumān bhavet | tasmān mṛitabhāryo 'pi svakiyaṁ agnīm  
avasthāpyāgnihotram āharet |

16. tasmāt | riṇāpakarānārthi dosharāhityāt saumyaḥ | tādri-  
ṣam avasyam agnihotrādy anushthāpayet | grāhantare | mṛitastriḥ  
katicitkālam karmātito bhaved yadi | aṣṭau gā vātha goyugmān  
dattvā bhāryām samudvahet || virakto vā vayo'tito kathamein no-  
dvahed yadi | bhāryām svarṇamayīm kṛtvā kauṣīm vādhānam āca-  
red iti |

## 10.

1. ata ūrdhvaṁ khaṇḍadvayam deśaviśeṣheṇa kecid āmananti,  
kecin nāmananti | ata eva pūrve nibandhakārāḥ pātharahitadeśanu-  
sāreṇa tadvyākhyānam upakṣhitavantaḥ | asmābhis tu pāthopetade-  
śānusāreṇa tad vyākhyāyate | Der elfte khaṇḍa wird vor dem zehnten  
erklärt.

## 11.

1. tad āhuḥ | tat tasmīn ishtyanushthānavishaye brahmavā-  
dina evam āhuḥ | yaḥ ko 'py anushthātā darṣapūrnāmāsayor upavā-  
sam kuryāt | yāgarūpaṁ vratam niścītya gārhapatyādyagnisamīpe yo  
vāsah sa upavāsah | yadvā | devā asya yajñasya samīpe vasantīty  
evam tadīyo 'nushthānasamkalpa upavāsah | agnyupastaranādina ta-  
diyo 'nushthānanisṇāyo 'vāgantavyah | ata eva śākhāntare śrūyate |  
upāsmiḥ chvo yakshyamāne devatā vasanti ya evam vidvān agnim  
upastṛiṇāti | Ts. 1, 6, 7, 3 | avratasya niyamaviśeṣhasvikārarūpavra-  
tarahitasya havir devā naivāśnanti | tasmāt karaṇād uta me mamāpi  
havir devā aśniyur ity abhipretya niyamam svikṛityāgnisamīpa upa-  
vaset | etad abhipretyāpastamba āha | āhavanīyāgāre gārhapatyāgāre  
vā śeta iti | yadvā | grāmyāṣanaparityāga upavāsah | tat parityajyā-  
raṇyāṣanarūpaṁ niyamam svikuryāt | ata eva śākhāntariyā āhuḥ |  
yad grāmyān upavasati tena grāmyān ava runddhe, yad āraṇyasyā-  
śnāti tenāraṇyān, yad anāśvān upavasat pitṛidevatyaḥ syād. āraṇya-  
śyāśnāti (Ts. 1, 6, 7, 3) iti || atropavāsatiṭhivishaye śākhābhedaavaca-  
nam āśṛitya vikalpaṁ darsayati |

2. pūrvām | khaṇḍatithivaśād yadā dinadvaye paurṇamāsī ti-  
thiḥ sampadyate | tadānīm pūrvām paurṇamāsīm upavasat, pūrva-  
dina upavāsam kṛtvā paredyur yajeteti sāmaśākhāpravartakasya Pai-  
ṅger maharsher matam | uttarām paurṇamāsīm upavasat, uttarasmin  
dina upavāsam kṛtvā tato 'pi paredyur yajetety pīkṣākhāpravarta-  
kasya Kaushitakimaharsher matam | etad eva matadvayam upajīvyā  
smṛitā evam varṇayanti | parvapratiṭipadoḥ samdhir madhyāhne pū-  
rvato 'pi vā | anvādhānam pūrvadine taddine yāga ishate | parataḥ

cet pare 'hnisṭis taddine 'nvāhitir bhaved iti | na ca paurṇamāsī-  
dvayasadbhāve vivaditavyam | anumatirākāṣadbhīyām paurṇamāsī-  
bhedasya sarvatra vyavahritatvāt | tayoḥ svarūpam abhidhānakāra-  
ṇa | kalāhine sānumatiḥ pūrṇe rākā niṣākara iti | caturdaśisamyogāc  
candramasi kalāhine saty anumatir ity ucyate | tatsamyogābhāvena  
candramaṇḍale pūrṇe sati rākety ucyate || paurṇamāsīnyāyam amā-  
vāsyāyām api darśayati |

3. yā pūrvā | atrāpi caturdaśiyogāc candradarśane saty amā-  
vāsyā sinivāly ucyate | tadyogarāhityena candradarśanābhāve kuhūr  
iti | tad apy abhidhānakāreṇoktam | sā dṛṣṭenduḥ sinivālī sā na-  
sṭendukalā kuhūr iti | atrāpy upavāsayāganirṇaye matabhedatḥ pū-  
rvavad drasṭavyaḥ || atra pūrvottarabhāgavinirṇayāya karmopayogi-  
nyās tithetḥ svarūpam darśayati |

4. yām | amāvāsyām paurṇamāsīm vā yām pariprāpya sūryo  
'stamiyāt | talhā yām abhilakshya sūrya udiyāt | seyam udayāstama-  
yavyāpini karmopayuktā tithiḥ | tādrīṣyām tithāv udayāstamayor ma-  
dhye pūrvottarābhyām caturdaśipratipadbhyām miṣṇaṇe sati parvaṇo  
dvaividhyam bhavati | tasmin dvaividhye pūrvoktamataadvayam dra-  
sṭavyam || tad etad upasaṃharati |

5. pūrvām | pūrvām iti paṅgimatasypasamhārah | amāvāsyā-  
dine purastāt pūrvasyām diśi candramasam anirjūṇāya, śāstramārgena  
candram adriṣṭvā, candrodayo na bhaviṣyati niṣcitya yad upaity  
upavasati prārabhata iti yad asti, yad yajate pāredyur yāgam karot-  
tīti yad asti | tenopavāsena yāgena cottarām-uttarām <sup>1)</sup> āgāṃpaksha-  
gatām paurṇamāsīm amāvāsyām copavaset | uttarāny upavāsadinād  
uttareshu dīneshu yajate, sa yāgaḥ somo bhavati | somayāgasadriṣo  
bhavati | tam somam anu sarvam api daivatam tripyati śeṣaḥ | yo  
'yam caudramā asty, etad devasomam | devānām apekshitam soma-  
dravyasadriṣam vastu | yasmāc candramaṇḍalam devānām priyam,  
tasman maṇḍalam sampūrṇam abhilakṣyottarām paurṇamāsīm upa-  
vased iti kaushītakimatasypasamhārah |

## 12.

1. tad āhuḥ | sāyamkāla adityasyāstamayāt purāgnihotrārtham  
gārhapatyād agnim uddharet | prāṭhale tu sūryodayāt puroddhared  
ity āmnātam | evaṃ sati yasyāgnihotriṇo 'nuddhritam agnim abhila-  
kṣyāditya udiyād vāstamiyād vā | agnyuddharanāt prāg evodayāsta-  
mayau bhavata ity arthaḥ | athavā svasvakāle prapīto 'gnir āhavanī-  
yadeṣe sthitvā homāt pūrvam upaśāmyet | teshu triṣhu viśhayeshu  
prāyaścittam prichate |

1) tena somam kṛpanti fehlt in Sāyaṇas Text.

4. katham | anvāhāryanāmaka odanaḥ pacyate yasmin dakṣhi-  
nāgnau so 'yam anvāhāryapacanaḥ | tasyāharaṇam abhijvalanam |  
iṣṭer adāv anvādhānakāle dakṣhiṇāgner abhijvalanam kuryān na veti |

## 13.

6. śaṣvat | tathā ca Baudhāyana āha | pud iti narakasyākhyā  
duḥkham ca narakam viduḥ | putas trāṇāt tataḥ putram ihechanti  
paratra ceti |

tasmāt sa putra irāvaty annayuktatītārīṇi nadisamudrāder ati-  
taraṇahetur naur iti śeṣaḥ |

7. kiṃ nu | atra malājinaśmaśrutapaḥṣabdair āśramacatusṣṭa-  
yam vivakṣhitam | malarūpābhyām śukraśonitābhyām saṃyogān ma-  
laśabdena gārhaṣṭhyam vivakṣhitam | kṛiṣṇājinaśamyogād ajinaśa-  
bdena brahmacāryam vivakṣhitam | kṣaurakārmarābhyāc chmaśru-  
śabdena vānaprasthyam vivakṣhitam | indriyānīyamasadbhāvāt tapaḥ-  
śabdena pārvirājyam vivakṣhitam |

sa vai sa eva putro 'vadāvado lokaḥ | vaditum ayogyāni nindā-  
vākyāni avadāḥ | tair vākyair nodiyate na kathyata ity avadāvadaḥ |  
evam praghaṭṭena teṇa kathyata iti | avadāvado doṣarābhyān ni-  
ndānarha ity arthaḥ | tādṛiṣo loko bhogaḥetuḥ putraḥ |

8. kṛipāṇam | duhita<sup>1)</sup> ha putrīti kṛipāṇam kevaladuḥkhakā-  
ritvād dānyahetuḥ | tathā ca smāryate | sambhāve svajānaduḥkhakā-  
rikā sampradānasamaye 'rthabārikā | yāuvane 'pi bāhūdoshakārikā  
dārikā hṛdayadārikā pitar iti |

10. ābhūtiḥ | kiṃcaishā bhūtyābhūtiśabdābhyām abhidhīyate |  
bhavaty asyām putrarūpeṇa patir ity eṣā bhūtiśabdavācya | retorū-  
peṇāgatyaśyām putrarūpeṇa bhavatīty ābhūtiśabdavācya<sup>2)</sup> |

14. iti ha | iti hānenaiva prakāreṇāsmāi tasmai Hariṣcandra-  
khyāyottaram abhidhāyāvasthita iti śeṣaḥ |

## 14.

3. nirdaśaḥ | nirgatāny āśaucadināni daśasamkhyākāni yasmāt  
paśoḥ so 'yam nirdaśaḥ |

8. tata | he tata he putra |

## 15.

1. udaram | Varuṇena grīhītasya Hariṣcandrasyodaram jāññe |  
jalenāpūritam ucchūnam mahodaranāmakaṃ rogasvarūpam utpannam |

1) duhita im Text zweisilbig.

2) Das Metrum erfordert ābhūtir eṣā ābhūtiḥ.

nānā | ā samantāc chrānta śrāntaḥ | sarvatra paryāṭanena śrāntim prāptaḥ | tadviparīto 'nāśrānta, ekatraiva nivāsaśīlaḥ | tādṛṣṭvā tadvidhasya puruṣasya śrīḥ sampan nāsti | yadvā nāneti padache-  
daḥ | śrāntāya sarvatra paryāṭanena śrāntasya nānā śrīr bahuvīdha sampad asti<sup>1)</sup> |

2. bhūṣṇuḥ | bhūṣṇur vardhiṣṇuḥ phalagrahir ārogyarūpa-phalayukto bhavati |

5. śremāṇam | śreṣṭhatvam jagadvandyatvam |

8. tasmā etam | tasmai Hariścandrāya kartavyatvena rājasūyam upadideṣa | sa Hariścandro rājasūyam prakramya tasya madhye yo 'yam abhishecanīyākhyā ekāhaḥ somayāgas, tasmiṁs tam enam Śunahṣepam puruṣam paśum ālebhe | savanīyapaśutvenālabdhum niṣcitavān |

## 16.

1. tasmā upākṛitāya | tatra Jamadagnir adhvaryur abhishecanīye somayāge tam Śunahṣepam savanīyapaśutvenopākṛitavān | barhīryuktāya plakṣhaśākhayā māntrapuraḥsaram samupasprīṣya svīkāra upakaraṇam | tata ūrdhvam yūpabandhanam niyojanam |

niniyoja | dhātōr dvirbhavam parityajyopasargasya dvirbhavaś chāndasaḥ |

2. āprītāya | āprīsamjñitabhir ekādaśabhiḥ prayājyājyābhir yad yajanam tad āprīṇam | darbharūpenolmukena triḥ pradakṣīṇikaraṇam tat paryagnikaraṇam |

6. ata uttarābhiḥ | nahi te kṣhatram ityādyāḥ sūktāśeṣa-bhūta daśarcaḥ | yac cid dhi te viśa ityādikam ekaviṁśatyricam sūktam | ity evam ekatriṁśatsamkhyā drashtavyā |

7. dvāviṁśatyā | vasishvā hītyādikam daśarcam sūktam | aśvam na tvetyādikam trayodaśarcam sūktam | tatṛāntyām parityajya vasiśvasūktadvayagatā rico dvāviṁśatisamkhyākāḥ |

9. ojishṭhaḥ | ojobalādisabdāḥ pūrvācāryair evam vyākhyatāḥ | ojo diptir balaṁ dakṣyam prasahyakaraṇam sahaḥ | sujanaḥ san, pārayiṣṇur upakṛāntasamāptikṛid iti |

11. ata uttareṇa | āśvināv aśvāvatyety anena tricenāśvinau stutavān |

12. ata uttareṇa | kas ta usha ityādika uttaras trīcaḥ |

## 17.

1. tam ritvijah | devatānugrahayuktaṁ tam Śunahṣepam vi-

1) Diese zweite Erklärung ist die richtige, wie aus dem folgenden Vers erhellt.

ṣvāmītrādayaḥ sarva rītvija evaṁ ūcuḥ | he Śunahṣepa tvam no 'smā-  
kam aśyāho 'bhishecānīyākhyasya samsthāṁ samāptim adhigacha |  
prāpnuhi | anuṣṭhāpayety arthaḥ | tair evaṁ ukte saty anantaram  
Śunahṣepa etam abhishecānīyākhyam somayāgam añjāsavaṁ dada-  
rṣa | añjasaḥ rījumārgena savaḥ somābhishavo yasmin yāge so 'ñjā-  
savaḥ | tādrīṣam prayogaprakāram niṣcitavān | niṣcītya ca tam so-  
mam yac cid dhītyādibhiḥ catasribhir rīgbhir abhishutavān | athai-  
nam abhishutam somam etayoc chīṣṭam camvor ity rīcā droṇakala-  
ṣam abhilakṣhyāvanīyā | droṇakalāṣe prakṣiptavān | athānantaram  
asmin Hariṣcandre 'nvārabdhe śunahṣepādeham upasprīṣṭavati saty  
uktābhya rīgbhyaḥ pūrvābhir yatra grāvyādibhiḥ catasribhir rī-  
gbhir svāhākārasahitābhiḥ somam juhavāṁ cakāra | yatra grāvyā-  
dikam sūktam navarcam | tatra yac cid dhīti pañcamī | tām ārabhya  
catasribhir rīgbhir abhishavaḥ | uc chīṣṭam ityādikā navamī | taya  
droṇakalāṣe prakṣhepaḥ | yatra grāvyādibhiḥ catasribhir homa ity  
evaṁ kṛtsnasya sūktasya viniyogaḥ | atha homānantaram eva karta-  
vyam avabhṛitham abhilakṣhyāvanīyā | sarvam avabhṛithasādhanaṁ  
taddese nītvā tvam no agna ityādikābhyām rīgbhyām apsv avabbri-  
tāyāgam kṛitavān | atha tathā kṛitvā tata ūrdhvam enam āhavanīyam  
agnim śunaḥ cid ityādinopasthāpayām cakāra | Hariṣcandram upa-  
sthāne prerayām āsa | so 'yam añjāsavaḥ | iṣṭīpaśusāṁkaryam anta-  
reṇañjasaḥ rījumārgenānuṣṭhītatvāt |

3. tvam vehi | tvam vā tvam eva Viṣvāmītrād apagataḥ sann  
ihi | asmadgrihe gacha | tvadīyamātā cāham cobhāv āvām vihvayāva-  
hai | viśeṣeṇāhvānam karavāvahai |<sup>1)</sup>

6. sa vai | Viṣvāmītreṇaivam bodhitaḥ Śunahṣepaḥ punar api  
gāthayā Viṣvāmītram praty evaṁ uvāca | ayaṁ Viṣvāmītro janmanā  
kṣhatrīyaḥ san svakīyena tapomahinnā brāhmaṇyam prāptavān ity  
evaṁ tadvrīttāntam sūcayitum he rājaputreti sambodhitavān | sa vai  
tathāvidho rājajātīya eva san yathā yena prakāreṇa no 'smābhiḥ sa-  
rvair ā samantāḥ jūapayā, brāhmaṇatvena jñāyase | tathaivāsmadvi-  
śhaye 'pi tvam vada | katham vaditavyam iti | tad ucyate | aham  
idānim Āṅgirasas 'ṅgirotgatraḥ saḥ tatparityāgena tava putratvam  
yenaiva prakāreṇopeyam, tathaivānugrihāpeti śeṣaḥ | etadvākyābhi-  
prāyaḥ pūrvāḥ saṁkṣhipya darsitaḥ | purātmānam nṛipam vipra<sup>2)</sup>  
tapasā kṛitavān asi | evaṁ Āṅgirasam mā tvam Viṣvāmītram rīṣhe  
kurv iti |

1) Komm, wenn es dir beliebt, wir wollen über dein Bleiben  
oder Gehen uns besprechen.

2) nṛipa vipram purātmānam?

daivam | me mahyam Viṣvāmitraya daivam devaiḥ prasannair  
dattam dāyam putratvarūpalābham upeyāḥ | prāpnubhi |

7. samjñānāneshu | samjñānāneshu madvishayaikamatyam  
prāpteshu tvadiyaputreshu sarvo 'pi mām brūyāt | jyeshṭhabhṛtṛ-  
tvena vyavaharatu | Ich vermuthete: samjñānam eshu vai brūyāḥ |

## 18.

6. sadvivācanam | esha Devarāto vo yushmakam sadvivācanam  
saumārgasya viśeṣhato 'dhyāpanam, karishyatīti śeṣhaḥ |

7. yushmāṅś ca | me madīyam dāyam dhanam yushmāṅś co-  
petā | prāpsyati | cakārād Devarātam ca | yām ū ca yām api kāmci-  
vedaśāstrādirūpam vidyām vidmaṣi vayam jānīmaḥ, sāpi yushmān  
upetā | prāpsyati | Aber dāyam kann nur der Accusativ sein. Für  
yushmāṅś ca wird vielleicht yushme ca zu lesen sein. Der Sinn ist  
jedenfalls: er soll unter euch an meinem Erbe und Weisthum einen  
Antheil haben.

8. sarātayaḥ | rātir dhanasampattiḥ | tayā yuktāḥ santāḥ | sa-  
rāti ist ein nach der Analogie von arāti geschmiedetes Wort und  
bedeutet freundlich gesinnt.

10. tad etat | kasya nūnam ityādya ni dbārayetyantāḥ sapta-  
dhikānavatisamkhyāka ṛicaḥ | tvam naḥ, sa tvam ityādikas tīsra ṛi-  
caḥ | evam ṛicam śatam | paraḥśabdo 'dhikavāci | pūrvoktād ṛikṣatāt  
paro 'dhikā ekatrinṣatsamkhyāka yam nv imam ityādya gāthā ya-  
sminn ākhyāne, tat paraṛikṣatagātham |

12. hiraṇyakāṣipau | hotā yadopākhyānam kathayati | tadā-  
nīm hiraṇyakāṣipau suvarṇanirmitasūtrair nishpādite kaṣipau sa ho-  
topaviṣet | tadākhyānamadhye 'dhvaryuḥ ca hiraṇyakāṣipāv āsino va-  
kshyamānam pratigaram brūyāt |

14. yo rāja | tasmād ayajamāno 'pi rājasūyakraṭurahito 'pi rāja  
vijiti yadi vijayopetaḥ syāt, tadānīm etac chaunaḥsepam ākhyānam  
ākhyāpayet | Vgl. Āṣvalāyana 9, 3, 9—16.

## 19.

2. yajñayudhāni | yāni yajñayudhatvena śākhāntare śrūyante |  
spṛiṣṭvā ca kapālāni cāgnihotraḥavāni sūrpam ca kṛiṣṇnājīnam ca śa-  
myā colūkhalaṁ ca musalaṁ ca dṛiṣṭvā copalā ca itāni vai daśa ya-  
jñayudhāni (Ts. 1, 6, 8, 2) iti, tāny eva brāhmaṇajāter ucitāny āyu-  
dhāni |

## 20.

1. athātāḥ | atha kṣatriyasya yajñechānantaram yato devaya-  
janam apekshitam, atāḥ kāraṇād devayajanasyaiva | devā ijjante ya-

smin dese sa devayajanah | tasyaiva yacno yacanam abhidhiyata iti  
śeshah |

4. sa yat | Ādityo yad yadi tatra tadānim anena rājñā yacitah  
sann uttarām yatra svayam tishṭhati tasmād anantarabhāvinim diśam  
prati sarpati gachati | tadānim tat tena sarpanenom tathā dadamity  
uttaram āha | brūte |

## 21.

1. athātaḥ | atha devayajananiścayanantaram yasmād anu-  
shṭheyasyeśṭāpūrtasyāparijyanir vināśabhavo 'pekshitaḥ | ataḥ kara-  
ṇād yajamānasya kshatriyasya rājñā iśṭāpūrtāparijyanisamjñako homo  
'bhidhiyata iti śeshah | iśṭāpūrtasabdārthaḥ pūrvacāryair darśitaḥ |  
varṇāśramānvayī dharmā iśṭam pūrtam athetarat | prapātataḥ kādīru-  
pam tac ca sarvatra dṛṣyate | smṛtam pūrtam śrautam iśṭam iti  
kecid ihocira iti |

3. anūbandhyāyai | anūbandhyākhyapaśoḥ sambandhīni yāni  
trīṇi (diese sind Ts. 1, 4, 44, 3 angegeben. Kātyāyana 5, 2, 9—11)  
samishṭayajūnshi santi, teshām upariśṭāj juhuyād iti śeshah |

## 22.

1. tad u ha | tad u ha tatraiva pūrvoktahomasthāne saujāta-  
nāmakaḥ kaścīd riśih, sa cārāhanāmakasya putra, evam uvāca | ka-  
tham iti | tad ucyate | ete vakshyamāṇe āhuti iti yad asti, tad etad  
ajītapunarvaṇyam vai | naśṭam aprāptam vā yad vastu tad etad ajī-  
tam | tasya punar api vananam sādhanam prāptikāraṇam ajītapunar-  
vaṇyam | vakshyamāṇam āhutiḥ evam etannāmakaḥ ity arthaḥ | iti  
yad etad Saujātasya matam, tad eva yathetyādinaḥ praśasyate | yaḥ  
pumān itaḥ saujātavākyānuśāsanam upadiśṭam anuśṭhānam kuryāt,  
sa pumān yathā yenaiva prakāreṇa kāmayeta tathā tenaiva prakāreṇa  
siddham phalam uddiśyate kuryāt | tadanuśṭhānena kāmamānam  
phalam sidhyati | tasmāt kāraṇād ime evāhuti juhuyān, na tu pūrve |

3. tat-tat | sarve 'pi yājñikāḥ pūjyahomaprasaṅge tadā-tadā  
tat-tad ity evam etad evānuśṭhānam udāharanti | pūjārthā sāmū-  
hikāplutīḥ |

## 25.

1. athātaḥ | atha dīkshānantaram devānām manushyānām  
cāgre yata etadīyadīkshā kathaniyā, ataḥ kāraṇād dīkshāyā āvedana-  
sya prakāṭikāraṇasyaiva kaścīn nīrṇaya ucyate | tat tasminn āvedane  
samdihānā brahmanāvadināḥ praśnam āhuḥ | brāhmaṇasya dīkshāyā  
ūrdhvam adīkshishṭāyam brāhmaṇa iti mantreṇa dīkshā prakhyāpa-  
niyā | tathā ca Taittirīyā āmananti | adīkshishṭāyam brāhmaṇa iti  
trir upānśv āha, devebhya evainam prāha; trir uccair, ubhayebhya

evainam devamanushyebhyaḥ prāha (Ts. 6, 1, 4, 3) iti | evaṃ sati kshatriyasya dikshāvedane kim asmin mantrē brāhmaṇasabdah kshatriyaparatvenohaniya, āho svid avikṛita eva paṭhaniya iti praśnābhi-prāyaḥ || tatrottaram āha |

2. yathaivaitat | atra śabdo nohitavyaḥ | avikṛita eva brāhmaṇasabdah kshatriyadikshāvedane 'pi prayoktavyaḥ | yadi brāhmaṇapravarō 'pekshitas, tadānīm purohitasya brāhmaṇasya sambandhi-nārshyeṇa prayogaḥ kartavyaḥ | tathā cāpastambaḥ kshatriyavai-śyayor api brāhmaṇasabdenāvedanam darśayati | adikshishṭāyam brāhmaṇo 'sāv amushya putro 'mushya pautro 'mushya naptāmushyāḥ putro 'mushyāḥ pautro 'mushyā napteti | brāhmaṇo vā esha yo dīkshate, tasmād rājanyavaiśyā api brāhmaṇa ity anuvedayatīti | Āśva-lāyana 1, 3, 3. 12, 15, 4.

## 26.

3. sa brahmaṇe | sa yajamānabhāga ṛitvigviśeshāya brahmaṇe parihṛityaḥ | paritaḥ sarvātmanā samarpaṇīyaḥ |

4. purohitāyatanam | ṛitvigrūpo brāhmeti yad asty, etat kshatriyasya purohitāyatanam purohitasthānam | purohito yo 'sty esha kshatriyasārdhātmo ha vai | ardhadeha eva | u ha vā iti nipā-tasamuho 'vadhārapārthaḥ | ardhāśarīrasthānīyapurohitarūpeṇa brahmaṇa tasmin bhāge bhakshite sati paroksheṇaiva vyavadhānenaiva praśitarūpam praśitasādṛiṣyam prāpnoty eva | ahaśabda upaśabdaś ca milītavyavadhārapārthau | asya kshatriyasya pratyakṣam avyavadhā-nena svamukhena sa bhāgo bhakshito na bhavati | evaṃ sati vyava-dhānena bhakshitatvād yajñāntarāyo na bhaviṣyati | svamukhena bhakṣaṇābhavād ayam pāpiyān api na bhaviṣyati |

5. yajñāḥ | yo brahmāsty esha pratyakṣam avyavadhānam yathā bhavati tathā yajña u ha vai, yajñasvarūpa eva | tatsādhaka-tvāt | kimca brahmaṇy eva sarvo yajñāḥ pratishṭhitaḥ | vedatraya-vaikalyapariharṇitvena brahmaṇo bhishagrūpatvasyoktatvāt | tasmīṃś ca pratishṭhite yajñe yajamāno 'pi pratishṭhitaḥ | tatphalabhāgitvāt | evaṃ sati tat tena bhāgapraśanena yajña eva brahmarūpe bhāgarū-pam yajñam apyatyarjanti | samyak prakshipanti | tatra drishṭāntaḥ | yathā loke 'psu prakshiptā āpa ekatvena samspijyante | yathā vāgnau prakshiptam agnim ekibhūtam paśyāmaḥ | tathā tad vai brahmaṇā praśitam havir natiricyate | atiriktam na bhavati | kimtu yajñarū-peṇa brahmaṇā sahaikibhavati | tad ekibhūtam havir enam kshatri-yam na hinasti | na bādgate | tasmāt sa yajamānabhāgo brahmaṇe samarpaṇīyaḥ |

## 28.

1. Bṛihaspateḥ | tathā svaguror Bṛihaspater vākyam svaki-yena vākyena pratyavadhīt | so 'yam pratighāto na yuktaḥ | tathā cā-

pastambah smarati | vākyena vākyasya pratighātam ācāryasya varj-  
yec chreyasām ca (2, 2, 5, 11) iti |

## 29.

1. kshatriyasya heyā bhakshās trividhā, upādeyo bhaksha ekah |  
tatra heyān bhakshān darśayati |

trayāṇām | heyānām trayāṇām madhye bhaksham ekam ksha-  
triyasya tavānabhijñā rītvija āharishyanti | kam bhaksham ity āsa-  
nkyā somam vā dadhi vā jalam vety uktam || tatra somapakshe do-  
sham darśayati |

2. sa yadā | so 'nabhijñā rītvig yadi te Viśvamātarasya kshatri-  
yasya somam bhaksham, āhared iti śeṣah | sa somo brāhmaṇānām  
yogyo bhakshah | tena bhakshena brāhmaṇān jinvishyasi | prīṇayi-  
shyasi | na tu kshatriyasya tava pritiḥ | tathā sati te tava rājñah  
prajāyām samtatau brāhmaṇakalpa īśhadasamāpto brāhmaṇa ājani-  
shyate | kshatriyadharmena śauryena rahitatvāt tasya brāhmaṇasa-  
drīṣatvam | sa ca putro brāhmaṇavad vakshyamāṇagunācatuṣṭayo-  
peto bhavati | ādānam pratigrahaḥ | tacchīla ādāy | pratigrahaḥ ca  
brāhmaṇagunaḥ | rītvig bhūtvā somam ā samantāt pāyayati āpāy |  
tad etad yājanam api brāhmaṇagunaḥ | āvasam annam | tasya sambā-  
ndhi yājanam āvasaḥ | tam āvasam eti prāpnoti āvasāy | paragrihe  
sadā bhojanayājanam api brāhmaṇagunaḥ | kāmam ichām anatikra-  
mya yathākāmam | tadānusārena prayāpyo nirvāsayingitum śakyah | ksha-  
triyavaiśyādivac chauryadhanādyabhavād yah ko 'py āgatya durbalam  
brāhmaṇam tadgrīhāt tadīyagrāmād vā nishkāsayitum ichati, tadā-  
nim ayam brāhmaṇo durbalatvāt tena nihsārayitum śakyate | evam  
ete catvāro dharmā brāhmaṇagunaḥ | somam bhakshayato rājña etad-  
gunaḥ putro jāyate | kimca yadā pramādat kshatriyāya pāpam  
kshatriyasya kimcin nishiddhācaranam bhavati | tadānim tena pāpena  
tasya kshatriyasya prajāyām samtatau brāhmaṇakalpaḥ sauryarāhi-  
tyādina brāhmaṇasadrīṣaḥ putra ājāyate | asmāt pāpinaḥ kshatriyād  
dvitīyo vā tṛitīyo vā putro vā putro vā brāhmaṇatām abhyupaitoḥ  
śauryādigunarahitam brāhmaṇyam prāptum īśvarah samartho bha-  
vati | sa brāhmaṇasadrīṣaḥ kshatriyaputro brāhmaṇabandhavana brā-  
hmaṇānām kramabandhutvena brāhmaṇocitayācādinā jīyūṣhitaḥ |  
jīvitum iṣṭaḥ | nīcarūpadainyavṛittya jīvitum pravṛitto bhavati  
arthah |

3. atha yadi | yadi te dadhirūpam bhaksham āharet | tadā  
dadhno vaiśyabhakshatvāt tena vaiśyān prīṇayishyasi | tava samtatau  
vaiśyasamānāḥ putra ājanishyate | vaiśyaḥ ca bāṇijyam kurvann anya-  
sya rājño balikṛid balim pūjām karoti | karam prayachati arthah |  
ata evānyasya rājña ādyo bhakshyah | adhīno bhavati arthah | ta-

sya rājñāḥ kāmam ichām anatikramya jyeyo 'bhibhavanīyo bhavati | jyā abhibhava iti dhatuḥ | ta ete karapradānaparādhīnatvatiraskā-  
ryatvākhyā vaiśyaguṇāḥ |

4. atha yadi | yadi te kshatriyasya kaścīd ritvig apo jalam  
bhakṣam āharet | tadānīm sa jalātmakāḥ sūdrāṇam bhakṣaḥ | tena  
bhakṣeṇa sūdrāṇa prīṇayishyasi | tatas tava samtatau sūdrasadrīṣaḥ  
putra utpadyate | sūdraḥ cānyasyottamavarṇatrayasya preshyaḥ pre-  
shapiyo bhṛityo bhavati | tathā kāmottāpyaḥ | madhyarātrādau yadā  
kadācid dina ichā bhavati, tadānīm ayam utthāpyate | tathā tadīyam  
kāmam ichām anatikramya vadhyāḥ, kupitena svāminā tadyo bha-  
vati | ta ete sūdraguṇāḥ |

## 30.

2 athāśya | atha heyabhakṣhakathanānantaram upādeyo bha-  
kṣaḥ kathyata iti śeṣaḥ | asya rājña eva vakṣyamāṇaḥ svo bha-  
kṣaḥ | ko 'sāv iti | so 'bhidhīyate | nyagrodhasyāvarodhāḥ śāklā-  
bhyo 'vānūmukhatvena prarohanto mūlaviśeṣaḥ | tathaivodumbarā-  
ṣṭatthaplakṣhākhyānām vrikṣhāṇām phalāni ca | tāni sarvāṇy abhi-  
śuṇuyāt | abhishutya ca teshāṃ rasam bhakṣhayet |

## 31.

2. purodhayā | purodhayaiva purohitadvāreṇa dīkṣhayaiva  
dīkṣhārūpasamśkāreṇa ca pravareṇaiva purohitagotरेṇa ca, brāhma-  
nyasya sampāditatvād iti śeṣaḥ |

## 32.

1. bhaujyam | bhojanārham |

3. svārājyavairājye | svātantryeṇa rājatvaṃ svārājyam | vi-  
śeṣeṇa rājatvaṃ vairājyam |

4. etāni | etāni nyagrodhāvarodhādīny asya rājño 'rthe soma-  
krayāt pūrvam upakṛtāni sampāditāni bhavanti | tata ūrdhvaṃ soma-  
krayaḥ | tatas te 'dhvaryuprabhṛitayo rājña evāvṛitā somasyaiva pra-  
kāreṇaupavasathyadināt pūrvam pratīvesaiḥ prasiddhaiḥ kriyāvi-  
śhaiḥ caranti | anutīṣṭheyuḥ | athānantaram aupavasathyam ahar  
aupavasathye 'hany adhvaryuḥ purastāt prathamam etāni vakṣhya-  
māṇāni carmadīny upakalpayet | yasmiṃś carmaṇi somo 'bhishūyate  
tac carmadhishavanākhyam | yayoh phalakayor abhishūyate te phalake  
adhishavanāsamjñake | dṛonakalaṣaḥ prauḍhadārupātram | daṣāpavi-  
traṃ vastram | adrayo 'bhishavanārthā grāvāṇaḥ | pūtabhṛidādhava-  
nīyau pātraviśeshau | sthālī kumbhaḥ | udaūcanam unnayanapātram |  
camaso bhakṣhārthaṃ dārupātram | etāny adhvaryuḥ sampādyā tata  
ūrdhvaṃ yad yadaitad etaṃ rājanam prātaḥkāle 'bhishuṇvanti, tat

tadānīm etāni nyagrodhāvarodhādini dvedhā vibhajet | tatrānyāny  
ekabhāgagatāni tasmin prātaḥsavane 'bhishuṇuyāt | itarabhāgagatāni  
tu mādhyamdināsavanāya sthāpayet |

## 33.

1. tad yatraitān | tata ūrdhvaṃ yatra yadaitān brahmahotrā-  
dicamasān daśasaṃkhyākān unnayeyuh | tat tadānīm yajamānasya  
rājñaḥ camasān unnayet | abhishutena nyagrodhāvarodhādina pūrayet |  
tasmin pūrite camase 'lpam darbhadvaṃ prakshipya tayoṛ madhye  
prathamaparakshiptam darbham vashaṭkṛite vashaṭkāre kṛite sati da-  
dhikrāvṇa ity etayarcā svāhākārasahitayā paridhīm antaḥ prakshi-  
pet | anuvashaṭkṛite 'nuvashaṭkāre kṛite saty aparaṃ darbham ā da-  
dhikrā ity anayarcā pūrvavat svāhākārasahitayā paridhīm antaḥ  
prakshipet |

5. pratyabhimarṣaḥ | anena mantrenātmanā svakiyahṛida-  
yasya pratyabhimarṣo hastena sampūrṇaḥ sparṣaḥ kartavyaḥ |

## 34.

9. Agniḥ | agnināmako maharshiḥ |  
mahat | mahaj jagmuḥ | mahattvam prāptaḥ |

## Pāñcika VIII.

## 1.

1. athātaḥ | atha rājño bhakshaviṣeṣhakathanānantaram yataḥ  
stutaśaṣṭrayor viṣeṣho jijñāsitaḥ | ataḥ kāraṇāt tayoṛ eva viṣeṣa  
ucyata iti śeṣaḥ || tam viṣeṣhaṃ vaktum ādau viṣeṣaharaitam aṅgaṃ  
darśayati |

2. aikāhikam | ekāhe prakṛitibhūte yat prātaḥsavanam yac  
ca tritīyasavanam uktaṃ, tad ubhayaṃ rājño vikṛitāv api tathaiva  
prayoktavyam | na tu tayoḥ kaścid viṣeṣho 'sti | aikāhike ye ubhe  
prātaḥsavanatritīyasavane sta, ete eva śānte sukhakare kṛipte sva-  
bhyaste pratishṭhite sampanne | atas tayoḥ prakṛitivad anuśṭhānam  
śāntyai sukhārtham kṛiptyai svabhyāsārtham pratishṭhityai sampa-  
ttyartham apracyutyai vināśarāhityārtham bhavati || yathā prātaḥsa-  
vanatritīyasavanayoḥ prakṛitād viṣeṣho nāsti, tathā mādhyamdināsa-  
vane 'pi marutvatīyam aikāhikam, hotrakāṣastrāṇi caikāhikāni | stote  
tu viṣeṣho 'sti | tam imam darśayati |

3. uktaḥ | bṛihad rathamāraṃ cety ubhayaavidham sāma ya-  
sminn abhijidādu, so 'yam ubhayasāmā | bṛihatsāma prishṭham  
stotraṃ yasminn abhijidādu, so 'yam bṛihatprishṭhaḥ | tādṛiṣasyo-

bhayasāmano bṛihatprishṭhasyābhijidāder yo mādhyamdinah pavamāna uktah, sa evātra rājayaññe mādhyamdinah pavamāno drashtavyah | na cobhayasāmatvam bṛihatprishṭhatvam cobhayam vyāhatam iti śaṅkanyam | mādhyamdinapavamānastotre rathamtarasāma prishṭhastotre bṛihatsāmety evam ubhayasāmatvasya vyavasthitatvāt | ubhe hity aneneyam eva vyavasthā spasthikriyate | yady api marutvatiya-  
sastrāvayavah pratipadādayah prakṛitā eva, tathāpi tadanuvādenā-  
tra praśaṁsā kriyate || tatra pratipadanucarau darśayati |

4. ā tvā | ā tvā ratham iti yas tricaḥ, so 'yam marutvatiya-  
sastrasya pratipat | tasmiṁs trice rathamtaram sāmōdgāṭribhir gīyate |  
tasṁād iyam pratipad rathamtarā | idam vaso sutam ity ayaṁ trico  
'nucarah | chandodevatādinā pūrveṇa samānatvāt | rathamtarasā-  
mādhārasya pūrvasya tricasyaṁsāritvād asyāpi rathamtaratvam ||  
uktam śastram | tac ca dvividham | pavamānoktham grahoktham ca |  
ato 'tra pavamānoktham iti viśeshyate | asmiṁs ca mādhyamdinapa-  
vamānastotre sāmāgā rathamtaram sāma kurvanti, prishṭhastotram  
tu bṛihatsāmpetam kurvanti | tad etad ubhayam savivadhātayai  
sāmpadyate | ubhayataḥ śikhyadvayena jalakumbhadvayam voḍhum  
yah kashṭhaviśeshah puruṣhāṇām aṁse sthīyate, sa vivadha ity ucyate |  
sāmadvaye 'pi tasya mādhyamdināsavanaprayogasya vivadhasadṛṣa-  
tvād vivadhena saha vartata iti savivadhatvam | yad idam rathamta-  
rasāma mādhyamdinapavamāne stutam, tad idam ābhyām ā tvā ra-  
tham idam vaso sutam ity etābhyām pratipadanucārābhyām anu-  
śeṣet || brahmānnaprithivirūpatvena rathamtaram praśaṁsati |

5. atho brahma | yad rathamtaram sāma tad brāhmaṇajāti-  
svarūpam | ubhayoḥ prajāpatimukhajativāt | tathā bṛihatsāma kṣa-  
triyajāteḥ | Prajāpater bāhujatvasāmyād ekatvam | brāhmaṇajātiḥ  
kshatriyajāteḥ pūrvabhāvinī | ato bṛihatsāmasādhyāt prishṭhastotrāt  
pūrvam rathamtarasāmasādhyasya pavamānastotrasyānushṭhāne 'yam  
abhiprāyah | brahma brāhmaṇajātiḥ purastāt pūrvakāle yasya rāṣṭra-  
sya, tad idam brahmapurastāt | tad idam me rājño rāṣṭram ugram  
avyathyam asad bhaved ity abhiprāyah | kiṁcānnahetutvād rathamta-  
ram sāmānnātmakam | tat tena rathamtaraprayogēṣmai rājñe 'nnam  
eva purastāt kalpayati | prathamataḥ sāmpādayati | kiṁca yad ra-  
thamtaram sāma seyam prithivī, bhūmisvarūpam eva | iyaṁ ca  
bhūmiḥ prāṇinām pratishṭhādharah | tat tena rathamtaraprayogēṣ-  
mai yajamānāya rājñe pratishṭhām eva kalpayati || indra nedityā ed  
ihity, ut tishṭha brahmaṇas pata ity etat pragāthadvayam praśaṁsati |

6. samānaḥ | Indro nitarām āhūyate yasmin pragāthe, so 'tra  
ca prakṛitau ca samāna eka eva | tasyaivedam vyākhyānam avibha-  
kta iti | avikṛita ity arthaḥ | sa ca pragātho 'hnām, rūpam iti śeṣah |  
ahahprayoganishpādakatvāt tadrūpatvam | yah pragātha udvān uccha-

bdayukto brāhmaṇaspatya brahmaṇaspatidevatakaṣ ca | ut tiṣṭha  
brahmaṇas pata iti śrutatvāt | so 'pi śaṁsaniyaḥ | kimcāsau pragātha  
ubhayaśāmnō rūpam | hi yasmād ubhe bṛihadrathamtare sāmanī  
tasmin pragāthe sāmagair adhiyete || dhāyānām ṛicām prakṛitau  
vikṛitau caikatvam āha |

7. tamānyaḥ | samānya ity asya vyākhyānam avibhaktā iti |  
tāṣ cāharviṣeshanishpādakatvāt tatsvarūpāḥ |

8. aikāhikāḥ | pra va indraya bṛihata ity asya marutvatīya-  
pragāthasya prakṛitivikṛityor ekatvam darśayati |

## 2.

1. marutvatīyaśastre nividdhāniyaṁ sūktam prāśaṁsati | jani-  
śthāḥ etc.

tasyoktam brāhmaṇam | 3, 19, 2.

2. tvām id dhi | tvām id dhityādikaḥ trico nishkevalyaśastra-  
sya stotriyapratipadrūpād bṛihatsāmna ādhāratvād bṛihadrūpāḥ | tena  
ca sāmna prishṭhastotrasya nishpādyatvāt prishṭhasvarūpaḥ ca bhavati |

3. abhi tvā | abhi tvā śurety esha trico nishkevalyaśastrasya-  
nurūpāḥ kāryaḥ | yady api tvām id dhy abhi tvety etau pragāthāv  
ṛigdvayātmakau, tathāpi pragrathanena trīcatvam sampādāniyam |

4. yad vāvāna | Siehe 3, 22.

## 3.

1. nishkevalyaśastre nividdhāniyaṁ sūktam darśayati | tam u etc.

4. tad bhāradvājam | Bharadvājena dṛiṣṭatvād bhāradvājam |  
bṛihatsāmāpi tathā bhāradvājam | tādrīṣabṛihadyogād ayaṁ kratur  
ārsheyaṇa saloma | ārsheyo bhāradvājamunisambandhaḥ | lomaśabdena  
keṣayukto mūrdhopalakshyate | salomā saśiraskaḥ | sampūrṇa ity  
arthāḥ | bhāradvājamunidṛiṣṭasya bṛihataḥ sampūrṇatvād bhāradvā-  
jamunisambandhe sati kratur api sampūrṇatvam drashtavyam || idā-  
nim bṛihadrathamtarasāmopetaprakṛitakratuśambandham upajīvyai-  
kasāmake 'pi kshatriyayajñe prishṭhastotrasya bṛihatsāmasādhyatvam  
vidhatte |

5. esha ha vāva | yaḥ kratur dviśāmakō bṛihatprishṭhopeta,  
esha eva kshatriyayajñāḥ samṛiddhaḥ sampūrṇāḥ | yasmād evaṁ ta-  
smād yatra kvacaikasāmakenāpi kratunā kshatriyo yajeta, tatra pri-  
shṭhastotram bṛihatsāmayuktam eva kuryāt | tad etad anusṭhānam  
samṛiddham sampūrṇam bhavati |

## 4.

1. mādhyamādināsavane hotuḥ śastraviśesham abhidhāya hotra-  
kāṇāṁ viśeshābhāvam darśayati |

aikāhikāḥ | maitrāvaruṇabrāhmaṇācchāṇsyaśāvakāṇāṃ yāḥ  
 kriyās tā hotrāḥ | tāś caikāhikā ekāhe prakṛitirūpe vihitā evātra vi-  
 kritirūpeṇa kshatriyayajñe kartavyāḥ | etāś ca hotrāḥ śāntatvādigu-  
 nakāḥ | śāntādisabdārthāḥ pūrvavad vyākhyeyāḥ | etāś caikāhikā ho-  
 trāḥ sarvarūpāḥ sarvasamṛiddhāś ca bhavanti | tattadvikṛitishu hotra-  
 kāṇāṃ ye viśeṣā uktāś, tadrūpatvaṃ sarvarūpatvaṃ | tatphalasaṃṛi-  
 ddhiḥ sarvasamṛiddhiḥ | etac cobhayam indrābhishṭāvanena kshatri-  
 yapratipādanasāmarthyāt sampadyate | atah sarvarūpatāyai sarvaloka-  
 prāptyarthaṃ tatra ca sarvabhogasaṃṛiddhyartham uktā hotrakāḥ  
 sampadyante | tataḥ kshatriyāḥ puruṣāḥ sarvarūpabhiḥ sarvasamṛi-  
 ddhabhir aikāhikabhir hotrābhiḥ sarvān kāmān avāpnavāmety abhi-  
 prayēṇaibhikahotrānushṭhānaṃ kuryuḥ | ekābāś ca dvidvidhāḥ: sarva-  
 stomasarvaprishṭhāś tadviparītāś ca | prishṭhye śaḍahe pratipādītāś  
 trivṛitpañcadaśasaptadaśaikaviṃśatrinavatrayastrinśarūpāḥ śaṭsam-  
 khyākāḥ sarvastomāḥ | tasminn eva prishṭhyashaḍahe rathamtarabṛi-  
 hadvairūpavairājaśākvararāivatāni śaṭsamkhyākāni sarvaprishṭhāni |  
 taiḥ sarvaiḥ stomaiḥ sarvaiḥ prishṭhaiḥ ca yuktebhya ekāhebhya vya-  
 tiriktaḥ katipayastomaprishṭhayukta ekābā asarvastomā asarvaprish-  
 ṭhāś ca | yasmād aikāhikā hotrāḥ pūrvokartariṭyā praśastāś, tasmād  
 yatra kvacasarvastomā asarvaprishṭhāś caikāhā anushṭhiyante tatra  
 sarvatraikāhikā eva hotrāḥ syuḥ, na tu nūtaṇo viśeṣāḥ kaścid asti |  
 tat tādriṣaṃ karma saṃṛiddham phalena sampūrṇam || atha kshatri-  
 yayajñasya saṃsthāviśeṣho nirṇetavyaḥ | tadartham ādau keshāṃcit  
 pakṣam upanyasyati |

2. ukthyāḥ | ayam kshatriyajñā ukthyasaṃstha eva, sarveshv  
 api stotreshu pañcadaśastoma eva syād ity evam eke brahmavādina  
 āhuḥ |

3. tasmāt | tasmād evam pañcadaśastotraśastratvāt tadukthyāḥ  
 sa kshatriyayajñā ukthyasaṃsthaḥ pañcadaśastomayuktaḥ syād ity  
 evaṃ kecid āhuḥ || atha svapakṣam āha |

4. jyotiṣṭōmah | yo 'yam kshatriyājñāṃ jyotiṣṭōmah so  
 'gnisṭōmasaṃstha eva syāt || tasminn agnisṭōme ye trivṛidādayaś  
 catvāraḥ stomāś, tān brāhmaṇādivarṇacatusṭāyarūpeṇa tejaśdiguṇa-  
 catuṣṭāyarūpeṇa ca praśaṅsati |

5. brahma vai | Prajāpater mukhabāhumadhyadehapaḍebhya  
 utpattisāmyāt trivṛidādistomānāṃ brāhmaṇādivarṇacatusṭāyarūpa-  
 tvam | tatra brāhmaṇapūrvakaṃ rāṣṭram madīyam ugram avyatha-  
 niyam cāstv ity abhiprāyeṇa kshatriyasya trivṛitpañcadaśau krame-  
 ṇānushṭheyau | saptadaśaikaviṃśayor anushṭhānena vaiśyaśūdrau va-  
 rṇau kshatriyasyānugāminau kurvanti |

## 5.

1. athataḥ | atha kratusamāptyanantaram yataḥ kshatriyo 'bhishekam arhaty, ataḥ karanāt punarabhishekasyaiva, vidhir ucyata iti śeṣaḥ | rājñāḥ pūrvam abhishiktatvād ayam punarabhisheko bhavati | itarasyāpi kshatriyasya mähendragrahāya prastute sānny abhishekasyādhvaryavasya vidyamānatvād ayam punarabhisheko bhavati |

2. sūyate | yaḥ pumān kshatriyaḥ san dikshate dikṣbām prāpnoti | asya puruṣasya kshatraṃ sarveśhām prāpinām kshatāt trāṇam sūyate | pravartate | tasmāt sa kshatriyo yadābhrītād udetya, avabhrītākhyam karma samāptam kṛtvā, tato 'nūbandhyākhyayā kayācit paśusthānīyeshṭyā yāgam kṛtvā, paścād udavasyaty udavasānīyākhyayeshṭyā karmāvasānam karoti | atha tadānim enam kshatriyam udavasānīyeshṭau samāptāyām punar api karmāṅgatvenartvijo 'bhī-  
shīñceyuh |

3. tasyaite | tasya punarabhishekasyaite vakshyamāṇāḥ sambhārāḥ sampādanīyā dravyaviśeṣaḥ purastād evopaklīptā abhisheka-kalāt prāg eva sampādītā bhaveyuh | ke vastuviśeṣaḥ sampādanīyāḥ | te 'bhīdhīyante | udumbarakāśṭhanirmitā kācid āsandrī | tasyai tasyā āsandyāś catvārāḥ pādāḥ prādeśaparimitāḥ | teshām pādanām śirasy uparibhāge 'vasthītāni śīrṣhanyāni | anvak tīryag avasthītāni kāśṭhāny anūcyāni | tāni śīrṣhanyānūcyāny aratnīparimitāni | prādeśadvayam aratnīḥ | vividham vayanam rajjūnām otaprotarūpeṇa samyojanam vivayanam | tac ca mauñjam muñjatṛiṇanirmitam | Idrīṣyā āsandyā upary āstaraṇam vyāghracarma | dadhyādīprakṣhepārthaḥ prauḍha udumbarakāśṭhanirmitaḥ camasaḥ | tathā kācit sūkṣmodumbaraśākhā | tasminn etasminn audumbare camase vakshyamāṇadadhyādidra-vyāny aṣṭātayāni | atra dvitayatritayādivat samkhyāyā avayave tayab iti sūtreṇa tayapratyayaḥ | aṣṭasamkhyākā avayavā yeshām dadhyā-dīnām tāny aṣṭātayāni | dīrghaś chāndasaḥ | tāni ca nishutāni nitarām sutāni prakṣiptāni bhavanti | camase prakṣhepyāny aṣṭa dravyāni kānti | tāny ucyante | dadhi madhu sarpir ity etāni trīṇi prasiddhāni | ātapayuktavarshabhava ātapavarshyāḥ | tādrīṣya āpaś catu-rtham dravyam | śaśhpāni śyāmatṛiṇāni pañcamam dravyam | tokmāny ānkurāni śaśhṭham dravyam | surā dūrveti dravyadvayam prasiddham || sampādītayā āsandyāḥ pratishṭhāpanam vidhatte |

4. tad yaishā | pura vedīparīgrahārtham sphyena rekhātrayam kṛtam | dakṣiṇā pratyey udīci ca | tatra devayajanadeśe yaishā vedeh sambandhinī dakṣiṇā sphyavartaniḥ sphyasya rekhā bhavati, tatra tasyām rekhāyām etām āsandrīm prācim prāgagrām avasthāpayet |

6.

1. vyāghracarmaṇā | uttarāṇy urdhvabhāge lomāni yasya carmaṇas tad uttaraloma | prācyāṃ diśi grīvā yasya carmaṇas tat prācīnagrīvāṃ | tādrīṣeṇa vyāghracarmaṇā tām āsandīm āstrīṇiyāt |

2. tām paścāt | pratishṭhāpitāyā āsandyāḥ paścādbhāge yajamānaḥ prāṇ upaviṣya dakṣiṇaṃ yaj jānū asti tad ācya bhūmisprīṣṭaṃ yathā bhavati tathā nyagbhūtaṃ kṛtvā vāmaṃ jānūrdhva-mukhaṃ evāvasthāpyobhābhyāṃ paṇibhyāṃ āsandīm ālabhya sprīṣṭvā vakshyamānamantreṇābhimantrayet |

3. Agnīḥ tvā | he āsandi tvām gāyatrīḥ sayuk sahitō 'gnir arohatu | ushṇīḥ chandasā sahitaḥ Savitārohatu | evaṃ somabṛihaspatimitrāvaruṇependraviṣvedevā anuṣṭubhādichandobhiḥ sahitās tvām arohantu | tān agnyādīn devān anu paścād aham arohāmi | kimartham | rājyādisiddhyartham | rājyaṃ deśādhipatyam | sāmājyaṃ dharmēṇa pālanaṃ | bhaujyaṃ bhogasaṃpiddhiḥ | svārājyaṃ aparānadhīnatvaṃ | vairājyaṃ itarebhyo bhūpatibhyo vaiśiṣṭyaṃ | etad uktam aihikam | āthāmushmikam ucyate | pārameshṭhyaṃ prajāpati-lokaprāptiḥ | tatra rājyaṃ aiśvaryaṃ | mārājyaṃ tatratyebhya itarebhya ādhikyam | ādhipatyam tān itarān prati svāmitvam | svāvasyaṃ aparatantryam | ātishṭhatvaṃ cirakālavāsitvam |

6. caturuttarāṇi | catvāry akṣarāṇy ekaikasmāc chandasā uttarāṇy adhikāni yeshu gāyatrīyādishu jagatyanteshu chandassu tāni caturuttarāṇi |

7.

1. athainam | atha śāntivācanānantaram enaṃ kṣatriyaṃ udumbaraśākhāṃ antardhāya śirasy udumbaraśākhayā vyavadhānaṃ kṛtvā camasasthair dadhyādibhir abhishiñcet |

6. atha kāmānābhedenā vyābṛitir darśayati |

bhūr 'iti' | yo 'bhishekteṃ evābhisheciyamānaṃ kṣatriyaṃ praty asāv annam adyān, nīrogo bhaved iticheṭ kāmāyeta | tam bhūr iti vyābṛityābhisheñcet | atha yo 'bhishektā putrapautrābhyāṃ puruṣābhyāṃ sahitam imaṃ kṣatriyaṃ praty annam adyād iti kāmāyeta | tadānīm bhūr bhuva iti vyābṛitidvayenābhisheñcet | atha yo 'bhishektā putrapautrapapautrais tribhiḥ puruṣair yuktam imaṃ kṣatriyaṃ icheṭ, puruṣatrayaparyantaṃ<sup>1)</sup> jīvitvā sukhēnānnam adyād

1) Keine andere Erklärung ist möglich als die gegebene. annam adyād bezieht sich auf den König allein, und dvipurusham tripurusham sind Attribute zu enam, ihn von zwei oder drei Abkommen begleitet. Sagt man hotā tripurushah, so bezeichnet dieses ihn mit seinen drei Gehülfen.

iti kāmayeta | athavā tam etam apratimaṃ svatulyakshatriyāntara-  
rahitam kuryām iti kāmayeta | tadānīm bhūr bhuvaḥ svar iti vyāhri-  
titrayeṇābhishīcet |

7. tad dhaike | tad dha tasminn evābhisheke brahmavādināḥ  
kecid evam āhuḥ | yā etā vyāhritayaḥ santy eṣhā vyāhritirūpā sarvā-  
ptir vai, sarvaphalasāadhanam | ato vyāhritibhir abhisheke saty asyābhi-  
shicyamānasya parasmai parasya svasmād anyasya kshatriyasyātisa-  
rveṇa tadapekshamātram atikramya kṛitsnenāpi mantrajātenābhisheca-  
naṃ kṛitam bhavati | tad etad adhikābhishecanam ayuktam ity abhi-  
pretya taṃ kshatriyam etena devasya tveryādinaḥ yajushābhisīcet |  
na tu vyāhritibhir iti teshāṃ pakshaḥ || tam pakshaṃ dūshayati |

8. tad u punaḥ | tad u tad api pūrvoktam matam punar anye  
'bhijñāḥ paricakshate | nirākurvanti | yaṃ kshatriyam etābhir vyā-  
hritibhir nābhishīcanty, eṣha kshatriyo yad yasmāt kāraṇād asarveṇa  
sampūrtirahitena vāco vākyena mantreṇābhishikto bhavati tasmād  
ayam svocitād āyushaḥ purā praitoḥ praitum martum īśvaraḥ sam-  
artho bhavati | tasmād āyuhkshayahetutvād ayam paksho na yukta  
iti Jābalāyāḥ putraḥ Satyakāmo maharshir āha |

10. abhishekāṅgaṃ homaṃ vidhatte ||

athaitāni | athābhishekānantaram homa ucayata iti śeṣaḥ | Ijā-  
nād yāgaṃ kṛitavataḥ kshatriyād etāni vakshyamāṇāni vyutkrāntāny  
apagatāni bhavanti | tāni nirdiśyante | brahmakshatre etasya samipe  
vartamānaṃ jātīdvayam | ūrk kshīrādirasaḥ | annādyam odanādikam  
tad etad ubhayam | apām oshadhīnām rasaḥ sārāḥ | apām rasaḥ  
kshīrādi | oshadhīnām raso 'nnādyam | brahmavarcasam śrutādhyaya-  
nasampattiḥ | irāpushtīr (vgl. dagegen 8, 12, 4) annasampiddhiḥ |  
prajātiḥ putrotpādanam | tac ca sarvaṃ kshatrasya svarūpam | atya-  
ntam apekshitatvāt | eteshāṃ vyutkrāntau kshatriyasya svarūpahānir  
eva bhavati | atho api cānnasyaudanasya raso rasasya kshīrāder,  
oshadhīnām annakāraṇānām vṛthiyavādinām kshatram pratishṭhā,  
kshatriya āśrayaḥ<sup>1)</sup> | tasmād ukto vyatikramaḥ kshatriyasya na  
yuktaḥ | tat tathā sati yady amū buddhisthe āhuti abhishiktasya  
kshatriyasya purastāj juhuyāt | tat tadānīm asminn abhishikte brā-  
hmaṇajātiṃ kshatriyajātiṃ tadupalakshitam annādikam ca sarvaṃ  
avasthāpayati | brahma prapadye svāhā, kshatram prapadye svāhety  
āhuti dvayam (7, 22) juhuyād iti tātparyarthāḥ |

1) Aus dem nächsten Kapitel erhellt, dass kshatrarūpam bis  
pratishṭhā den vorhergehenden Substantiven ebenbürtig zur Seite  
stehen.

9.

1. atha | athābhishekapānanāntaram bhūmāv udumbaraśākhām avasthāpya, tām abhilakshya pratyavarohet |

2. upari | āsandyā upary eva svayam upavishtāḥ prathamataḥ pādaḥ bhūmāv avasthāpya pratyavarohasāadhanabhūtam mantram paṭhet |

5. etena | pratyavarūhyeti dīrghaś cāndasaḥ | pūrvoktēna pratyavarohamantreṇa pratyavarūhya bhūmāv upastham āsanaviśeṣam kṛtvā prāṇmukha āsīno namaskāramantram triḥ paṭhitvā varam ityādimantreṇa vācam visṛjet | vāgvisargo laukikavyavahārāḥ | jītir jayamātram | abhitaḥ sarveshu deśeshu jītir abhijitīḥ | prabaladurbalaśa-  
trūṇāṃ tāratamyena vividho jayo vijitīḥ | punaḥśatrutvarāhityāya samyag jayaḥ saṃjitiḥ | etatsiddhyartham brāhmaṇāya varam gāṃ dadāmi |

7. atha yat | varam ityādimantreṇa vācam visṛjita iti yad asti, tasmin mantrasvarūpe dadāmi yad āha | etad eva vāksambandhi jītam jayaḥ | yad eva vāco jītam asti | pūjārtho jītam iti dīrghaḥ | tad vāgjayarūpam me madīyam idam karmānusthānam anu-  
sṛitya saṃtishṭhātāi | samāptam bhavatu | samyag avatishṭhatām iti tasya mantrasyābhiprāyaḥ |

9. samid asi | he kashṭha tvam samid asi | samindhanasādha-  
nam asi | īkṣatidhātōr loṇmadhyamaikavacanam eṅkshveti | sa ca gatyarthāḥ | uṣabdo 'narthakaḥ | indriyapāṭavena śarīrasāmarthyena ca sam v eṅkshva | samyojaya | Dafür wird sam eṅkshva, d. i. sam  
mentsva zu lesen sein. īkshva für intsva, wie avāksam für avātsam |

11. zdhāya | samidham prakshipya prāṇmukha udāṇmukho vā padatrayam abhita utkrāmet | yadvā | prāṇ udāṇ ity antarālavarti-  
nīm aiśānīm diśam abhilakshyotkrāmet |

12. kṛptiḥ | digviśeṣam abhilakshya kriyamāṇa he padotkra-  
maṇa, tvam diśam kṛptiḥ kalpanam svādhīnatvasampādakam asi | ato mayi devārtham kālpaṭa | kalpanasāmarthyam kuru | bahuvacanam  
cāndasaḥ | Zu lesen ist: kṛptir asi diśam, diśo me kalpantām.

10.

4. abhivartena | abhivartenetyādina sūktenainam jayārthinam  
uktakrameṇa dikshv āvartayet | athānantaram āvartamānam enam  
sūktatrayeṇānvīksheta | āśuḥ śiśūna ity apratiratham sūktam | śāsa  
itṭheti śāsasūktam | pra dhārā yantu madhuna iti sauparnasūktam |

9. etya grīhān | grīhān praty āgatyā yo 'yam grīhyo grīhe  
vartamāna aupāsano 'gnis, tasya paścādbhāga upavishtāyāsīnāyānvā-  
rabdhāyopasprishṭavate kṣatriyāya tādṛśasya kṣatriyasyānārtyaḍisi-

ddhyārtham pītvig adhvaryur antataḥ sarvaprayogānte kaṁsena kā-  
 ṁsyapātreṇa caturgrihitāḥ caturvāraṁ svikṛitā aindrīr indradevataḥ  
 vakshyamāṇais tribhir mantrais tīśra ājyāhutīḥ prapadaṁ yathā bha-  
 vati tathā juhuyāt | prapadaṁ prakṛiṣṭam <sup>1)</sup> padam | tathā cāhuḥ |  
 pādā yasyās tu yāvanto yāvadakṣharasammitāḥ | rīcy adhyayanam  
 eteshāṁ prapadaṁ tad vidur budhā iti | Zu 8, 11, 1: prakṣiptam  
 padajātaṁ yasminn uccāraṇe tad uccāraṇam prapadaṁ |

## 12.

3. śīrṣhaṇye | āsandyāṁ śayānasyendrasya śīrodeśastham pha-  
 lakaṁ śīrṣhanyam | tac ca pādadesāvasthitasya phalakasyāpy upala-  
 kṣhaṇam | ata eva śīrṣhaṇye iti dvivacanam ucyate | anūcye pārśva-  
 dvaṇvartini phalake | pīgrūpā ye mantrāḥ santi, tān prācīnātānān  
 prakṛatyagāyatatvena vistāritān dirghatantuviśeṣhān akurvan | gīya-  
 mānāni sāmāni tiraṣcīnavāyāni tiryaktvena vayanahetūn rajjuviśeṣhān  
 akurvan | yajūṁshy atikāṣān rajjvantarālachidraṇiśeṣhān akurvan | yad  
 yasaḥ kīrtidevatārūpaṁ tad āsandyā upary āstarāṇam | yā tu śrīḥ  
 sampadabhimānini devatā tān upabarhaṇaṁ śīrasa upadhānam aku-  
 rvan |

5. tam etasyām | etasyām vedamayyām āsandyām āsinaṁ tam  
 Indram prati viṣve sarve devāḥ paraspāram idam abruvan | yathā  
 loke vandino guṇakathanena rājāḥ kīrtiṁ kurvanti | evam atṛāpi  
 guṇakīrtanam abhyutkroṣaṇam | tena rahito 'nabhyutkrusṭa Indro  
 vīryaṁ kartuṁ naivarhati | kīrtim antareṇa pareshāṁ bhītyanudayāt |  
 tasmād abhita enam Indram abhyutkroṣāma, udghoṣhayāmeti vicārya  
 tathaivāṅgīkṛitya tam Indram sarve devā abhyudakroṣaṇ |

## 14.

1. athainam | atha prajāpatyabhishekanantaram enam Indram  
 prācyāṁ diṣṭy avasthita Vasavo devā ekatriṅśatsv ahasu pūrvoktair  
 mantrair abhyāśiṁṣau | An 31 Tage ist nicht zu denken, aber eben-  
 sowenig ist die Uebertragung mit "während sechs mit dem pañcavi-  
 ṅśastoma gefeierten Tagen" zu rechtfertigen. Der pañcaviṅśa stoma  
 kommt beim mahāvratā, nicht beim rājasūya vor. Ich vermuthe, es  
 sind 6 × 25 Tage gemeint.

## 15.

1. samantaparyāyī | deṣataḥ kālataḥ sarvavyāpi syāt | antāt  
 samudratīraparyantaṁ sāvabhaumatvaṁ deṣavyāptiḥ | ā parārdhat  
 parārddhaśabdābhīdheyakālasamkhyāparyantaṁ sarvāyushatvaṁ kāla-

1) Vielleicht prakṣiptam.

vyāptiḥ | evaṃvidho bhūtvā samudraparyantāyāḥ prithivyā eka eva  
rājāstv ity anayechayācāryo mahābhishekepa tam abhishiñcet |

16.

3. atha tataḥ | tata ācārya evaṃ brūyāt | he paricārakās to-  
kmakritāny āṅkuranirmitāny ośadhidravyaṇi caturvidhāni sampāda-  
yata | sūkṣmabījārūpā vṛihayaḥ prauḍhabījārūpā mahāvṛihayaḥ |

20.

2. hiraṇyam | hiraṇyasyaiva saṃkhyā sahasranishkapaṛimitety  
arthaḥ | catuspācchabdena gāvādikam abhidhīyate |

21.

3. Āsandrivati | Āsandrivān iti deśaviśeṣasya nāmadheyam |  
tasmin deśe Janamejayo devebhyo devārthaṃ yāgayogyam aśvam  
babandha | kīḍiṣam aśvam | dhānyādaṃ dhānyam evātti | rukmiṇam |  
rukmaśbdena lalāṭagataṃ śvetalāñchanam upalakṣyate | tadyuktam |  
haritavarṇā srag yasyāsau haritasrak | pushpamāleḥva haritavarṇo de-  
haṃ vyāpya vartata ity arthaḥ |

14. Kāmapreḥ | sarvakāmapūritasya |

22.

2. alopāṅgaḥ | yo 'yam āṅganāmako rājoktaḥ, so 'yam alopā-  
ṅgaḥ sampūrṇāvayava ity arthaḥ | mahad asyāṅgasaushṭhavam | sa  
kadācit svakīyābhishekakartary udamayanāmake purohite svārthaṃ  
yāgaṃ kurvāṇe sati tam praty evaṃ uvāca |

4. yābhir gobhiḥ | Priyamedhasya putrāḥ Praiyamedhā ma-  
harshaya udamayanāmakam āṅgarājapurohitam yābhir gobhir dakṣhi-  
ṇārūpābhir ayājayan | tā gāvo vakṣhyanta iti seshāḥ | badvam iti  
ṣatakoṭisaṃkhyāyā nāmadheyam | badvānām ṣatakoṭisaṃkhyānām ga-  
vām madhye pratidinam dve-dve sahasre madhyato madhyamdinasa-  
vane 'triputra Udamayo dattavān |

5. aśtāṣṭisahasrāṇi | Vairocano Virocanasya putro 'nga-  
nāmako rājā svakīyapurohita udamayanāmake yajamāṇe yāgaṃ ku-  
rvāṇe svayam āgatyāśtāṣṭisahasrasaṃkhyān aśvān chvetavarṇān pra-  
śṭṭv priṣṭhavaḥanayogyavayaskān niṣṛitya svakīyāśvabandhanasthā-  
nān nihsārya prāyachat | dattavān |

6. deśād-deśāt | deśād-deśād digvijayakāle tattaddeśaviśeṣat  
samolhānām samyag ā samantād udhānam ānītanām ādhyaduhitṛiṇām<sup>1)</sup>

1) duhitṛiṇām im Texte zweisilbig, wie oben 7, 13, 8.

dhanikaputrīnām sarvāsām daśasahasrāṇy Ātreya 'nṅarājapurohito dattavān | tāṣ ca duhitaro nishkakaṇṭhīya ābharanopetakaṇṭhayuktāḥ |

7. daśa | āṅgarājasya purohito brāhmaṇa Ātreya 'vacatnukānāmake deśe gajasahasrāṇi daśasamkhyākāni dattvā dānena śrāntaḥ san pātikutān paricārakān praipsat | preshitavān | he paricārakā yūyam dattety evam uktavān ity arthaḥ |

8. śaṭam | pratāmyati smaiva | glānim eva prāptavān |

## 23.

3. hiraṇyena | mṛigaśabdenātra gajā vivakṣitāḥ | mṛigavad iti bahulyavivakṣhayā mṛigaśabdaḥ | te ca gajā hiraṇyena parivṛitāḥ sarvābharanayuktāḥ, śarīrapuṣṭyā varṇotkarṣheṇāpy atyantam kṛishṇāḥ pratibhāsante | śuklābhyām dantābhyām yuktāḥ | tādrīṣān gajān maṣṭhāranāmake deśe Bharato rājā dattavān | śaṭam ityādinaḥ tatsamkhyocyate | badvaṁ vṛindam ity etau paryāyau | vṛindasabdas ca śatakoṭivācitvena gaṇitagranthakārair darśitāḥ | ekaṁ daśa ca śaṭam ca sahasraṁ cāyutanīyute tathā | prayutakoṭyarbudaṁ vṛindam sthānam sthānād daśaguṇam syād iti | tāni ca śatakoṭirūpāni badvāni saptādhikaśatasamkhyākāni | tāvato gajān dattavān ity arthaḥ |

6. māyām māyavattaraḥ | In der Parallelstelle Ś. P. 13, 5, 4, 12 lautet der Halbvers: Saudyumnir atyashṭhād anyān amāyān māyavattaraḥ | māyino würde einen besseren Sinn geben.

## 24.

6. agnir vai | paropadravakārīṇi krodharūpā śaktir menir ity ucyate | yathāgnir jvalā tadvat | ato yaḥ purohito 'sti so 'yam pañcavidhamenynupeto vaiśvānaranāmāgnisamānaḥ |

## 25.

2. ayuvamāri | yasya rājña evaṁ vidvān vedaśāstroktaprakāreṇa dharmādharmau bodhayitum abhijño brāhmaṇo rāṣṭragopo rājyaparipālanaśamāḥ purohito bhavati | idṛśasyāryasya rājño rāṣṭram ayuvaṁ kadācid api prithagbhāvarahitam bhavati | rāṣṭram asthiram na bhavatīty arthaḥ | athavāsyā rāṣṭram ayuvamāri yuvarāṇarahitam bhavatīty arthaḥ | Diese zweite allein richtige Erklärung bedauere ich übersehen zu haben, und bitte im Texte ayuvamāry asya herzustellen: sein Reich vergeht nicht frühzeitig.

## 27.

1. purodhāyai | paurohityartham |

4. atha rājñāḥ purohitayaraṇamantrām āha |

bhūr bhuvaḥ | bhūr bhuvaḥ svar iti śabdair lokatrayābhimāninyo devatā ucyante, prañavena paramātmā | ete sarve 'nugriḥṇantv ity abhiprāyaḥ | he purohita, aham amo dyulokarūpo 'smi | tvam tu sa bhūlokarūpo 'si | punar api sa tvam asy amo 'ham ity abhidhānam dārdhyārtham | tasyaiva vyākhyānam dyaur aham prithivī tvam iti | tathā sāmasvarūpo 'ham, ṛiksvarūpas tvam iti | tāv ubhāv āvām iha rāshṭra ā samantāt purāṇi tadupalakshitagrāmāṇs ca samvāhāvahai | samyag vahanam purādinirvāham karavāvahai | tvam mama tanūḥ śarīram asi | ato madīyāṃ tanvaṃ śarīram asmād aihikād āmushmikāc ca mahābhayaṭ pāhi | raksha || anena mantreṇa rājñā kṛito yaḥ purohita, tasya rājadattaviśiṣṭarābhimantraṇam āha | yā ośadhīḥ etc.

28.

1. athātaḥ | atha paurohityavidhānānantaram yataḥ purohitenā sampādyāḥ śatrukshayo 'pekshito, 'taḥ kāraṇād brahmaṇaḥ parimara etannāmakaḥ karmaviśeṣo 'bhidhiyata iti śeṣaḥ | brahmaśabdenātra vāyur vivakshitaḥ | ayam vai brahma yo 'yam pavata iti vakshyamāṇatvāt | tasya vāyoḥ parito vidyudadinām maraṇaprakāraḥ parimara ity ucyate | tadbhāvanārūpasya karmaviśeṣasya tad eva nāmadheyam | yaḥ pumān brahmaṇaḥ parimaram yadā manasā bhāvayaty, enam parita etasya parito 'vasthitāsu sarvāsu dikṣhu dveṣaṃ kurvantaḥ śatravo mriyante | idāṇīm enam dviśanto jātyā śatravaḥ sapatnās te 'pi parito mriyante | tasmād etadvedanaṃ sampādanīyam |

9. ādityaḥ | ādityo yadāstam eti tadāyam agnim anupraviṣati | tad etat Taittirīyāḥ samāmuṣātam | agniṃ vā ādityaḥ sāyam praviṣati, tasmād agnir dūrān naktam dadṛiṣe, ubhe hi tejasī sampadyete (Tb. 2, 1, 2, 9) iti |

10. udvān | udvān agnir udvānam upaśamanam prāpnuvan agnir vāyum anupraviṣati | vāyor bāhulye dipavināṣadarśanāt |

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 yābhir indram abhyashīcat 8, 7  
 yo devānam iha (2, 22) Āśv. 5, 2, 8  
 vi yat pavitram dhishanā atavata gharmam socantaḥ pravaṇeshu bibhrataḥ | samudre antar āyavo vicakshaṇam trir ahno nāma sūryasya manvata || 1, 20. Āśv. 4, 6, 3  
 viśvasya devī (4, 10) Āśv. 6, 5, 18  
 viśvā āsā (1, 22) Āśv. 4, 7, 4. Vs. 38, 10, Ta. 4, 9, 2  
 vaiśvānaro ajījanad agnir no navyasīm matim | kshmayā vridhāna ojasā || (5, 17. 7, 9) Āśv. 2, 15, 2  
 vaiśvānaro na ūtaya (5, 21) Āśv. 8, 11, 4. Ts. 1, 5, 11, 1. Vs. 18, 72. Av. 6, 35, 1  
 vratāni bibhrad (7, 8) Āśv. 3, 12, 14. Tb. 2, 4, 1, 11  
 sam na edhi (7, 33). Vgl. Rv. 8, 48, 4  
 śivena mā cakshushā (8, 6). Ts. 5, 6, 1, 2. Av. 1, 33, 4  
 samiddho agnir asvinā (1, 22) Āśv. 4, 7, 4. Tb. 2, 6, 12. Vs. 20, 55. Av. 7, 73, 2  
 samiddho agnir vṛishanā (1, 22) Āśv. 4, 7, 4. Av. 7, 73, 1  
 sāvīr hi deva (1, 30) Āśv. 4, 10, 1. Tb. 2, 7, 15, 1. Av. 7, 14, 3  
 svāhākṛitah sucir (1, 22) Āśv. 4, 7, 4. Av. 7, 73, 3

## c) yajus, nivid, praisha u. s. w.

aṁsur aṁsush te (1, 28) Āśv. 4, 5, 6. Ts. 1, 2, 11, 1. Vs. 5, 7  
 agniḥ sushamit 2, 34, dritte nivid  
 agnir devedidhaḥ 2, 34, erste nivid  
 agnir manviddhaḥ 2, 34, zweite nivid  
 agniḥ tvā gāyatrī 8, 6  
 agne vihi 1, 22  
 ajaid agnir (2, 5) Āśv. 3, 2, 10. Tb. 3, 6, 5  
 atūrto hotā 2, 34, achte nivid

adhvaryo indrāya 2, 20, nigada  
 adhvaryo ṣoṁsāvom 3, 12  
 adhvaryo ṣoṁsāvom 3, 12  
 anv enam mātā 2, 6. Vs. 6, 9  
 a tishthasvaitam te diṣam 8, 10  
 a devo devān vakshat 2, 34, zehnte nivid  
 imam devā abhyutkrosāta 8, 12  
 isham ūrjam anvarabhe 5, 24  
 iha rameha ramadhvam (5, 22) Vs. 8, 51  
 uktham vāci 3, 12

upahūtā vāk 2, 27  
 esha vasuḥ 2, 27. Ts. 3, 2, 10, 2  
 eshā rāya (1, 26) Āśv. 4, 5, 7.  
 Tb. 1, 2, 11, 1. Vs. 5, 7  
 ojaḥ saha ojaḥ 3, 8  
 kliptir asi diśam 8, 19  
 kṣhatram prapadye 7, 22  
 tūrnir havyavāt 2, 39, neunte  
 nivid  
 divam tṛitīyam devān 7, 5  
 devasya tvā savituh 8, 7. 13  
 daivyaḥ samitara (2, 6) Āśv. 3,  
 3, 1. Tb. 3, 6, 6  
 narāsaṁsapitasya 7, 34  
 nāgner devatāya emi 7, 24  
 nendrad devatāya emi 7, 23  
 pita mātariṣvā (2, 38) Āśv. 5, 9, 1.  
 Ts. 5, 6, 8, 6  
 punar na indro 7, 21  
 punar no agnir 7, 21  
 prajāpater vibhān 7, 26. Ts. 1, 6, 5, 1  
 prañir yajūnām 2, 34, sechste  
 nivid.  
 pratitishthāmi dyāvaprithivyoh  
 8, 9  
 prācyam tvā diśi 8, 19  
 praṇam yacha 2, 21  
 predam brahma 3, 11  
 brihac ca te rathantaram 8, 17

brahma prapadye 7, 22  
 bhūr agnir jyotir 2, 31. 32. 37,  
 tūshṇīṁśaśa  
 mukham asi 2, 22  
 yakshad agnir devo devān 2, 34,  
 elfte nivid.  
 yad ihonam akarma 5, 24  
 yām ca rātrim 8, 15  
 rathir adhvarāpām 2, 34, siebente  
 nivid  
 varam dadāmi 8, 9  
 vashatkāra mā mām 3, 8  
 vasavas tvā gāyatrena 8, 12  
 vāg ojaḥ 3, 8  
 vācaspace vidhe 5, 25. Ta. 3, 1, 1  
 saṁsāmodaivom 3, 12  
 soṁsāvom 3, 12  
 samid asi sam 8, 9  
 so adhvarā karati jātavedaḥ 2, 34,  
 zwölfte nivid  
 somasyāgne vihi 3, 5  
 harivañ indro dhānā 2, 24, yajyā  
 havir agne vihi 2, 24, yajyā  
 hutam havir madhu (1, 22) Āśv.  
 4, 7, 4  
 hotā devavritah 2, 34, vierte nivid  
 hotā manuvritah 2, 34, fünfte  
 nivid  
 hotā yakshad 6, 14, praisha.

## d) gāthā.

anenasam enasā 5, 30  
 āsandivati dhanyādam 8, 21  
 na mā martyaḥ 8, 21  
 marutah pariveshtāro 5, 31  
 marutah pariveshtāro 5, 30  
 marutah pariveshtāro 8, 21

yam nv imam 7, 13, 2  
 yajet sautrāmanyām 7, 9  
 yad asya pūrvam 3, 43  
 yathā ha vā sthūripaikena 5, 30  
 yābhīr gobhīr udamayam 8, 22  
 hiranyena parivṛtān 8, 23

## 3. Namenverzeichniss.

## a) Dichter von vedischen Hymnen.

Die Angaben über diese stimmen mit der Anukramapikā überein. Dieses Verhältniss ist dergestalt aufzufassen, dass die in den einzelnen Brāhmaṇa zerstreuten Nachrichten von den Verfassern dieser Liste zusammengestellt wurden.

Apratiratha als Verfasser von X, 103 (8, 10).  
 Arbuda Kādraveya sarparishir mantrakṛit X, 94 (6, 1).  
 Kakshivat I, 120 (1, 21).  
 Kavasha Ailūsha X, 30 (2, 19).  
 Gaya Plāta X, 63 (5, 2).  
 Gṛitsamada II, 12 (5, 2).  
 Gaurivṛiti Śaktya X, 73 (8, 19. 8, 2).  
 Nabhaka VIII, 40. 41 (6, 24).  
 Nabhānedishṭha Mānava X, 61. 62 (5, 14. 6, 27).  
 Nodhas I, 61 (6, 18).  
 Parucchepa I, 128. 129. 130. 133. 135. 137. 139 (5, 12. 13).  
 Prajāvat Prājāpatya X, 183 (1, 21).  
 Baru X, 96 (6, 25).  
 Bṛihaddiva X, 120 (4, 14).  
 Bharadvāja III, 49. VI, 16. 18. 22 (6, 18. 8, 3).  
 Vasishṭha VII, 19. 23 (6, 18).  
 Vāmadeva IV, 19. 20. 22. 23 (6, 18).  
 Vimada X, 21 (5, 4).  
 Viśvāmitra III, 30. 31. 34. 36. 38. 48 (6, 18).  
 Śaryāta Mānava X, 92 (4, 32).  
 Sarparājūi X 189 (5, 23).  
 Sukirti Kakshivata X, 131 (5, 15).  
 Hiranyastūpa Āṅgīrasa I, 32 (3, 24).

b) Namen von Weisen, Königen u. s. w.

Agni 6, 34 (einer der Āṅgīras) 7, 34	tamriga aus dem von ihnen angemasten Amte 7, 27
Ajigarta Sauyavasi rishi, mit seinen drei Söhnen Śunahpūcha, Śunahṣepa, Śunolāṅgūla 7, 15	Āmbāshṭhya, von Parvata und Nārada zum König gesalbt 8, 21
Atyarāti Jānamtapi (arāja) 8, 23	Udamaya Ātreya, purohita von Aṅga Vairocana 8, 22
Aṅga Vairocana, ein König, der von Udamaya Ātreya gesalbt wurde 8, 22	Uddālaka Āruṇi 8, 7
Abhyagni Aitasāyana, ein Sohn von Aitasa 6, 33	Upavi Jānaśruteya I, 25
Amitratapana Śushminah Saibya tötet Atyarāti 8, 23	Rishabha, ein Sohn von Viśvāmitra 7, 17
Avatsāra 2, 24	Aikādasaksha Manutantavya, ein König 5, 30
Asṭaka, ein Sohn von Viśvāmitra 7, 17	Aitasa 6, 33
Asitamrigah, eine Priesterfamilie aus dem Geschlechte von Kasyapa, vertrieben bei einem Opfer des Janamejaya die Bhū-	Kasyapa salbt Viśvakarman Bhauvana 8, 21
	Kapileya-bābhraṇah, zwei Familien, stammen von Śunahṣepa ab 7, 17
	kumārī gandharvagrīhita 5, 29



Aurva 6, 33	Mashnāra, Ortsname 8, 23
Kuruksheṭra 7, 30	Mutiba, ein Volk 7, 18
Kurupañcālāḥ 8, 14	Yamunā 8, 23
Gaṅgā 8, 23	Vaśa, ein Volk 8, 14
Parisāraka, ein Ort an der Sara-	Vṛitraghna, nach dem Scholiasten
svatī 2, 19	der Name eines Ortes 8, 23
Pundra, ein Volk 7, 18	Śabara ein Volk 7, 18
Pulinda, ein Volk 3, 18	Sarasvatī 2, 19 <sup>1)</sup>

## d) Einzelnes.

Chandogāḥ 5, 2

śruti, im Sinne von heiliger  
Schrift 7, 9

## 4. Anmerkungen.

## a) Handschriften.

Für den Text sind folgende Handschriften verglichen worden:

- a) Berlin Chambers 45. Samvat 1830.
  - b) — — 62. Jünger als die vorhergehende.
  - c) — — 77. 78. Samvat 1840.
  - d) India Office Library 1977. Śaka 1736.
  - e) — — — 697. Samvat 1852—54.
  - f) Eine Handschrift, die Dr. Hoernle in Calcutta mir zu leihen die Güte hatte. Samvat 1820—36.
  - g) Eine Handschrift im Besitz des Indian Government in Bombay, mit dem Commentar zusammen gebunden, von Śaka 1747.
  - h) Eine Handschrift der Pariser Bibliothek, D. 197. 198, von mehreren Schreibern zu verschiedenen Zeiten gefertigt.
  - i) Eine Abschrift von einer Telugu-Handschrift in der Tanjore Palace Library, welche Dr. Burnell für mich in Nāgari-Schrift umschreiben liess. Ich benutze diese Gelegenheit für diesen Freundschaftsdienst ihm meinen Dank auszusprechen.
  - k) Die Editio princeps von Martin Haug. Bombay 1863.
- Zu erwähnen ist, dass die Handschriften des Commentars den Text entweder theilweise (Anfang und Ende der einzelnen Paragraphen) oder in einzelnen Adhyāya vollständig wiedergeben.

1) sarvacaru in 6, 1 wird von dem Scholiasten als ein Ortsname, in PW. als der Name eines Mannes erklärt. Ich ergänze yaññe.

Für den Commentar von Sayana standen mir folgende Handschriften zu Gebote:

- a) India Office 2991. Śaka 1771.
- b) — — 1836. 1836a auf Europäischem Papier zu Anfang dieses Jahrhunderts geschrieben.
- c) India Office 1353. Der achte Adhyāya. Śaka 1583.
- d) Die oben unter g. genannte Handschrift der indischen Regierung zu Bombay. Wasserzeichen von 1823.
- e) Eine mir von Professor Max Müller geliehene Handschrift (Aa), der Schrift nach aus dem Ende des siebzehnten Jahrhunderts, ist bis jetzt das beste Exemplar der zweiten Klasse.
- f) Eine ganz moderne Handschrift in Teluguschrift, ebenfalls Müller angehörig, den Text und Commentar enthaltend, ist von mir nur bei schwierigen Stellen herbeigezogen worden.
- g) Ein Fragment des ersten Buches, welches von Anfang bis 1, 16, 40 reicht, eine ganz vorzügliche Handschrift, im Besitz von M. Müller. Diese mir von Müller aus freien Stücken angebotenen Handschriften sind mir von vielem Nutzen gewesen, und es gereicht mir zu besonderer Freude ihm für das Darlehn meinen Dank zu sagen.
- h) Eine Abschrift der beiden ersten Adhyāya aus der oben mit i. bezeichneten Handschrift, von Burnell mir freundlichst zugesendet.

Die Handschriften des Commentars zerfallen in zwei Klassen. Die erste ursprüngliche ist durch c. und g. vertreten. Die zweite enthält manche Lücken, Auslassungen und Verderbnisse, und dieser gehören alle übrigen von mir gesehenen Handschriften an. Zu dieser zählen auch die beiden Handschriften von Haag, die sich gegenwärtig in der Staatsbibliothek in München befinden. Zwei Stellen mögen zur Probe von der Beschaffenheit der beiden Klassen dienen. Der Commentar zu 1, 16, 40 ist nach g. mitgetheilt. In den anderen Handschriften lautet er:

athavā smṛitishu abrahmaṇatvena pratipādito yo sti so yam abrahmaṇoktaḥ | tad yathā | abrahmaṇas tu shaṭ prokta itī Śatātapo bravīt | ādyas tu rājabhṛityaḥ syād dvitīyaḥ krayavikrayī | tṛtīyo bahu-yājyākhyas caturtho 'srautayajakaḥ | pañcamo grāmayājī ca shashṭho brahmabandhuḥ smṛitāḥ |

Der Commentar zu 1, 10, 2 lautet in der B-Klasse wie folgt: tasu pūrvoktāsv ṛikshu padam padāḥ tasmin pāde prokta Maruto devānāṃ vaisya antarikshe nivasanti enaṃ yajamānaṃ ni vā roddhoḥ svargagamanam niroddhum vā vi vā mathitoḥ viśeṣeṇa mathitum aloḍayitum vināsayitum vā te Marutaḥ īśvaraḥ samarthāḥ. In g. hingegen heisst es nach nivasanti: yo yajamānas tebhyo yady anivedya svargam lokam gachati enaṃ yajamānaṃ etc.

Von Lesarten im Texte ist schlechterdings nicht die Rede. Abgesehen von unbedeutenden orthographischen Eigenheiten sind die Fehler des überlieferten Textes allen Handschriften gemeinsam und werden vom Commentar bestätigt. Hiezu tritt der Umstand, dass alte Handschriften des Textes fehlen, und die vorhandenen nach dem gestaltet zu sein scheinen, welcher Śāyaṇa vorlag. In der Ausreutung dieser Fehler bin ich vielleicht etwas zu furchtsam verfahren, aber mit wenigen Ausnahmen schien es mir rathsamer, diese in den Anmerkungen hervorzuheben. Vielleicht gelingt es künftigen Forschern in Indien, die mit eben so vieler Ausdauer wie Bühler arbeiten, den älteren Commentar von Govindasvāmin zu entdecken.

In der Abtheilung der Kapitel in Paragraphen bin ich Śāyaṇa durchgängig gefolgt und habe nur selten Veranlassung gefunden, von ihm abzuweichen. Im Grossen und Ganzen ist er in diesem Commentare ein zuverlässiger Führer und zeigt eine eingehende Kenntniss des Rituals. Selbst in der Erklärung der eingestreuten vedischen Verse verfährt er mit mehr Einsicht als im R̥gveda. Von Schriften citirt er namentlich Āśvalāyana, Āpastamba, Baudhāyana, die Taittirīyasamhitā und das Taittirīyabrāhmaṇa. Am Schlusse vieler Kapitel in den zwei ersten Pañcikā gibt er Auszüge aus dem Jaiminiyamālāvistara, die für unseren Zweck von keinem besonderen Werthe sind.

#### b) Grammatisches.

Verlängerung von Vokalen: *atr̥ tu tam arjātai* (ist an der gehörigen Stelle um einen Nachdruck zu bezeichnen) 3, 42. *vy ū mūcānte* 6, 23. *nī viva nardet* 6, 32. Im Inlaut: *uttaravedinābhi* 1, 28, 23. 29. 33. *samāvajjāmībhyām* 3, 27 (neben *samāvajjāmibhiḥ*). *pratyavarūhya* 8, 9. *parīṣeṣha* 7, 5.

Vor *ṛi* wird ein *ā* gekürzt: *prathama ṛik* 3, 35. *pita ṛibhūn* 6, 12. *yatha ṛishabham* 6, 18. *yatharishi* 2, 4. Kurzes *a* mit *ṛi* wird der Regel nach in *ar* zusammengezogen, so *pancartavaḥ* 1, 1. *nartuyajānām* 2, 29. *narchet* 5, 23. Daneben findet sich *asya ṛicām* 3, 7. *nāma ṛik* 3, 23. *eva ṛicā* 4, 7. *ca ṛishayaḥ* 1, 27. 2, 13. *Śrautararishir̥* 7, 1. *sarparishih̥* 6, 1. In einer *gāthā* (7, 17) *bharatarishabha*, obgleich *bharatarashabha* zu sprechen ist.

an vor einem folgenden Vokal wird gewöhnlich in *av* aufgelöst. Ausnahmen davon sind: *Āśvinā udajayatām* 4, 8. 9. *Āśvinā ūcatuḥ* 7, 16. *dvā ubhayoḥ* 8, 5. Vergleicht man damit im *Aitareyāranyaka* *aṣṭāv-aṣṭā udyante* 1, 3, 5. *aindrāgna urā* 1, 5, 1. *karnā upaṣṛipuyāt* 3, 2, 4. *tā ūnatiriktāu* 1, 4, 2. *nakārashakārā upāptau* 3, 2, 6, so ergibt sich daraus die Regel, dass vor einem folgenden *u* das *v*

fortgelassen wird. Diese Regel findet sich in allen anderen Brähmana durchgängig beobachtet.

k für t in der Verbindung ts findet sich in avāksam 1, 28 (vielleicht mit einem Wortspiele: die ich früher bei den Gandharven keine Rede war), sam v eñkshva 8, 9.

Befremdlich ist das linguale n in brahmaivāsmā etat purogavam akar | ṇa vai 1, 13. 30 und in mahāpagnī 1, 27.

s bleibt vor k in yaśas kīrti 7, 23. 24.

r steht für l in urūka 2, 7. roman 2, 9. bahura 2, 18. śithira 3, 31.

Das Geschlecht ist nicht beachtet in: īṣvaro hotāraṃ yaśo 'rtoḥ (für īṣvaram), tad dha tat parāṇ (für parāk) 3, 46 (dreimal), yad vichandāḥ 5, 4, etad bhrātrivyaḥ sāma 4, 2.

Die Zahl ist nicht berücksichtigt in īṣvaro (für īṣvarā) hāsyā vitte devā arantoḥ 3, 48.

āpo steht für apah in ātapavarshyā āpo 'bhyāniya 8, 17. tanvaḥ für tanuḥ 1, 24. stomebhiḥ für stomaiḥ 4, 15.

Feminina auf ā, i, ī, u, ū haben im Gen Abl. sg. ai, wie in allen anderen Samhitā und Brähmana mit Ausnahme des R̥gveda. So apū-tāyai vāco vaditārah 7, 27. abhibhūtyai rūpam 8, 2. gāyatriyai ca jagatyai ca 4, 27. ishvai samsityai 1, 27. Daneben findet sich asyāḥ 1, 23. pratishṭhayaḥ 3, 14. gāyatriyaḥ, jagatyaḥ 6, 32. Nirṛityaḥ 4, 10. pathyāyāḥ svasteh 1, 9. vedeḥ 6, 3. 7, 27 u. s. w.

Im Locativ der Feminina auf i haben wir āhutyām, kīrtyām, yonyām und daneben ishṭau. bhūmyām 8, 8. bhūmau 8, 9. Im Dativ sind mir nur die Formen auf ai begegnet.

Der Locativ von Stämmen auf an hat meistens keine Endung, namentlich wenn ein Adjectiv mit ihnen verbunden ist. samāne 'han 3, 47. caturviṃṣe 'han 6, 23. ātman, śīrshan, parame vyoman, sāman. Aber auch dvitrye 'hani 4, 31. 32. tritrye 'hani 5, 2.

Contrahirte Instrumentale sind jagatkāmyā 6, 15. mitrakṛityā 3, 4.

Ein Superlativ mit doppelter Endung ist balishṭhatama 3, 44 (balishṭha 2, 36. 7, 16), analog dem śreshṭhatama in Ts. Tb.

Bei den Zahlwörtern finden sich folgende Unregelmässigkeiten: trayastrīṃsatyā 6, 32. śatstrīṃsatam ekapadāḥ 7, 1. In einem ungehörigen Casus stehen catuḥśhasṭīm kavacina āsuh 3, 48. parṇasaraḥ śhasṭis trīṇi ca śatāny āhṛitya 7, 2.

Eigenthümliche Formen beim Pronomen sind: kaḥ svit so 'smā-kāsti virah in der Prosa 7, 27. Der gute alte Nominativ yavam steht 2, 22, während anderweitig nur āvām gebraucht wird. so für sa steht in der gāthā 5, 30 des Metrums willen. enat findet sich 7, 22 zweimal als Nominativ gebraucht: tad enat pritam kshatrād

gopāyati. Ebenso steht in Kaushītakibr. 22, 1 tasmād enau prathamau sasyete.

Beim Verbum bemerke ich zunächst den häufigen Mangel des Augments, den ich ausserdem, aber in seltneren Fällen, nur im Kaushītakibrāhmaṇa bemerkt habe. tān ikshataiva 3, 21. nyubjan 7, 30. kalpayishan 3, 30. uccakrāmat 7, 1<sup>1)</sup>. prajānayan 2, 38. anvavayuh 6, 14. pratyuttabhnuvan 4, 18. samsthāpayan 2, 31. visraṇsata 3, 27. viharanta 2, 36. An unrechter Stelle steht das Augment in udaprapatat 3, 33, wo indessen wahrscheinlich udapatat zu lesen ist.

Das Bestreben, die Verben der zweiten Hauptklasse in die normale erste Conjugation hinüberzuziehen, zeigt sich in abhiprānet, abhyapānet 2, 21, pratirundhet 6, 34. abhyabanat 4, 2. nihnave 7, 17. nihnavate 1, 26<sup>2)</sup>. nihnavante findet sich auch in Āṣvalāyana 4, 5, 7. 8, 13, 27.

Nachahmungen von vedischen Formen sind duhe (für dugdhe) 6, 3. ise (für ishte) 7, 16. sere (für serate) 5, 28, 7. 15. smasi, vīdmasi, śṛipōtana, sthana, baddhvāya in Gāthās.

Das gebührende n fehlt in den Participien vadatyah 6, 27. 32. śocatyah 3, 36. sishasatyah 4, 17.

Der Potential lautet auf i statt e, wie vielfach in anderen Brāhmaṇa, in kāmayita 3, 45 (kāmayeta 3, 33). āhvayita 4, 7 (āhvayeta 2, 33). vyāhvayita 3, 19. 6, 21.

Als Bindevokal bei der Wurzel grah findet sich ai statt i in paryagrahaisham 6, 24. pratyajagrabhaisham 6, 35. Diese Wurzel hat mehrfach ihr altes bh bewahrt. So in gribhita 2, 1. samagribhāt 3, 26. nigrabhitrī 2, 7.

Beachtenswerth ist die Form tāshtī (2, 4) von taksh nach der zweiten Conjugation, von der Spuren auch im Rīgveda erhalten sind. Sie lehrt, dass in Rv. X, 180, 1 vi śatrūn tālhi mit tad nichts gemein hat.

Das Perfectum von dhri lautet, ebenso wie in Ts. Tb. Aitareyār. Tāndya, immer dādharma, von bhr findet sich 5, 25 bibhāya.

Das periphrastische Perfect wird stets mit kri zusammengesetzt, nur 7, 17 steht āmantrayām āsa.

Der Conjunctiv ist nicht selten: tishthāsi 2, 2. carāti 7, 15 (an unrechter Stelle des Metrums wegen). kṛiṇavatha 2, 7. prajānātha 1, 7. juhavatha 5, 32. asat 2, 8. atikrāmat 1, 24. vidhyat 6, 33. alulobhayishat 1, 24. pratitishthāt 4, 25. apabarāt 5, 30. gachan 2, 12. nirhanan 8, 6. sayāsai 2, 2. arjātai 3, 42. samgachātai 1, 24. samti-

1) Jedoch ist hier wahrscheinlich uccakrāma zu lesen.

2) Dieses hätte ich in nihnuvate verändern sollen.

shthatai 8, 9. haratai (?) 5, 34. asyāthāḥ 6, 30. Für das in 3, 42 mehrfach wiederholte arjasi war arjāsi oder arjasva zu erwarten.

Beachtenswerthe Desiderativa sind jīyūshita von jīv 7, 29. dida-sitha, Perfectum von dā, 8, 21. lipsitavyam von labh 2, 3. kalpayishan 3, 30, wo wegen des unmittelbar vorhergehenden vāci ursprünglich vielleicht cikalpayishan stand.

Von besonderen Infinitivformen sind folgende zu bemerken: āsado 'ciklipat 1, 29. purā nābhya apiśasaḥ 2, 6.

In Verbindung mit īsvara, ā, purā stehen Infinitive auf toḥ. So abhyupaitoḥ 7, 29. aitoḥ, paraitoḥ 8, 7. pratyetoḥ 6, 30. auṇāka-rtoḥ 1, 14. arantoḥ 3, 48. glāvo janitoḥ 1, 25. vāco rakshobhāsho janitoḥ 2, 7. ni vā roddhor vi vā mathitoḥ 1, 10. avarshtoḥ 3, 18. pratyavahartoḥ 7, 33. hinsitoḥ 1, 30. ā śarīrāṇām āhartoḥ 7, 2. purā vācaḥ pravaditoḥ 2, 15.

Der Infinitiv auf tavai findet sich zweimal: tam praharati vādham yo 'sya śrītyas tasmai startavai 2, 1. tenedam sarvam etavai kṛitam 5, 15.

Das Absolutiv auf am ist eigenthümlich verwendet 7, 9: ya āhi-tāgnir jive mṛtaśabdām śrutvā (für śrīṇuyāt). Ein anderer grammatischer Schnitzer steht 2, 7: te 'bhitāḥ paricaranta aīt (für āyan) paṣam.

Das Adverb paśca findet sich nur vor Vokalen: paścāstam 1, 7. paścāchāvakaḥ 2, 36. paśceva 2, 36. 3, 2. paścāṅgirasah 4, 17.

ā ist einmal mit dem Accusativ verbunden: ā daśamam ahar ā dvāv atirātrāu 4, 24. antam 3, 45 muss als ein Compositum aufgefasst werden.

iva steht hin und wieder in der Bedeutung von eva. So: pri-shthata ivāgnidhram kṛitvā 1, 30. yadi ha vā api bahava iva yajante 2, 2. so 'je jyoktamām ivāramata 2, 8.

Das prohibitive mā wird immer mit dem Aorist verbunden. Ausgenommen sind mā bibhita 2, 16. mā yātayan 7, 13.

hanta kommt im Ganzen elfmal vor und zwar überall beim Imperativ. Wenn das letztmal 7, 16: hantāham upadhāvāmi steht, so liegt es nahe upadhāvāni zu schreiben, und so liest in der That die andere Recension.

Zu Ende eines Tatpurusha findet sich 1, 15 das richtige manu-shyārāja, befremdlich ist manushyārājñam 8, 26.

Eigenthümliche Constructionen sind: aṣṭaḥ śveto rūpaṃ kṛitvā 6, 35 <sup>1)</sup>. Indro vā etābhir mahān ātmānaṃ niramimīta 5, 7. paṣur vai niyamānaḥ sa mṛityum prāpasyat 2, 6.

1) Vgl. Ts. 6, 1, 3, 1 kṛishṇo rūpaṃ kṛitvā. Tb. 1, 1, 3, 3 akhu rūpaṃ kṛitvā.

Tautologisch ist: puro dīpyamāṇa bhraṇamāṇāḥ 2, 11. asāv imām abhyunatty abhijighrati 1, 7. dvishantam apabādhate 'dharam pādāyati 1, 13.

Conditionalsätze stehen öfter ohne beigesetzte Partikel, wie ganz gewöhnlich im Deutschen. prāyaṇīyam iti nirvapanti prāyaṇīyam iti caṇanti: prayanty evāsmāl lokāt 1, 11. pāvamāṇīṣu sāmagāḥ stuvata, āgneyam hotājyam śaṁsati: katham asya pāvamāṇyo anuṣastā bhavanti 2, 37. vashaṭkaroti: devapatrenaiva tad devatās tarpayati 3, 5. āhvayate 'tha nividam dadhāti: brahmany eva tat kshatram anuniyunnakti 2, 33. adhiyann upahanyād: anyam vivaktāram ichet 3, 35.

Grammatische Ungethüme sind: apāhata 4, 25 (zweimal) für das oft vorkommende apāghnata. apināhyus für apinehus 6, 1. niḥṣāna für niḥṣyāna 7, 16. ajāyethāḥ für ajāyathāḥ 8, 15. avapadyeyam statt avapadyeya 8, 23. vṛiṇīyam statt vṛiṇīya 8, 15. niniyoja für niyujōja 7, 16. vyapanayitum für vyapanetum oder vyapanāyayitum 7, 5. pariḥriyete für pariṣṛiyete 1, 29. prajighyati, prajighyatu 8, 28. jāgriyāt für jāgriyāt 8, 28. aśanāyāparitāḥ statt aśanāyāparitāḥ oder aśanāyā paritāḥ 7, 15. sāmṇāhuka für sāmṇāhuka 7, 14. iti ha smā akhyāya für iti ha smāsmā akhyāya 7, 13.

Grammatische Kunstausrücke sind: kurvat für die Gegenwart 4, 31. kṛita für die Vergangenheit 5, 1. karishyat für die Zukunft 4, 29. Die Buchstaben wurden schon damals durch kāra bezeichnet, denn wir haben akāra, ukāra, makāra 5, 32. varṇa ist ein Buchstabe, akshara eine Silbe. Das Masculinum hieß vṛiṣhaṇ, das Femininum yoshā 6, 3. Vgl. Aitareyāranyaka 1, 2, 4 und öfter im Ś. P.

#### c) Vermischte Bemerkungen.

##### Pañcika I.

1, 1. Agnir vai | "Agni ist der unterste der Götter, Vishṇu der oberste, zwischen beiden befinden sich alle anderen Gottheiten". Agni ist der dem Menschen zunächst liegende Gott, Vishṇu, als die Sonne darstellend, der fernste. Rv. IV, 1, 5: sa tvam no Agne 'vamo bhavoti nedishṭho asyā ushaso vyushṭau. Ś. P. 3, 1, 3, 1. apāḥ prāṇīyāgnāvaishṇavam ekādaśakapālam puroḍaṣam nir vapaty. Agnir vai sarvā devatā, Agnau hi sarvābhyo devatābhyo juhvaty. Agnir vai yajñasyāvarārdhyo Vishṇuḥ parārdhyas: tat sarvāḥ caivaitad devatāḥ parigrihya sarvam ca yajñam parigrihya dīkṣā iti. tasmād agnāvaiśṇava ekādaśakapālāḥ puroḍaṣo bhavati. Vgl. 5, 2, 3, 6 | Kaush. 7, 2. agnāvaiśṇavam ekādaśakapālam puroḍaṣam nirvapaty. Agnir vai devānām avarārdhyo Vishṇuḥ parārdhyas. tad yaḥ caiva devānām avarārdhyo yaḥ ca parārdhyas, tabhyām evaitat sarvā devatāḥ pari-

grihya salokatām āpnoti | Ts. 5, 5, 1, 4. āgnāvaishṇavam ekādaśaka-  
pālam nir vapati dikshishyamāno. 'gniḥ sarvā devatā, Viṣṇur yajño.  
devatāḥ caiva yajñam cārabhate. 'gnir avamo devatānām, Viṣṇuḥ  
paramo. yad āgnāvaishṇavam ekādaśakapālam nirvapati, devatā evo-  
bhayataḥ parigrihya yajamāno 'va runddhe |

1, 4. Agnir vai sarvāḥ | Ts. 6, 2, 2, 6. devāsurāḥ samyattā  
asan, te devā bibhyato 'gnim praviṣan, tasmād āhur: Agniḥ sarvā  
devatā iti | Tb. 3, 2, 8, 10. te devā Agnau tanuḥ samnyadadhata |  
tasmād āhuḥ: Agniḥ sarvā devatā iti |

2, 3. āhūtayaḥ | Zur Erläuterung werden von āhuti zwei Ety-  
mologien gegeben. Die Spenden sind Einladungen der Götter, oder  
die Bahnen auf denen die Götter zu dem Rufe des Opfernden kommen  
(ā utayaḥ). Solche scheinbare Ableitungen sind in den Brāhmaṇa  
häufig und dienen entweder zur Begründung oder Veranschaulichung  
einer bestimmten theologischen Ansicht, drücken jedoch keineswegs  
die grammatische Ueberzeugung des Sprechenden aus. Vgl. Roth zu  
Nirukta S. 221.

3, 5. ājyam. | Ts. 6, 1, 1, 4. ghṛitaṁ devānām, mastu pitṛiṇām,  
nishpakvam manushyāṇām, tad vā etat sarvadevatyaṁ yan navani-  
tam. yan navanitenābhyāṅkte, sarvā eva devatāḥ priṇāti, etc.

3, 9. 10. śuddham | Ts. 6, 1, 2, 1. bahiḥ pavayitvāntaḥ pra-  
pādayati, manushyaloka evainam pavayitva pūtam devalokam pra-  
ṇayati |

3, 11. yoniḥ | Ts. 6, 2, 5, 5. garbho vā esha yad dikshito,  
yonir dikshitavimitaṁ. yad dikshito dikshitavimitad pravased, yatha  
yoner garbhah skandati tādrig eva tat |

3, 15. 16. vāsasā | Ts. 6, 1, 3, 2. garbho vā esha yad dikshita,  
ulbam vāsaḥ prornute, tasmād garbhah prāvṛitā jāyante |

3, 19. muṣṭī | Ts. 6, 1, 4, 3. muṣṭī kurute, vācam yaçhati,  
yajñasya dhṛityai |

4, 5. tat-tan nādrityam, das verdient keine Beachtung.  
Dieses ist in unserem Brāhmaṇa die stehende Redensart für die  
Beseitigung abweichender Ansichten. Sie findet sich ausserdem 1, 11.  
2, 3. 22. 23. 26. 3, 18. 37. 4, 7. 9. 22. Seltener gebraucht wird: tat  
tathā na kuryāt 3, 32. 6, 9. 21. Am derbsten ist: avidyayaiva tad  
āhuḥ 1, 11. Die entsprechenden Formeln im K. sind: na tad ādriyeta,  
atha nādriyeta, na tathā kuryāt. Das Ś. P. braucht na tathā kuryāt,  
na tathā brūyāt. Die Ts. hat zuweilen: tat tathā na kāryam.

4, 9. etad vai etc., sehr oft. Nirukta 1, 16. Der Zusatz yajushā  
vā findet sich freilich erst im Gopatha, z. B. 7, 6. Dass Yaska das  
Aitareya Br. kannte, obwohl er es nicht genau citirt, erhellt aus  
4, 27: pañcartayaḥ samvatsarasyeti ca brāhmaṇam hemantaṣiṣirayoh

samāsena = 1, 1. ibid. sapta ca vai śatāni viṣṭatiḥ ca samvatsarasyā-horātrāḥ = 2, 17. 8, 22: yasyai devatayai havir grihitam syāt tām manasā dhyāyēd vashaṭkarishyan = 3, 8. Der Zusatz manasā findet sich nur in Gopatha 8, 4. Dieses liest freilich: tām manasā dhyāyan vashaṭkuryāt |

6, 7. satyasamhitāḥ | Ś. P. 1, 1, 4. satyam eva devā anṛitam manushyāḥ |

6, 8. vicakṣhaṇavatim | Gopatha 7, 23. Das ganze Kapitel nach dem Aitareya. — Tb. 1, 1, 4, 2. cakshur vai satyam | adrāḡ ity aha | adarṣam iti | tat satyam | Ś. P. 1, 3, 1, 27. satyam hi vai cakshus. tasmād yād idānim dvau vivadamānāv eyātām: aham adarṣam aham aśrausham iti; ya eva brūyād: aham adarṣam iti, tasmā eva śrad dadhyāma | Ait. Br. 2, 40.

7, 2. prāṇo vai | Kaush. 7, 5. prāṇīyena vai devāḥ prāṇam āpnuvann udāyānīyēnodanām, tatho evaitad yajāmanāḥ prāṇīyēnaiva prāṇam āpnoty udāyānīyēnodanām. tau vā etau prāṇodanāv eva yat prāṇīyodayānīye. tasmād ya eva prāṇīyasyartvijas ta udāyānīyasya syuḥ, samānau himau prāṇodanau |

7, 3. yajño vai | Ts. 6, 1, 5, 1. devā vai devayajanam adhyavasāya diṣo na prajānan, te 'nyo 'nyam upādhan: tvayā prajānāma tvayeti. te 'dityām sam adhriyanta: tvayā prajānāmeti. sābravid: varam vṛṇai, matprāyaṇā eva vo yajñā madudayanā asann iti. tasmād adityaḥ prāṇīyo yajñānam aditya udāyānīyaḥ. pañca devata yajāti, pañca diṣo, diṣam prajānatyai. atho pañcākṣarā pañktiḥ, pañkto yajño, yajñam evāva runddhe. pathyām svastim ayajan, prācim eva tayā diṣam prajānann, Agninā dakṣiṇā, Somena praticim, Savitrodicim, Adityordhvām. pathyām svastim yajati, prācim eva tayā diṣam prajānati. pathyām svastim ishtvāgnishomau yajati, cakshuḥ vā ete yajñasya yad Agnishomau, tabhyām evānu paśyaty. Agnishomāv ishtvā Savitāram yajati, savitripasūta evānu paśyati. Savitāram ishtvāditim yajati | Ś. P. 3, 2, 3, 1 ffg. — Kaush. 7, 6. prāṇīyena ha vai devāḥ svargam lokam abhiprayāya diṣo na prajājñus. tām Agnir uvāca: mahyam ekam ājyāhutim juhutāham ekam diṣam prajājñāsyāmi. tasmā ājuhāvuh, sa prācim diṣam prajānāt. tasmāt prācim Agnim prapayanti, prāḡ yajñas tayate prācā u evāsminn āsina juhvaty, eṣā hi tasya dik prajānāt | athābravit Soma: mahyam ekam ājyāhutim juhutāham ekam diṣam prajājñāsyāmi. tasmā ājuhāvuh, sa dakṣiṇām diṣam prajānāt. tasmāt somam kritam dakṣiṇā parivahanti, dakṣiṇā tishṭhann abhisṭauti, dakṣiṇā tishṭhan parivahati, dakṣiṇā tishṭhann abhisṭauti, dakṣiṇā tishṭhan paridadhāti, dakṣiṇo evainam āsina abhishuṇvanti, eṣā hi tasya dik prajānāt | athābravit Savitā: mahyam ekam ājyāhutim juhutāham

ekām diṣam prajñāsyāmiti. tasmā ajuhavuh, sa pratiṣṭhā diṣam prajānāt. tad asau vai Savitā yo 'sau tapati, tasmād enam pratyāñcam evāhar-ahar yantam paśyanti na prāñcam, eshā hi tasya dik prajñātā | athābravit pathyā svastir: mahyam ekām ājyāhutim juhutāham ekām diṣam prajñāsyāmiti. tasyā ajuhavuh, sodiṣṭhā diṣam prajānād. vāg vai pathyā svastis, tasmād udīcyam diṣi prajñātatarā vāg udyata, udāñca u eva yanti vācam śikshitam, yo vā tata āgachati tasya śuśrūṣhanta iti ha smāhaishā hi vāco dik prajñātā | athābravid Aditir: mahyam ekām annasyāhutim juhutāham ekām diṣam prajñāsyāmiti. tasyā ajuhavuh, sordhvām diṣam prajānād. iyam vā Aditis, tasmād asyām ūrdhvā oshadhaya ūrdhvā vanaspataya ūrdhvā manushyā uttiṣṭhanty, ūrdhvo 'gnir dīpyate, yad asyām kiṃcordhvam eva tad āyattam, eshā hi tasyai dik prajñātā | ibid. 8. pathyām svastim prathamām prāyaṇīye yajaty athāgnim atha Somam atha Savitāram athāditim etc.

10, 2 Marutaḥ | Kaush. 7, 8. Maruto ha vai devaviṣo 'ntarikṣabhājanā īśvarā yajamānasya svargam lokam yato yajñavaiśasam kartos. tad yat svastimatyaḥ pathimatyaḥ pāritavatyāḥ pravatyo nītavatyo bhavanti, nainam Maruto devaviṣo hīnsanti | Ts. 6, 1, 5, 8: Aditim iṣṭvā mārutim ṛcam anv āha. Maruto vai devānām viṣo, devaviṣam khalu vai kalpamānam manushyaviṣam anu kalpate. yan mārutim ṛcam anvāha, viṣam kṛityai |

11, 1. prayājavat | Ts. 6, 1, 5, 3. brahmavādino vadanti: prayājavad ananūyājam prāyaṇīyam kāryam, anūyājavad aprayājam udayanīyam iti. ime vai prayāja, amī anūyājāḥ, saiva sā yajñasya saṃtatis. tat tathā na kāryam. atma vai prayājāḥ prajānūyājā. yat prayājan antariyād atmanam antar iyād, yad anūyājan antariyād prajam antariyād. yataḥ khalu vai yajñasya vitatasya na kriyate, tad anu yajñāḥ parā bhavati, yajñam parābhavantam yajamāno 'nu parā bhavati. prayājavad evānūyājavat prāyaṇīyam kāryam, prayājavad anūyājavad udayanīyam: nātmanam antareti na prajam, na yajñāḥ parā bhavati na yajamānaḥ. prāyaṇīyasya nishkāsa udayanīyam abhi nir vapati, saiva sā yajñasya saṃtatiḥ. yāḥ prāyaṇīyasya yājyā yat tā udayanīyasya yājyāḥ kuryāt, parāṇ amuṃ lokam ā rohet, pramāyukaḥ syād. yāḥ prāyaṇīyasya puronuvākyaḥ, tā udayanīyasya yājyāḥ karoty, asminn eva loke prati tiṣṭhati |

13, 1. somāya kṛitāya | Kaush. 7, 10.

13, 35. triḥ prathamām | Ts. 2, 5, 7, 1. triḥ prathamām anv āha trir uttamām, yajñasyaiva tad barsam nabyaty aprasraṇsāya |

14, 1. anyatarah | Ts. 6, 2, 1, 1. yad ubhau vimucyātithyam gṛihīryād yajñam vi chindyād, yad ubhāv avimucya yathānāgatāyāti-

thyam kriyate tadrig eva tad. vimukto 'nyo 'naḍvān bhavaty avimukto 'nyo, 'thatithyam grihṇāti yajñasya samṭatyai | Ś. P. 3, 4, 1, 4.

15, 2. somo vai rājā | Ts. 6, 2, 1, 2. yāvadbhir vai rājānucarair āgachati, sarvebhyo vai tebhya atithyam kriyate, chandāṁsi khalu vai somasya rājño 'nucarāṇi |

16, 1. 20. agnaye | Ts. 6, 3, 5, 3. agnaye mathyamānāyānu brūhity āha, kāṇḍe-kāṇḍa evainam kriyamāṇe sam ardhayati. gayatriḥ sarvā anv āha, svenaivainam chandasā sam ardhayati |

16, 2. abhi tvā etc. | Kaush. 8, 1.

18, 1. yajño vai | Gopatha 7, 6 aus dem Aitareya.

19, 1. brahma | Kaush. 8, 4.

19, 11. daṣa | = Ts. 6, 1, 1, 8.

20, 1. srakve | Kaush. 8, 5.

21, 1. gaṇānām | Kaush. 8, 5.

21, 15. jāgataḥ | Ts. 6, 1, 6, 2. sā paṣubhiḥ ca dīkshayā cāgachāt, tasmā jagati chandasām paṣavyatamā |

21, 17. arūrucat | Kaush. 8, 6.

22, 2. upa hvaye | Kaush. 8, 7.

23, 1. devāsuraḥ | Kaush. 8, 8. upasado 'surā eshu lokeshu puro 'kurvatāyasmayīm asmin rajatām antarikshaloke hariṇīm hādo divi cakrire | Ś. P. 3, 4, 4, 3. devāḥ ca vā asurāḥ cobhaye prajāpatyāḥ paspridhire. tato 'surā eshu lokeshu puraḥ cakrire, 'yasmayīm evāsmiṇ loka rajatām antarikshe hariṇīm divi etc. | Ts. 6, 2, 3, 1. teshām asurāṇāṃ tisraḥ pura āsann, āyasmayy avamātha rajatātha hariṇi. tā devā jetuṃ nāsaknuvan, tā upasadaivājigīshan. tasmād āhur yaḥ caivam veda yaḥ ca nopasādā vai mahāpuraṃ jayantīti etc.

24, 6. te Varuṇasya | tānūnaptra ist ein Gelöbniß, durch welches, unter Berührung von Opferschmalz (ājya); die 16 ṛitvij und der Opfernde sich verpflichten, einander keinen Harm zuzufügen. Ts. 1, 2, 10, 2. Āṣvalāyana 4, 5, 3. Kātyāyana 8, 1, 23—26. Latyāyana 5, 6, 6. Ś. P. 3, 4, 2, 9. Ts. 6, 2, 2, 1: devāsuraḥ samyatta āsan. te devā mitho vipriyā āsan, te 'nyo 'nyasmai jyaishṭhyayati-śhṭhamānāḥ pañcadhā vy akrāman: Agnir Vāsūbhiḥ, Somo Rudrair, Indro Maruḍbhir, Varuṇa Ādityair, Brihaspatir Viśvair devais. te 'manyantāsurebhyā vā idam bhratrīvyebhyo radhyāmo yan mitho vipriyāḥ smo; yā na imāḥ priyāḥ tanuvas tāḥ samavadyamahai, tābhyāḥ sa nir ṛichād yo naḥ prathamō 'nyo 'nyasmai druhyaḍ iti. tasmād yaḥ satānūnaptriṇām prathamō druhyati sa ārtim ārchati |

25, 2. ishūm | Ts. 6, 2, 3, 1. ta ishūm sam askurvatāgnim anīkam, Somam śalyam, Viśṇuṃ tejanam | Ś. P. 3, 4, 4, 14.

25, 4. caturāḥ | Kaush. 8, 9. trīn agre stanān atha dvāv athai-

kam | Ts. 6, 2, 5, 2. caturto 'gre stānan vratam upaity atha trīn atha dvāv athaikam |

25, 15. Upāvi Jānaśruteya hat in einem Theile eines gewissen Brāhmaṇa, welcher über die upasad handelte, die folgende Aeusserrung gethan. Vgl. Ś. P. 4, 1, 5, 15. tad adas tad divākīrtyanām brāhmaṇe vyākhyāyate | 3, 2, 4, 1. tad dhishṇyanām brāhmaṇe vyākhyāyate | Ebendasselbst 5, 1, 1, 5. 7 heisst dieser Weise Aupāvi.

26, 1. devavarma | Ts. 2, 6, 1, 5. yat prayājanūyājā iḥyante, varmaivaitad yajñāya kriyate varma yajamanāya bhrātṛivyaḥbibhūtyai |

26, 3. krūram | Ts. 6, 2, 2, 4. ghṛitam vai devā vajram kṛitvā somam aghnan etc.

27, 1. somo vai | Ś. P. 3, 2, 4, 3. — Ts. 6, 1, 6, 5. tam somam āhriyamāṇam gandharvo Viśvāvasuḥ pary amuṣṇāt. te devā abruvan: strikāmā vai gandharvā, striyā nish kriṇāmeti. te vācam striyam ekahāyanīm kṛitvā tayā nir akrīnan | ibid. 6, 1, 10, 4.

28, 2. pra devam | Kaush. 9, 2.

29, 3. pretam | Kaush. 9, 3.

29, 16. rarāṭyam | Dieses ist der Accusativ. Es gibt zwei Formen des Feminins, rarāṭya und rarāṭi. Lāṭyāyana 1, 9, 9. Kaush. 18, 4. Kāṭyāyana 8, 3, 26. Āśvalāyana 4, 9, 4. 13, 4.

30, 2. sāvīr hi | Kaush. 9, 5.

30, 6. somo jigāti | Kaush. 9, 6.

#### Pañcika II.

1, 1. yajñena | Ts. 6, 3, 4, 7. yajñena vai devāḥ suvargam lokam āyan. te 'manyanta: manushyā no 'nvābhavishyantīti. te yūpena yopayitvā suvargam lokam āyan, tam ṛishayo yūpenaivānu prajānan, tad yūpasya yūpatvam. yād yūpam minoti, suvargasya lokasya prajñatyai |

1, 3. vajro vai | Kaush. 10, 1.

1, 8. bilvam jyotiḥ | Ts. 2, 1, 8, 1. bailvo yūpo bhavaty. asau vā Ādityo yato 'jāyata, tato bilva udatisṭhat | Vgl. auch das śṛisūkta 6. Der bilva heisst auch śṛivṛiksha, śṛīphala.

1, 10. tejo vai brahmavarcasam | Ts. 3, 5, 7, 2. devā vai brahmann avadanta, tat parṇa upāśṛiṇot. — brahma vai parṇaḥ | Er wird auch brahmavṛiksha genannt.

2, 1. añjanti | Kaush. 10, 2.

3, 8. yajamanah | Ts. 6, 3, 4, 9. devā vai samsthite some prasruco 'haran pra yūpam. te 'manyanta: yajñaveśasam vā idam kurma iti. te prastaram srucām nishkrayanam apaśyan, svarum yūpasya |

3, 9. sarvābhyah | Wer die Einweihung beim Somaopfer vollzieht, widmet sich dadurch allen Göttern. Kaush. 10, 3. Der Ge-

weihete fällt in den Mund von Agni und Soma. Wenn er desshalb am Vorabend ein dem Agni und Soma bestimmtes Thier darbringt, so kauft er sich selbst los. Ts. 6, 1, 11, 6. purā khalu vāvaisha medhayātmanam ārabhya carati yo dīkshito. yad agnīshomīyam paṣam ālabhata, ātmanishkrayaṇa evāśya sa, tasmāt tasya nāśyam |

3, 10. dvirūpaḥ | Kaush. 10, 3. tam āhur: dvirūpaḥ syāc chuklam ca kṛishṇam cāhorātrayo rūpeṇa, śuklam vātha lohitaṁ vāgnīshomayo rūpeṇeti | Ś. P. 3, 3, 4, 23. sa vai dvirūpo bhavati, dvidevatyo hi bhavati. devatayor asamade kṛishṇasāraṅgaḥ syād ity āhur etc.

3, 11. tad āhuh | Ts. 6, 1, 11, 6. atho khalv āhur: Agnīshomābhyam vā Indro Vṛitram abann iti. yad agnīshomīyam paṣam ālabhate, vātraghna evāśya sa, tasmād v āśyam |

4, 1. āprībhīḥ | Kaush. 10, 3. Ś. P. 3, 8, 1, 2.

4, 4. prāṇa vai | Ś. P. 9, 2, 3, 44. prāṇa vai samidhaḥ, prāṇa hy etaṁ samindhate |

5, 1. paryagnaye | Kaush. 10, 3. Ś. P. 3, 8, 1, 6.

6, 1. daivyāḥ | Tb. 3, 6, 6, 1. Āśvalāyana 3, 3, 1. — Kaush. 10, 4. daivyāḥ śamitāra uta ca manushyā ā rabhadhvam upa nayata medhyā dura āśāsānā medhapatibhyām medham iti. tad dhaika āhur: yajamāno vai medhapatir iti. ko manushya iti brūyād, devataiva medhapatir iti. śadvinṣatir asya vaṅkraya iti. parśava u ha vai vaṅkrayaḥ etc. |

7, 1. asnā | Ś. P. 11, 7, 4, 2.

7, 11. adhriguḥ | Tb. 3, 6, 6, 4. adhriguḥ cāpāpaḥ cobhau devānām śamitārau |

8, 1. purusham | Ś. P. 1, 2, 3, 6—9.

10, 1. Maṇotāyai | Kaush. 10, 6.

11, 3. tam vai | Ts. 3, 1, 3, 2. yarhi paṣam apritam udañcam nayanti, tarhi tasya paṣusrapaṇam haret |

15, 1. devebhyāḥ | Kaush. 11, 1.

16, 1. Prajāpatau | Kaush. 11, 4.

19, 1. ṛishayaḥ | Kaush. 12, 3. mādhyamāḥ Sarasvatyām satram āsata, tad dhāpi Kavasho madhye nishasāda. tam hema upodur: dāsyā vai tvam putro 'si, na vyaṁ tvayā saha bhakshayishyāma iti. sa ha krudhah pradravan Sarasvatim etena sūktena tushtāva, tam heyam anveyāya. tata u heme nirāgā iva menire, tām hānvānṛityocur: ṛishe namas te astu, mā mā hiṁsis, tvam vai naḥ śreshtho 'si yaṁ treyam anvetīti tam ha jñāpayām cakrus, tasya ha krodham vininyuh |

20, 1. hinotā naḥ | Kaush. 12, 1.

20, 10. aveḥ | Ts. 6, 4, 3, 4.

21, 1. *širo vai* | Kaush. 12, 4.

24, 1. *havishpañktim* | Ts. 6, 5, 11, 4. brahmavādinō vada-  
nti: nareṣā na yajushā pañktir āpyate, 'tha kiṃ yajñasya pañktatvam  
iti. dhānāḥ karambhaḥ parivāpaḥ puroḍaṣaḥ payasyā, tena pañktir  
āpyate, tad yajñasya pañktatvam | Kaush. 13, 2. atha havishpañktyā  
caranti, paśavo vai havishpañktiḥ, paśūnāṃ evāptyai. tāni vai pañca  
havīṣhi bhavanti: dadhi dhānāḥ saktavaḥ puroḍaṣaḥ payasyeti |

25, 1. *devā vai* | S. P. 4, 1, 3, 11.

26, 1. *te vā ete* | Kaush. 13, 5.

29, 1. *prāṇa vai* | Kaush. 13, 9. prāṇa vā rītuyājās. tad yad  
rītuyājais caranti, prāṇan eva tad yajamāne dadhati. sa vā ayam tre-  
dha vihitāḥ prāṇaḥ: prāṇo 'pāno vyāna iti. śaḥ rītuneti yajanti, prā-  
ṇam eva tad yajamāne dadhati. catvāra rītubhir ity, apānam eva tad  
yajamāne dadhati. dvir rītunety upariśtad, vyānam eva tad yaja-  
māne dadhati sarvāyutvāyāsmiṇ loka 'mrītātvyāyāmushmīns. tathā ha  
yajamānaḥ sarvam āyur āsmiṇ loka ety, āpnoty amṛitatvam akshitim  
svarge loka. te vā ete prāṇa eva yad rītuyājās, tasmād anavānam  
yajanti prāṇanāṃ samtatyai, samtatā iva hīme prāṇa. nānuvashaṭku-  
rvanti. prāṇa vā rītuyājāḥ, samsthānuvashaṭkaro: net pura kalat prā-  
ṇan samsthāpayānti. yukta iva hīme prāṇāḥ | Ts. 6, 5, 3, 2. rītunā  
preshyeti śaṭ kṛitva āha, śad vā rītava, rītun eva prīṇaty. rītubhir  
iti catus, catushpada eva paśūn prīṇaty. dviḥ punar rītunāha, dvi-  
pada eva prīṇāti etc. | Gopatha 8, 7 nach Aitareya.

30, 1. *prāṇa vai* | Ts. 6, 4, 9, 3. prāṇa vā ete yad dvideva-  
tyāḥ paśava idā. yad idāṃ pūrvam dvidevatyebhya upahvayeta, pa-  
subhiḥ prāṇan antar dadhita, pramāyukaḥ syād. dvidevatyān bha-  
kshayitveḍam upa hvayate, prāṇan evātman dhitvā paśūn upa hva-  
yate |

31, 1. *tato vai devāḥ* | Kaush. 14, 1.

35, 2. *prathame pade* | Kaush. 14, 2.

36, 1. *devāsuraḥ* | Ts. 6, 3, 1, 1. devā vai yajñam parājaya-  
nta, tam agnidhrāt punar apājayan, etad vai yajñasyāparājitam yad  
agnidhrām. yad agnidhrād dhishṇiyān viharati, yad eva yajñasyāpa-  
rājitam tata evainam punas tanute |

37, 1. *devarathaḥ* | Kaush. 14, 4.

### Pañcika III.

5, 1. *devapatram* | Gopatha 8, 1 nach Aitareya.

6, 1. *vajro vai* | Gopatha 8, 2 nach Aitareya.

7, 1. *trayo vai* | Gopatha 8, 3 nach Aitareya.

8, 1. *yasyai devatāyai* | Gopatha 8, 4 besteht aus diesem  
Paragraphen und dem letzten des vorhergehenden Kapitels.

8, 2. vajro vai-veda | Gopatha 8, 5.

8, 9. vāk | Gopatha 8, 6.

12, 1. devaviṣaḥ | Kaush. 14, 3. Ts. 3, 2, 9. Gopatha 8, 10 nach Aitareya.

13, 4. nijāsyā wird von Weber mit allem Recht als das absol. caus. von ni jas erklärt. Als er sie mit Wasser besprengt hatte, glaubte er ihre Gluth verlöscht zu haben.

14, 1. Agnir vai | Kaush. 15, 5.

15, 1. Indro vai | Ts. 2, 5, 3, 6. Indro Vṛitram hatvā parām paravātam agachad, apārādhmā iti manyamānas. tam devataḥ praiśham aichan. so 'bravit Prajāpatir: yaḥ prathamō 'nuvindati tasya prathamam bhāgadheyam iti. tam pitaro 'nv avindan, tasmāt pitṛibhyaḥ pūrvedyuh kriyate | Ś. P. 1, 6, 4, 1. Indro ha yatra Vṛitrāya vajram prajāhāra, so 'baliyān manyamāno nāstṛishitva bibhyan nilayām cakre. sa parāḥ parāvato jagāma |

20, 1. Indro vai | Kaush. 15, 2.

21, 1. Indro vai | Ts. 6, 5, 5, 3. Indro Vṛitram ahan. tam devā abruvan: mahān vā ayam abhūd yo Vṛitram avadhīd iti, tan mahendraśya mahendratvaṁ. sa etam mähendram uddhāram ud aharata Vṛitram hatvānyāsu devatāsv adhi. yan mähendro grihyata, uddhāram eva tam yajamāna ud dharate 'nyāsu prajāsv adhi |

21, 2. sa mahān bhavati stōrt den Satzbau.

23, 1. rik ca vai | Gopatha 8, 20. 21 nach Aitareya.

24, 1. stotriyam | Kaush. 15, 4. — Gopatha 8, 22.

25, 1. somo vai | Ś. P. 4, 3, 2, 7. Ts. 6, 1, 6, 2. Tāṇḍya 8, 4, 1.

29, 1. te devāḥ | Kaush. 16, 1. 3.

33, 1. Prajāpatir vai | Ś. P. 1, 7, 4, 1. Prajāpatir ha vai svam duhitaram abhi dadhyau divam voshasam vā: mithuny enayā syām iti. tām sam babhūva. tad vai devānām āga āsa: ya ittham svam duhitaram asmākam svasāram karotīti, te ha devā ūcur yo 'yam devaḥ paṣūnām īshṭe: atisamdham vā ayam carati ya ittham svam duhitaram asmākam svasāram karoti, vidhyemam iti. tam Rudro 'bhyāyatyā vivyādha |

35, 1. vaiśvānariyeṇa | Kaush. 16, 7.

38, 1. svādūḥ | Kaush. 16, 8.

39, 5. sudhāyam | ein wohl gepflegtes Ross gibt Behagen. Dieses Sprüchwort kehrt 3, 47 wieder. Ts. 5, 5, 10, 7. sudhāyam hā vai vaji suhito dadhati |

40, 8. dākshāyapaṇayajñāḥ | Ueber diesen und den idādadhā vgl. Āśvalāyana 2, 14, 7. 11. Kaush. 4, 4. 5. athāto dākshāyapaṇayajñāsyā. dākshāyapaṇayajñenaishyan phālgunyām paurnamāsyām prayuñkte. mukham vā etat samvatsarasya yat phālgunī paurnamāsi, ta-

smāt tasyām adikshitāyanāni prayujyante. 'tho Daksho ha vai Pārvatir etena yajñeneshtvā sarvān kāmān āpa, tad yad dakshāyanayajñena yajate sarveshām eva kāmānām āptyai. nāśane kāmam āpeti somam rājānām candramasam bhakshayāmiti manasā dhyāyann aśniyāt. tad asau vai somo rājā vicakshaṇaṣ candramās, tam etam aparapaksham devā abhishuṇvanti. tad yad aparapaksham dakshāyanayajñasya vratāni carati, devānām api somapithe 'sānity. atha yad upavasathe 'gnishomiyam ekādaśakapālam puroḷāṣam nirvapati, ya evāsau somasyopavasathe 'gnishomiyas tam eva tenāpnoty. atha yat prātar āmāvasyena yajata, aindram vai sutyam ahas, tat sutyam ahar āpnoty. atha yad amāvāsyaṁ upavasatha aindrāgnam dvādaśakapālam puroḷāṣam nirvapaty, aindrāgnam vai sāmataḥ tritīyasavanam, tat tritīyasavanam āpnoty. atha yan maitrāvaruṇi payasyā, maitrāvaruṇi vā anūbandhyā, tad anūbandhyam āpnoti. sa esha somo haviryajñān anupravishtas, tasmād adikshito dikshitavrato bhavati || 4 || Ts. 2, 5, 4, 3.

Athāta ilādadhasy elādadhenaishyann etasyām eva paurṇamāsyām prayunkte, tasyā uktam brāhmaṇam. sa esha paṣukāmasyānnādyakāmasya yajñas, tena paṣukāmo 'nnādyakāmo yajeta. tatra tathaiva vratāni carati, dakshāyanayajñasya hi samāsaḥ || 5 ||

44, 1, yo vā eshaḥ | Gopātha 9, 10 aus dem Aitareya.

45, 7. Statt anutsāram schlage ich vor anutsāram zu lesen. Sie schlichen dem Opfer mit dem und jenem Brauche nach, wie man dem Wilde von Fleck zu Fleck näher zu kommen sucht. Deshalb soll er die Sprüche ganz still hersagen.

49, 1. agnishtomam | Aehnlich das Tāpdyā 8, 8, 1. devā vā agnishtomam abhijityokthāni nāśaknuvann abhijetum. te 'gnim abruvāḥ: tvayā mukhenedam jayāmeti. so 'bravīt: kim me tataḥ syād iti. yat kāmayasa ity abruvan. so 'bravīn: maddevatyāsukthāni prapayān iti | tasmād āgneyīshukthāni prapayanti | tasmād u gāyatrīshu, gāyatrachandā hy Agniḥ | te 'gnim mukham kṛtvā sākamaṣvenābhyakrāman. yat sākamaṣvenābhyakrāmaḥ, tasmāt sākamaṣyam | tasmāt sākamaṣvenokthāni prapayanty, etena hi tāny agre 'bhyajayan | sa Indro 'bravīt: kaṣ cāham cedam anvavaishyāva ity. aham ceti Varuṇas. tam Varuṇo 'nvatishthad, Indra āharat, tasmād aindrāvaruṇam anuṣasyate | sa evābravīt: kaṣ cāham cedam anvavaishyāva ity. aham ceti Bṛihaspatis. tam Bṛihaspatir anvatishthad, Indra āharat, tasmād aindrābharhaspatyam anuṣasyate | sa evābravīt: kaṣ cāham cedam anvavaishyāva ity. aham ceti Viṣṇus. tam Viṣṇur anvatishthad, Indra āharat, tasmād aindrāvaishṇavam anuṣasyate |

50, 1. te vā asurāḥ | Kaush. 16, 11.

## Pañcika IV.

1, 1. devā vai | Kaush. 17, 1. Der dvādaśaḥa wird dort in den Kapiteln 17—27 behandelt.

1, 5. tad āhuḥ | Gopatha 9, 19 nach Aitareya.

5, 1. ahar vai devāḥ | Gopatha 10, 1 nach Aitareya.

6, 4. prathamena | Gopatha 10, 2.

6, 8. pavamānavat | Gopatha 10, 3.

15, 1 jyotiḥ | Vgl. hiezu und dem Anfang des folgenden Kapitels. Ts. 7, 4, 11, 1.

17, 1. gavām ayanena | Ts. 7, 5, 1. 2. Hier ist selbst in gedankenloser Weise das prāvartanta hinüber genommen, obgleich na prāvartanta allein richtig ist. Sāyaṇa erklärt: tāsām gavām śirassv aśraddhayaḥ śṛṅgāṇi na prāvartanta | notpannānity arthaḥ | Ein Nothbehelf wäre aśraddhayaḥśṛṅgāṇi zu lesen. Uebrigens hat auch das Tāṇḍya 4, 1 dieselbe Lesart: gāvo vā etat satram āsata, tāsām daśasu māssu śṛṅgāṇy ajāyanta. tā abruvann: arātsmottishṭhāmopaśā no 'jāateti. tā udatishṭhan | tāsām tv evābruvann: āsāmahā evemau dvādaśau māsau, samvatsaram āpayāmeti. tāsām dvādaśasu māssu śṛṅgāṇi prāvartanta, tāḥ sarvam annādyam āpnuvaṇs, tā etās tūparās. tasmāt tāḥ sarvān devādaśa māsaḥ prerate, sarvam hi tā annādyam āpnuvan |

17, 5. Ādityaḥ | Ś. P. 12, 2, 2, 9. athādityaḥ ca ha vā Aṅgirasasḥ cobhaye prajāpatyā aspardhanta: vayam pūrve svargam lokam eshyāmo vayam pūrva iti. ta Ādityaḥ caturbhiḥ stomaiḥ caturbhiḥ prishṭhair laghubhiḥ sāmabhiḥ svargam lokam abhy aplavanta. yad abhyaplavanta, tasmād abhiplavā. anvañca ivāṅgirasasḥ | Die Āditya erreichten den Himmel hintendrein, etwa sechzig Jahre später.

17, 6. 7. ākshyanti | Ś. P. 12, 2, 3, 1. ākshyanti ahāni sind, glaube ich, stättige umwandelbare Tage. ākshyanti für ākshiyanti, wie in Av. X, 5, 45 ākshyati für ākshiyati zu lesen ist.

18, 5 ffg. tasya vai. Vgl. Tāṇḍya 4, 5, 8. trayas purastāt trayas parastād bhavanti | devā vā Ādityasya svargal lokād avapādād abibhayus, tam etaiḥ stomaiḥ saptadaśair adriṇhan. yad ete stoma bhavanty, Ādityasya dhṛityai | catustrinṣa bhavanti. varshma vai catustrinṣo, varshmaṇaivainam sammimate | tasya paracīnatipādād abibhayus, tam sarvaiḥ stomaiḥ paryarshan, viśvajidabhiḥjibbhyām. vīryam vā etau stomau, vīryeṇaiva tad Ādityam paryarishanti dhṛityai |

27, 5. imau vai lokau | Tāṇḍya 7, 10, 1. imau vai lokau saḥastām, tau viyantāv abrūtām: vivāham vivahāvahai, saha nāv astv iti | taylor ayam amushmai śyaitam prāyachan, naudhasam asāv

asmai | tata enayor nidhane viparyakrāmatām. devavivāho vai syaitanaudhase |

### Pañcika V.

3, 1. vāg iti | Ś. P. 6, 3, 1, 43.

6, 5. vāmam hi paśavaḥ | Ts. 5, 3, 8, 1. chandañsi vai devānām vāmam paśavo, vāmam eva paśūn ava runddhe |

9, 1. devakshetram | Kapitel 9—11. 12, 1—4 sind in das Gopatha 11, 10. 11 hinübergenommen.

14, 2. Nābhānedishṭham | Ts. 3, 1, 9, 4. Manuḥ putrebhyo dayam vy abhajāt, sa Nābhānedishṭham brahmacaryam vasantam nir abhajāt. sa āgachāt. so 'bravīt: kathā mā nir abhāg iti. na tvā nir abhāksham, ity abravīd, Aṅgīrasa ime satram āsate, te suvargam lokam na pra jānanti. tebhya idam brāhmaṇam brūhi, te suvargam lokam yanto ya eshām paśavas tāns te dasyantīti. tad ebhyo 'bravīt, te suvargam lokam yanto ya eshām paśava āsan tām asmā adadus. tam paśubhiḥ carantam yajñavastau Rudra āgachāt, so 'bravīn: mama vā ime paśava ity. adur vai mahyam imān, ity abravīn. na vai tasya ta īsata, ity abravīd, yad yajñavastau hīyate mama vai tad iti |

22, 5. sṛīr vai | Ts. 7, 3, 1, 1. sa yo vai daśame 'hann avivākya upahanyate, sa hīyate. tasmai ya upahatāya vyāha, tam evānvārabhya sam āsnute. 'tha yo vyāha sa hīyate, tasmād daśame 'hann avivākya upahatāya na vyucyam |

26, 6. raudram | Gopatha 3, 12. Ś. P. 11, 5, 3, 5.

29, 1. Vṛishasūshmaḥ | Kaush. 2, 9. udite hotavya3m anudita iti mīmāṃsante. sa ya udite juhōti, pravāsata evaitan mahate devāyātithyam karōty. atha yo 'nudite juhōti, samnīhitāyaivaitan mahate devāyātithyam karōti. tasmād anudite hotavyam. tad dhāpi Vṛishasūshmo Vātāvataḥ pūrvashām eko jīrṇiḥ śayāno rātryām evobhe āhūti hūyamāne drishṭvovāca: rātryām evobhe āhūti juhvatīti. rātryām hīti. sa hovāca: vaktā smo nvai vayam amuḥ lokam paretya pitṛibhyo, 'tho enan na śraddhātāro, yad v evaitad ubhayeddyur agni-hotram ahūyatānyedyur vāva tad etarhi hūyate rātryām evety. etad eva kumārī gandharvagrihitovāca: rātryām evobhe āhūti juhvatīti. rātryām hīti. sa hovāca: samdhau juhuyāt etc.

31, 1. yathā kumārāya | Ś. P. 2, 2, 1, 1.

32, 1. Prajāpatih | Chāndogyaopaniṣad 4, 17. Ś. P. 11, 5, 8.

33, 3. tad dhaitat | Gopatha 3, 2, 3.

34, 1. yad grahān | Gopatha 3, 3, 4.

### Pañcika VI.

1, 1. devā ha vai | Kaush. 29, 1. atha yatra ha tat sarvacaran devā yajñam atānvata, tām hārbudāḥ Kādraveyo mādhyamdina upo-

dasripovācaikā vai va iyaṃ hotrā na kriyate grāvastotriyā, tām vo 'haṃ karavāṇy, upa mā hvayadhvam iti. te ha tathety ūcus, tām hopajuhvire. sa etā grāvastotriyā abhirūpā apaṣyat: praithe vadantu pra vayaṃ vadāmeti pravādatsu, pra hi te vadanty. atha yatra bṛihad-bṛihad iti: bṛihad vadanti madireṇa mandineti, tatra: vi shū mu-ñcā sushuvusho manishāṃ iti vimuñcatsu. tā vai caturdaśa bhavanti. daśa vā aṅgulayaṣ catvāro grāvāṇa. etad eva tad abhisampadyante. tā vai jagatyō bhavanti, jāgataḥ vai grāvāṇo. 'tha yat trishṭubhā paridadhati, teno madhyāṃdine trishṭub upāpta. sa vai tishṭhann abhi-shṭauti, tishṭhantiva vai grāvāṇaḥ. sa vā ushṇishy apinaddhāksho 'bhitusṭāva, tasmād vā apy etarhy ushṇishy eva grāvṇo 'bhishṭauty. atho khalv āhuḥ: cakshurhā ha sa sarpa āsa, tad ṛitvijo visham api-yāya. sa etāḥ pāvamānir vishāpavadanir abhitusṭāva. tad yad pāvamānir vishāpavadanir abhisṭauti, yajñasyaiva śāntyai yajamānānāṃ ca bhishajyāyai |

5, 1. stotriyam | Die Kapitel 5—8 werden im Gopatha 10, 11—14 annectirt.

10, 1. athāha | Gopatha 7, 20.

11, 6. abhitṛiṇṇavatibhiḥ | Gopatha 7, 21.

12, 1. yad aindrārbbhavam | Gopatha 7, 22.

17, 1. yaḥ śvaḥstotriyaḥ | Gopatha 10, 11.

18, 1. tān vā etān | Von hier bis zum Schluss des Adhyāya sind ganze Stücke in Gopatha 11, 1—16 geplündert.

30, 7. Bulilaḥ | In Ś. P. 4, 6, 1, 9 heisst dieser Weise Buḍila Āsvatarāsvi.

33, 1. aitaṣapralāpam | Kaush. 30, 5. Etaṣo ha vai munir yajñasyāyur adarṣat, sa ha putrān uvāca: putrakā yajñasyāyur adarṣam, tad abhilapishyāmi, mā mā dṛiptam mandhvam iti. te ha tathety ūcus. tad dhāpīlāpā. tasya ha jyeshṭhāḥ putro 'bhisṛipya mukham apijagrāhādṛipad vai naḥ piteti. tām hovācāpanasya 1) dhik tvā jālmāstu, pāpishṭhāṃ te prajāṃ karomi. yad vai me jālma mukham nāpyagrahishyaḥ, śatāyusham gām akarishyam sahasrāyusham puru-sham iti. tasmād Aitaṣāyanā Ājāneyaḥ santo Bhṛigūṇāṃ pāpishṭhāḥ, pitrā hi śaptaḥ svayā devatayā svena prajāpatinā |

34, 1. Ādityaḥ | Kaush. 30, 6. ādityāṅgirasir upasaṃśaṃsaty. Ādityaḥ ca ha vā Āngirasas cāspardhanta: vayam pūrve svargam lo-kam eshyāma ity Ādityā, vayam ity Āngirasas. te 'ngirasa Āditye-bhyaḥ prajighyuh: śvaḥsutyā no, yājayata na iti. teshāṃ hāgnir dūta āsa. ta Ādityā ūcur: athāsmākam adyasutyā, teshāṃ nas tvam eva hotā, sa Bṛihaspatir brahmāyāsyā udgātā. Ghora Āngiraso 'dhvaryur

1) apanasya, apalasya meine beiden Hss.

iti. tñ ha pratyācacakshire, tam etabhiḥ śiṣikshus, tad etā abhivadanti. te 'śvaṃ śvetam dakṣiṇā ninyur, etam eva ya esha tapati. tata u ha Ādityaḥ svar īyuh | Ausführlicher erzählt wird diese Sage in §. P. 3, 5, 1, 13.

36, 14. udācārya āsit ist fehlerhaft.

#### Pañcika VII.

1, 1. athātaḥ | Gopatha 3, 18.

2, 1. tad āhuḥ | Das prāyaścitta wird in §. P. 12, 4, 1 ff. erörtert. Noch ausführlicher behandelt denselben Gegenstand das vierzehnte Buch des Kauṣikasūtra.

10. Die Quelle dieses Kapitels ist bisher unbekannt, das folgende ist eine Corruption von Kaush. 7, 11, welches auf S. 236 abgedruckt ist.

13, 1. Hariścandraḥ | Die Sage von Śunaḥṣepa ist in der Recension des Śaṅkhāyanaśrautasūtra von Fr. Streiter, Berlin 1861, recht brav behandelt worden.

33, 5. śam naḥ | Gopatha 8, 6.

#### Pañcika VIII.

5, 1. athātaḥ | Kapitel 5—20 sind von Emil Schönborn, Berlin 1862, gedruckt und übersetzt worden.

21, 3. Āsandivati | Diese gāthā findet sich auch §. P. 13, 5, 4, 2 mit der schlechteren Lesart: abadhñād aśvaṃ sārāṅgam.

21, 10. na mā | §. P. 13, 7, 1, 15. na mā martyaḥ kaṣ cana dātum arhati, Viṣvakarman Bhauvana manda āsitha | upamañkshyati syā salilasya madhye, mṛishaisha te saṅgaraḥ Kaṣyapāya |

21, 15. Marutaḥ | §. P. 13, 5, 4, 6 mit der Lesart: Āvikṣhitasyāgniḥ kṣhattā |

23, 5—7. §. P. 13, 5, 4, 11 ff.

#### Verbesserungen.

1, 4 vor agnir lies 8 statt 7.

1, 7 vor Somam lies 9 statt 5.

1, 10, 1 vor Tā ist 1 ausgelassen.

1, 30, 7 lies rājani statt rājāni.

1, 30, 4 lies svena statt sveṇa.

2, 7, 12 lies śamitribhyaḥ statt śamitribhyas.

2, 9, 8 das Komma hinter esha zu streichen.

- 2, 16, 3 lies prātaranuvākāḥ statt prataranuvākāḥ.  
 2, 18, 3 lies catuṣpādā statt chatuṣpādā.  
 2, 23, 7 lies utpūtaṃ statt utpūtam.  
 2, 24, 7 lies bhārativān statt bhārativān.  
 2, 25, 2 lies evojjeshyāmiti statt evojjeshyāmiti.  
 2, 36, 6 lies 'syāchavākīyaṃ statt 'syāchākīyaṃ.  
 3, 31, 14 lies evainaṃ statt evainam.  
 3, 48, 9 lies ṣaṣṭad dhāsyā statt ṣaṣṭaddhāsyā.  
 4, 3, 4 lies esha statt eshā.  
 4, 4, 11 lies tritīyasavanād statt tritīyasavanād.  
 4, 22 Unterschrift lies aṣṭādaśādhyāye statt aṣṭādaśe 'dhyāye.  
 6, 18, 1 lies vā tvām statt va tvām.  
 6, 20, 13 lies 'har-ahāḥ statt ahar-ahāḥ.  
 6, 24, 11 lies caturtham statt caturtham.  
 6, 27 zu Schluss lies 15 statt 4.  
 6, 30, 8 hinter dadhikrā ist der Punkt abgesprungen.  
 7, 21, 3 hinter pūrtam ist dat ausgefallen.  
 7, 34, 2 lies mā- statt mā.  
 8, 3, 5 lies kshatriyayajñāḥ statt kshatriyajñāḥ.  
 8, 6 Linie 4 vor tām lies 2.  
 8, 7, 10 lies prajātiḥ, statt prajātiḥ.  
 8, 12, 4 lies Marutaḥ statt Mārutaḥ.  
 8, 23, 6 lies māyavattaraḥ statt māyāvattaraḥ.  
 8, 25, 2 lies ayuvamāry asya statt ayuvam āryasya.  
 S. 251 2, 1 lies sa ca statt ca sa.  
 S. 256 7, 11 lies mukhyadeva statt mukhyadevā.  
 S. 260 16, 6 lies trir statt tvir.  
 S. 307 6, 3 lies pītavatyāḥ | statt pītavatyāḥ-.  
 S. 365 25, 4 lies dvididham statt dvividham.  
 S. 371 31, 2 lies sambhavata statt śambhavata.  
 S. 378 4, 1 lies sāmñāyyarūpaṃ statt sāmñāyarūpaṃ.  
 S. 385 16, 2 lies āprīṇanam statt āprīṇaṇam.

### Verbesserungen zum Rigveda.

I, 42, 5 lies pūṣhann. IX, 110, 3 lies rāñhamāṇāḥ. IX, 114, 3 pada lies nānā-sūryāḥ. X, 13, 2 pada lies su-āsasthé.

In dem Verzeichniss der Versanfänge fehlt:

asme indra sāca sute 8, 97, 8.

tam ilishva ya āhuto 8, 43, 22.

tvām agne pitaram 2, 1, 9.  
 mahāñ asi mahisha 3, 46, 2.  
 mā no asmin maghavan 1, 54, 1.  
 yad agne divijā 8, 43, 28.  
 sa vāyum indram 9, 7, 7. Sv. 2, 484.  
 sa vāvaṣāna iha 3, 51, 8.  
 stomāsas tvā gauriviter 5, 29, 11.

Störende Fehler in demselben Verzeichniss finden sich in: adidyutat 6, 11, 4. — abhivṛitya. — araṃ kshayāya. — asādi vṛito, — ā gha tvāvān. — ā tv etā. — ād u me. — indraṣ ca vāyav (zweimal). — ishkrītir nāma. — uchantī yā kṛiṇoshi. — ud agne tava tad. — uruṃ yajñāya cakrathur u. — eva vasva indrah. — esha suvānaḥ — kṛiṇota dhūmaṃ. — tad vo vājā 4, 36, 3. — tava vāyav. — divyā āpo. — dṛiṣāno. — nakish ṭaṃ karmaṇā. — na te sakbā. — nāham indrāṇi. — pari shya suvāno akshā. — pāvakayā yaṣ citayantyā. — pivoannañ. — pra pūtās. — pra-prā vo. — pra vartaya. — bhadra te agne. — yat tvā deva. — yat puruṣeṇa havishā. — yuvam bhujuṃ bhuṛamaṇam. — yenā sūrya. — yo vām aṣvinā manaso. — sa na indrāya yajyave. — sa no madānām 9, 104, 5. — sa ṣushmī 9, 18, 7. — śakamjānam. — subhāgan no — S. 673, 6 lies mahāvisha. — S. 688 tac chaṃ yor ist ein selbstständiges sūkta.

### Zur Entgegnung.

Herr Ludwig hat mir die Ehre erwiesen, meiner in der Vorrede zum dritten Bande seines Rigveda S. XXII zu erwähnen. Die Stelle lautet:

Aber sehn wir, wie wir von jemand ganz andern, von Professor Aufrecht kritisiert werden; I. 84, 16. soll ich nicht verstanden haben, und mit 'die priester' die frage 'wer etc.' beantwortet haben. Darum werde ich Herr Ludwig genannt, was in Prof. Aufrechts augen eine strafe zu sein scheint. Zum glück ist diese unverdiente strafe nur eine leichte, die ich noch dazu in guter gesellschaft abbüße. Aber verdient habe ich sie nicht. Es war mir allerdings sehr schwierig den leser aufmerksam zu machen, dasz 'die priester' nicht antwort auf wer? sein soll. Da übrigens es offenbar ist, dasz man über die 'gāṛtasya', nicht über 'wer' einer aufklärung bedarf, da letzteres sich von selbst beantwortet (obwol wir uns hierin geirrt haben), wenn

man weisz, was unter erterm zu verstehn, so begnügten wir uns, ein 'denn' einzuschieben, was für den aufmerksamen leser in der tat genug ist. Denn fñrt man das ganze ausz, so heiszt es: 'wer beschäfftigt die rinder [die priester]? der einsichtige, denn wer ihre narung mert wird leben.' oder von wem gilt disz, wem nur kann man es zumuten, dasz er priester beschäfftigt? denn es ist ja sein eigener vorteil, also vom verständigen. Dieses 'denn' hat eben nur so einen sinn. Herr Aufrecht, wie wir ihn nunmer in gerechter widervergeltung nennen, beantwortet aber seinerseits die frage 'wer' falsch; nicht 'irgend ein gottesfürchtiger' sondern die einsichtigen sind gemeint, die, die ihren eigenen vorteil richtig zu beurteilen wiszen. Also auch wenn ich die frage in Aufrechts sinne beantwortet hätte, konnte ich kein 'denn' einschieben. Vgl. die folgende strophe.

Herrn Ludwig's Uebersetzung von 1, 84, 16. 17 ist die folgende:

16 wer spannt heute an die stange der ordnung<sup>1)</sup> die kräftigen, grimmigen, schwer zu beugenden rinder? | die pfeile im rachen<sup>2)</sup> haben, die ins herz schieszen, die heilbringenden? [die priester, denn] wer ihre narung fördert, der wird leben.

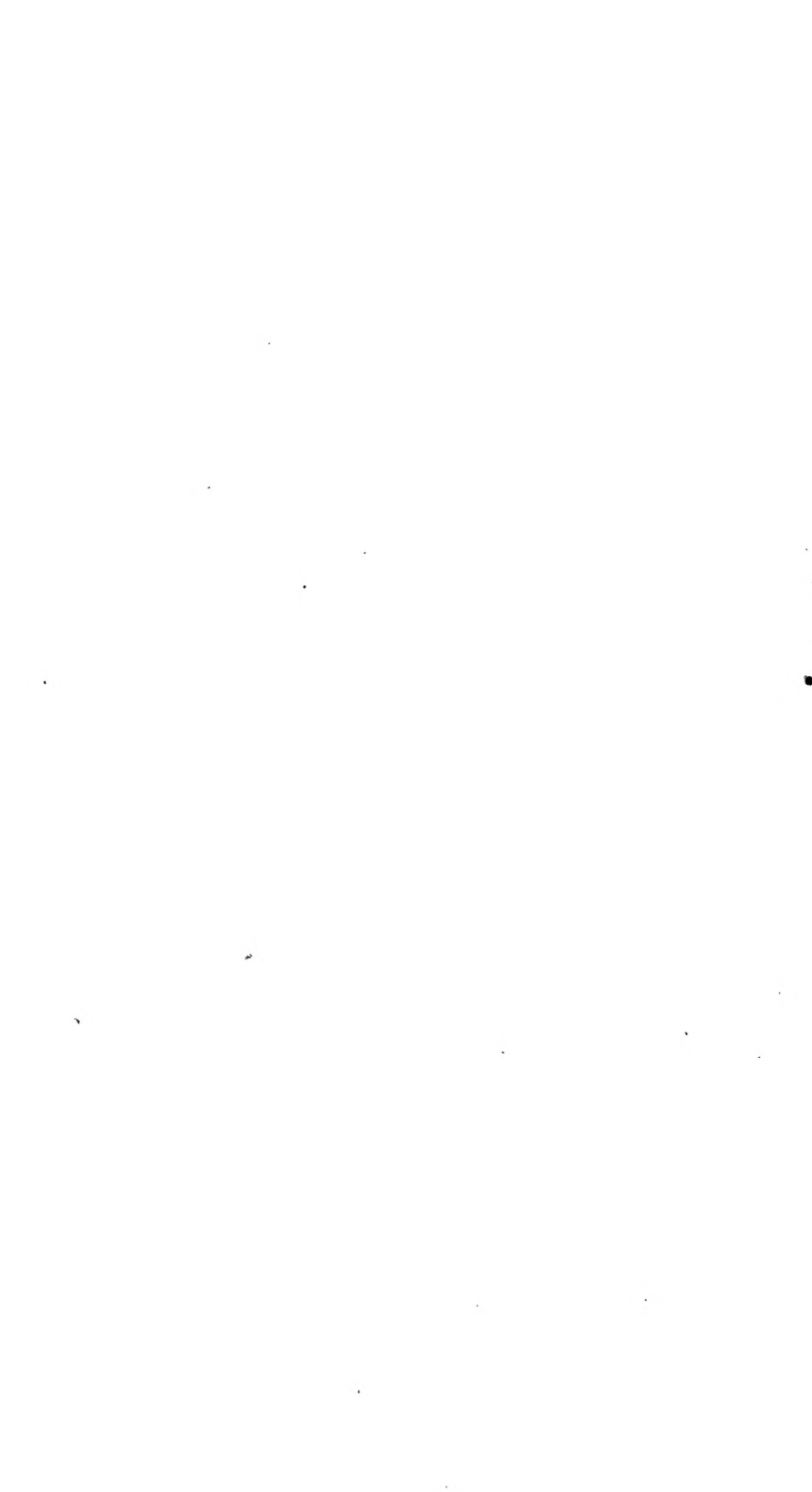
17 wer flieht, wird geschädigt, wer fürchtet? [der böse;] wer glaubt an Indra? wer glaubt, dasz er nahe? [der fromme.] | wer [andererseits] spricht seinen seggen über samen und gesinde, über den reichthum, ihn selber und die leute? [Indra.]

Raden, Russ, am meisten aber  
Schwindelhaber, Dippelhaber.

---

1) Also dhury ritasya.

2) Die Priester haben Rachen.



2210

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